CARAKA SAṂHITĀ

(TEXT WITH ENGLISH TRANSLATION)

P. V. SHARMA

CHAUKHAMBHA ORIENTALIA
VARANASI

J.A.S.
36

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I

About the editor-translator

Prof. P.V. Sharma, the editor-translator of this text, is well known for his valuable contributions in the field of Ayurveda. During the last four decades he has written on various aspects of Ayurveda-literary as well as scientific, conceptual as well as historical.

Born on 1st November, 1920 in a small village (Mustafapur) near Patna, the ancient Pataliputra, in the family of traditional Vaidyas. School career in Vedarata Vidyalaya at the home village. University career in Ayurvedic College of Banaras Hindu University. Graduated in Ayurveda in 1940. Also did M.A. in Sanskrit and Hindi and Acharya in Sanskrit Sahitya later on.

Teaching career started in 1946 as Professor and later Vice-Principal in Ayurvedic College, Begusarai (Bihar). In 1953 appointed, as lecturer in Ayurvedic College, B.H.U., in 1956 took over as Principal, Govt. Ayurvedic College, Patna and Superintendent indigenous Medicines Bihar. In 1960 appointed as Dy. Director of Health Services (I.M.), Bihar. In 1963 joined as Professor of Dravyaguna in P.G. Institute of Indian Medicine, B.H.U., and also worked as officer-in-charge and later as Director of the Institute and Dean, Faculty of Indian Medicine.

Prof. Sharma has been participating in international conferences on human sciences and has been associated with several committees on Ayurveda on National level. He has authored about two dozen books and has published about 300 papers and articles. He has also edited a number of Sanskrit Medical Manuscripts which were hitherto unknown in the Ayurvedic world.

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About the text

The Caraka Samhita stands at the top of the ancient texts representing the School of Medicine in Ayurveda founded by the great Scholar-Sage Punarvasu Atreya. Its value is further enhanced by the fact that it is the only text available in complete form where as other contemporary Samhitas such as of Jatukarna, parasara etc. perished, that of Bhela is incomplete and that of Harita is dragged into controversy. Thus any scholar desirous to know about the fundamentals of Ayurveda and its approach to life, health and disease has essentially to take resort to the study of this text unique in depth and divergence. It is rightly said "whatever is not here can't be found anywere else."

Historically too, it is quite interesting. Like an archaeological edifice. If it is dug into one would come across three distinct strate of authorship ascribed to Agnivesa, Caraka and Drdhabala in successive order.

And Translation ....

This immensely valuable text needed since long a faithful and simple translation into English communicating the ideas as they are without divulging into dogmatic details which make the situation worse particularly for a young scholar. This comes from the pen of an erudite scholar of Ayurveda who has devoted the major part of his life in studying the text intensively from various angles and has command over both the languages concerned.

JAIKRISHNADAS AYURVEDA SERIES
No. 36

CARAKA-SAṂHITĀ

(Agniveśa's treatise refined and annotated
by Caraka and redacted by Dṛḍhabala)

(TEXT WITH ENGLISH TRANSLATION)

Editor-Translator
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Vol. I

(Sutrasthāna to Indriyasthāna)

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To

my elder brother and teacher

Pt. Satyavrata Sharma 'Sujan'

Formerly Head, Sanskrit Deptt.,

T.N.J. College, Bhagalpur

and

Director, State Language Deptt.,

Govt. of Bihar

who has always been an

inspiring and guiding force to me.

INTRODUCTION

1. THE SCHOOL OF ĀTREYA

Āyurveda (the science of life) is one of the branches of the Vedas. It is regarded as upaveda of Ṛgveda or Atharva-veda but, really speaking, it is a stream of the knowledge coming down from generation to generation since enternity parallel to the vedic literature that is why its emergence has been said to be from the Creator (Brahmā) Himself prior to the creation. It is taken as eternal because nobody knows when it was not there. All this shows its long tradition and deep attachment to the Indian culture.

As the knowledge advanced gradually, Āyurveda was divided into eight specialities–Kāyacikitsā (internal medicine), Śalya (surgery), Śālākya (pertaining to diseases of supra-clavicular region), Kaumārabhṛtya (pediatrics including obstetrics and gynaecology,) Agadatantra (toxicology), Bhūtavidyā (pertaining to micro-organisms or spirits), Rasāyana (promotive therapy) and Vājīkaraṇa (pertaining to aphrodisiacs). A number of treatises were composed on each branch making all of them full-fledged specialities but at the same time keeping room for inter-disciplinary approach and coordination. Out of them, two specialities developed to greater extent making two distinct schools–one the school of medicine and the other the school of surgery. The former was known as Kāyacikitsā, Ātreya or Paunarvasa saṃpradāya and the latter as Śalya or Dhānvantara saṃpradāya.

According to the narrative given in the Caraka Saṃhitā, the tradition of Āyurveda started right from Brahmā and passed through Dakṣa Prajāpati and Indra to Bharadwāja (C.Sū. 1. 4-27) or Arti (C.Ci. 1.4.3) who handed it down to Ātreya. It shows that the tradition upto Indra was a divine one and it was Bharadwāja or Arti who brought it to the terrestrial level. Ātreya discussed the topics of medicine with the scholar-sages in different symposia organised in various parts of the country and formulated the basic concepts accordingly. He had six illustrious disciples–Agniveśa, Bhela, Jatūkarṇa, Parāśara, Hārīta and Kṣārapāṇi, Of them Agniveśa was the most brilliant one who documented the precepts of his teacher faithfully in his compendium known as Agniveśa-tantra (Agniveśa's treatise). The other disciples followed him and composed their own compendia but the Agniveśa-tantra was always the most popular text representing the School of Ātreya (or medicine). Afterwards it was refined and enlarged by Caraka when it began to be known as the Caraka-saṃhitā though the original treatise of Agniveśa also continued to exist for a long period as seen by its quotations found in several commentaries. The Caraka-saṃhitā was once again redacted by a Kashmirian scholar, Dṛḍhabala. The present text of the Caraka-saṃhitā read all over the world today is the Agniveśa-tantra as refined by Caraka and later redacted by Dṛḍhabala.

Physicians of the School of Ātreya referred the surgical cases to surgeons belonging to the School of Dhanwantari,[1] but there is no evidence of referring the medical cases by the above surgeons to the physicians of the School of Ātreya. It seems that only the clear surgical cases went to the surgeons who were able to manage certain medical conditions too arisen as complications in those cases that is why in the Suśruta Saṃhitā treatment of various medical conditions are also described.

2. *DATE OF THE CARAKA-SAṂHITĀ*

Keeping in view the initial composition and further two redactions the present ext of the Caraka-saṃhitā can be analysed into three distinct layers which would aturally relate to three different times. It would be futile and baseless if somebody attempts to decide the date of the Caraka-saṃhitā as such. The safest course would be to discuss the dates of Ātreya (the senior contemporary of Agniveśa), Caraka and Dṛḍhabala which would throw light on development of the Caraka-saṃhitā through different phases, the first one denoting the initial composition and he last one the latest handling of the text.

ĀTREYA-AGNIVEŚA

Bhagawān Punarvasu Ātreya is the pivotal figure in the Caraka-saṃhitā. His concepts are elaborated either in the form of dialogue with his favorite disciple, Agniveśa, or while concluding the discussions as chairman in symposia.

Whether Ātreya received the tradition of Ayurveda from the sage Bharadwāja or his father Atri is a common question. In the Sūtrasthāna of the Caraka-saṃhitā t is said that the sages received the teachings from Bharadwāja (C.Sū. 1.27). Here the particular name of Ātreya is conspicuously absent while in the other ontext (C.Cu. 1.4.3) the name of Bharadwāja is not included in the list of sages who approached Indra. The latter version is also corroborated by the Kāśyapa-aṃhitā (p.61). Moreover, Bharadwāja is seen in oppoition to Ātreya in one of the ymposia. Hence it seems more logical that Ātreya received his training in Āyurveda from his father Atri. In the upaniṣads too a number of instances of sons receiving instructions from their fathers are found.

Apart from Punarvasu Ātreya two other Ātreyas with different adjectives uch as Kṛṣṇātreya and Bhikṣu Ātreya are seen in the Caraka-saṃhitā. Kṛṣṇātreya s mentioned once in the concluding verses (C.Sū. 11.63) in the Caraka-saṃhitā nd at two or three places in the Bhela Saṃhitā. In Mahābhārata too, Kṛṣṇātreya s said as founder of the medical school. All this shows that 'Kṛṣṇa' was another ame of Ātreya in addition to that based on the name of a star (Punarvasu) at the constellation of which perhaps he was born. But Kṛṣṇātreya quoted in the com-

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C.Ci. 5. 44, 64, 13. 182, 14. 34.

mentaries of Cakrapāṇi, Indu, Śrīkaṇṭhadatta and Śivadāsa Sen etc. as specialist of Śālākya (Supra-clavicular diseases) is definitely a different person.

Bhikṣu Ātreya also seems to be different from Punarvasu Ātreya because in one of the symposia (C.Sū. 25.24-25) Punarvasu Ātreya has contradicted his views. He may be some person coming from the Ātreya clan but later on adopting non-vedic (Buddhist) views.

There is mention of one Ātreya who was connected with the Takṣaśilā University and was teacher of the illustrious surgeon Jīvaka. He also seems to be different person expert in surgery whereas Punarvasu was an expert in medicine. There is no mention at all of Takṣaśilā in the Caraka saṃhitā. Had Ātreya been connected with the same, it would have been mentioned certainly in some place or the other.

Ātreya is referred to somewhere by epithets 'Cāndrabhāgi'[1] or 'Cāndrabhāga'[2] which is interpreted either as the name of his mother (Candrabhāgā) or the place covered by the river Candrabhāgā (modern Chamba in Himachal Pradesh).

1. Agniveśa was the foremost among the disciples of Ātreya and the author of the Agniveśa-tantra. Agniveśa is mentioned in Śārṅgaravādi (4.1.71), Aśwādi (4.1.70), Gargādi (4.1.105) and Tikakitavādi (2.4.68) Gaṇas of Pāṇini's Aṣṭādhyāyī. Goldstucker has fixed 7th cent B.C. as the date of Pāṇini. As Agniveśa is mentioned in more than one gaṇas it is evident that he existed long back and became a historical figure by the time of Pāṇini.

2. In the Caraka-saṃhitā, Āyurveda is said to be intimately connected with Atharvaveda. It shows that the School of Ātreya was founded after the Atharvaveda rationalising its tradition. The date of Atharvaveda is fixed as 1500 B.C. on the basis of the reference of Parīkṣita in the Atharvaveda and interval of 1015 years[3] or 1115 years[4] between the time of Parīkṣita and Nanda, the emperor of Magadha.

On the basis of these points the date of Ātreya may be fixed before Pāṇini (7th Cent. B.C.) and after the Atharvaveda (1500 B.C.) e.g. near-about 1000 B.C.

CARAKA

On the second stratum stands Caraka who was the first man to refine the treatise of Agniveśa thoroughly and enlarge it with his interpretations and annotations. His contributions in this respect were so spectacular that the original treatise in its new form began to be known on the name of Caraka himself instead of the original author. The original Agniveśa-tantra in brief (Sūtra) style was enlarged with his annotations (Bhāṣya) by Caraka. Thus Caraka was the Bhāṣyakāra of Agniveśa's work as was Patañjali for the Aṣṭādhyāyī of Pāṇini. That is why no wonder that Caraka has been identified as Patañjali, the author of Yogasūtra and Mahābhāṣya.

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[1] C. Sū. 13.101.

[2] Bhela, P. 42.

[3] Viṣṇu Purāṇa. 4.42.32.

[4] Bhāgawata. 12.11.26.

Was Caraka an individual or a traditional group? Some scholars opine that Caraka was one of the branches of black Yajurveda and the persons following this branch formed a sect known as Caraka. Thus perhaps Caraka, the annotator of the Caraka-saṃhitā, was a person belonging to that sect. There was also a branch of Atharvaveda known as 'Vaidyacāraṇa', now extinct, which was perhaps more intimately connected with the tradition of vaidyas who served the masses while moving from village to village. This very mobile character (Cāraṇa) might have been responsible for the nomenclature 'Caraka'. This is supported by the theme of the Caraka-saṃhitā which is based on movement of the scene of activities from one place to another. Bhāvamiśra has said that Caraka was the incarnation of Śeṣa (Nāga) which is based, on one hand, on the identity of Caraka and Patañjali and, on the other hand, gave rise to speculations that Caraka belonged to the sect of Nāgas who at one time were very powerful and established their footholds in several parts of the country.

Sylvan Levi, on the basis of the Chineses version of the Buddhist Tripiṭaka, has established that Caraka was the royal physician of the Emperor Kaniṣka who belonged to Ist or 2nd Cent. A.D. but on the internal evidences it does not stand. Kaniṣka was a staunch Buddhist and the scholars attached to him like Aśwaghoṣa, Nāgārjuna etc. were all Buddhists while Caraka shows his faith in vedas, brahmanism and positivism. Moreover, it looks improbable that a freely moving mendicant like Caraka might have accepted the bondage of a royal court. Hence Caraka, the annotator of the Caraka-saṃhitā, can't be the same person as the royal physician of Kaniṣka. It is possible that the name 'Caraka' being popular at one time was given to more than one person. Aśvaghoṣa, the poet laureate attached to Kaniṣka has not mentioned the name of Caraka though he has said Ātreya as the propounder of the School of Medicine. Had Caraka been his colleague he must have mentioned him. Lastly, this information found only in the Chinese version can't be taken as authority for establishing a historical fact.

The probable connection of Caraka with Kaniṣka leads to some more important but hidden points. Kaniṣka belonged to the Kuṣāṇa dynasty which was an offshoot of Śakas who came to India roaming about from Central Asia. C. Kunhan Raja views 'Caraka' not as a Sanskrit word but a Pahlavi one 'Cāreka'[1]. Then the word 'Caraka' began to be used for inferior type of people[2]. In Nānanītaka, Caraka is not mentioned as author of the text though Agniveśa is there[1] and the followers of Caraka instead of having been assimilated in the general mass of vaidyas formed a separate group patronised by the Śaka kings[2]. All these facts indicate that Caraka was either himself a Śaka or very close to them so that he had to struggle hard for putting his foot down. Perhaps during the same process, the work of Caraka (the Caraka saṃhitā) was mutilated which was redacted and reconstructed by Dṛḍhabala in part.

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[1] C. Kunhan Raja : Survey of Sanskrit Literature, p.277.

[२] ध्मापकचरकपांसुधावका–Arthaśāstra, 2.29.13.15.
चरकबन्धक :–Kāśikā 6.3.19. (also 5.1.17).
वनचरकादेशितमार्ग:–Jātakamāla, p.63
चेदाकर्णय सुश्रुतेन चरकस्योक्तेन जानेऽखिलम्:–Naiṣadhīyacaritam, 4. 116.

There are many popular verses which show the identity of Caraka and Patañjali.[3] Had this been the reality, there would not have been any difficulty in fixing the date of Caraka because the date of Patañjali is decided unanimuously as middle of the 2nd Cent. B.C. on the basis of historical evidences. Though there is a large number of similarities among the Caraka saṃhitā, Mahābhāṣya and Yogasūtra, it can't be proved conclusively because of the heavier points against it.[4] Dṛḍhabala, Vāgbhaṭa and earlier commentators have also not made any indication about it.

Regarding the date of Caraka the following evidences may be considered:–

External evidences:

1. Agniveśa is mentioned in several gaṇas of Pāṇini's Aṣṭādhyāyī but Caraka not even once. The word 'Caraka' used in one of the aphorisms[5] denotes one of the traditions of black Yajurveda and not the author of an Āyurvedic compendium. The date of Pāṇini is 7th Cent. B.C. and as such Caraka comes after that.
2. Vāgbhaṭas in their works 'Aṣṭāṅgasaṃgraha' and 'Aṣṭāṅgahṛdaya' (6th Cent. A.D.) have metioned Caraka explicitly which shows that by that time the Caraka saṃhitā attained its place as the representative work of the School of Medicine.

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[1] Nāvanītaka 1.8

[2] Nāsika inscription No. 10.
Also see Bṛhajjātaka 15.1. the word 'Caraka' here is interpreted by Rudra as चरका योगाभ्यासकुशला मुद्राधारिणश्चिकित्सानिपुणा: पाषण्डभेदा: Lalitavistara (Ch. 1) also mentions the sect of Carakas along with Brāhmaṇas, Śramaṇas and Parivrājakas.

[3] See Carakapañjikā (of Swāmikumāra), Cakrapāṇi's com. on the Caraka saṃhitā, Patañjalicaritam of Rāmabhadra Dikṣita, Bhartṛhari's Vākyapadīya. (Brahmakāṇḍa) Bhojavṛtti etc. Nāgeśa Bhaṭṭa, takes Patañjali as the author of the Caraka saṃhitā:– आप्तो नामानुभवेन वस्तुतत्त्वस्य कार्त्स्न्येन निश्चयवान् रागादिवशादपि नान्यथावादी य: स इति चरके पतञ्जलि:। (Laghumañjūṣā, p.9, Chaukhambha, 1963, 2nd.ed.)

[4] See my Caraka-Cintana. (1970)p. 25-43.

[5] कठचरकाल्लुक् । (4.3.107).

Thus Caraka stands between 7th Cent. B.C. and 6th Cent. A.D.

Internal evidences:

1. Many concepts like Kṣaṇikavijñāna, Swabhāvoparama, Upadhā etc. point towards the Buddhist doctrines which shows the appearance of Caraka in post-Buddhist period (after 5th Cent. B.C.)
2. Milindapahno (2nd Cent. B.C.) though not mentioning the name of Caraka explicitly has so many facts having resemblance to Caraka's description.[1]
3. The Caraka-saṃhitā has referred to the ealiest form of the Sāṃkhya philosophy which is older than the Sāṅkhyakārikā (200 A.D.).
4. The Caraka saṃhitā also precedes the Nyāyasūtra of Gautama (200 A.D.) because of having so many earlier informations.[2]

Thus on the basis of internal evidences Caraka stands between 5th Cent. B.C. and 200 A.D.

In my opinion, Caraka may be placed near-about 200 B.C. somewhat earlier than

Patañjali.[3] The date of Mahābhāṣya and Yogasūtra being almost the same, all the three authors were confused together regarding their identity.

Patañjali has mentioned several places of south India but Caraka has not which shows the latter's unaquaintance with them and his position somewhat anterior to the former.

Nāvanītaka (2nd Cent. A.D.) and other earlier or later works do not mention Caraka which only shows that the treatise of Agniveśa even after redaction by Caraka continued for centuries to have been known in the name of Agniveśa. Vāgbhaṭa is the first author who mentions Caraka explicity as the authorative text of the School of Medicine. Similarly, Bhaṭṭāra Hariścandra (6th Cen. A.D.) is the first commentator on the Caraka saṃhitā.

DṚḌHABALA

Dṛḍhabala, son of Kapilabala[4] and resident of Pañcanadapura[5] reconstructed the Caraka-saṃhitā which was deficient in its one-third part[1] e.g. 17 chapters in Cikitsitasthāna and entire sections of Kalpa and Siddhi. He completed the Saṃhitā in these respects by taking relevant materials from several treatises (then available).[2] There is difference of opinion as to which 17 chapters of Cikitsitasthāna were reconstructed by Dṛḍhabala. Bengal and Bombay editions of the text represent two prominent views. Cakrapāṇi says that the eight chapters upto yakṣmā, arśa, atīsāra, vīsarpa, dwivraṇīya and madātyaya were of Caraka and the remaining seventeen chapters were completed by Dṛḍhabala (C.Ci. 30. 289. 290).

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[1] Caraka-Cintana. p. 51.

[2] Dasgupta: A History of Indian Philosophy, Vol. I, p. 301, Vol. II, p. 380, 392.

[3] I think, the factors hindering perception were taken by both Mahābhāṣya and Sāṅkhyakārikā from Caraka. Das Gupta has missed this point. (see Ibid, Vol. I, p. 218)

[4] Kapilabala is quoted by Vāgbhaṭa in the Aṣṭāṅga Saṃgraha. (Sū. 20. 21).

[5] Pañcanadapura is identified a place in Kashmir or Punjab, Gaṅgādhara Roy takes it as a place (Pañcagaṅgā ghat) in Varanasi region.

Kapilabala, Dṛḍhabala's father is quoted in Vāgbhaṭa's Aṣṭāṅga Saṃgraha (6th Cent. A.D.). Dṛḍhabala is quoted by Jejjaṭa (9th Cent A.D.). Both Kapilabala and Dṛḍhabala have been quoted in one context by Cakrapāṇi (C.Sū. 7). Cakrapāṇi also says Vāgbhaṭa as following the views of Kapilabala. This shows that Kapilabala preceded Vāgbhaṭa and was renowned at the latter's time. Hence Kapilabala and his son Dṛḍhabala may be placed in 4th Cent. A.D. during the Gupta period.

3. *PLANNING OF THE TEXT*

The material of the text has been arranged in the following sections and chapters–

	Number of Chapters
1. Sūtrasthāna	30
2. Nidānasthāna	8
3. Vimānasthāna	8
4. Śārīrasthāna	8
5. Indriyasthāna	12
6. Cikitsitasthāna	30
7. Kalpasthāna	12
8. Siddhisthāna	12
	Total 120 chapters

Thus the text is completed in eight sections and 120 chapters in the above order. In the first section, the chapters have been grouped topicwise having four chapters in each group. They are called as Catuṣkas (quadruplets) which deal with drugs, health, precepts, preparations, diseases, planning and diet. The last two chapters are known as Saṃgrahādhyāya (concluding chapters).

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[1] In the Aṣṭāṅga Saṃgraha (Kalpa 8. 25), there is a verse which says that Caraka died after composing one-half of the Saṃhitā, the other half was reconstructed by Dṛḍhabala but it is contradicted by Dṛḍhabala himself who says that it was one third (and not one-half). Most probably Caraka composed the entire Saṃhitā which was mutilated after lapse of time.

[2] C.Ci. 30. 289-291; Si. 12. 66-69

The subject matter dealt with in the above eight sections are fundamentals, diagnosis, specific features, human body, fatal signs, treatment, pharmaceuticals and successful management.

The existence of uttaratantra in the Caraka-saṃhitā is a matter of controversy. There is a verse which indicates the existence of uttaratantra[1]. Cakrapāṇi says that this verse itself is unauthoritative and is not read by the elders because the uttaratantra in the Agniveśa-tantra is unauthoritative. This statement is important in the sense that it confirms that the questioned verse was existent at the time of Cakrapāṇi and that the Agniveśa-tantra also had uttaratantra. It is again confirmed by his another statement[2]. Thus it is not improbable that the Agniveśatantra or at least the Caraka-saṃhitā had the uttaratantra (or sthāna). This is supported by the fact that the vedic tradition envisages appending the Khila (or uttara) sthāna in the end of the Saṃhitā. The Kāśyapa-saṃhitā has also the Khila-sthāna.

4. TEXTUAL VARIATIONS AND THE PRESENT TEXT OF THE CARAKA-SAṂHITĀ

The Caraka-saṃhitā is the most popular text of Āyurveda and is one of the few texts of the ancient Āyurvedic compendiums which is available in complete form. Its value also lies in the fact that it is a traditional continuation of the tantra (treatise) composed by Agniveśa, the foremost among the six disciples of Ātreya, the great teacher and the founder of the School of Medicine. Thus now it is the only representative work of that school and as such it is natural that all Āyurvedic physicians and students turn to this compendium for rational guidance and support. Hence it is also quoted often as authority in support of their statements by scholars and writers. So a study of the text of this valuable basic source-material is necessary.

Because of its indispensable nature as an authoritative source-material it is read and consulted all over the country in its original form and abroad in translation in different languages. This has led to various recensions and variations of the text adopted by the respective traditions. These recensions were based on geographical factors, medical schools as well as traditions. For instance, (a) there was a different recension of the text prevalent in Kashmir about which definite informations are

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१. तस्मादेताः प्रवक्ष्यन्ते विस्तरेणोत्तरे पुनः । तत्त्वज्ञानार्थमस्यैव तन्त्रस्य गुणदोषतः ॥ (C.Si.12.50)

२. तदुत्तरतन्त्रे प्रतिपादित्वान्नेह विलिखिता आचार्येण । (C.Si.12.41-44) found in commentaries[1]. Saindhavas also had their own recension which is referred to in the commentary of Jejjaṭa[2]. Perhaps there were also other recensions in different regions of the country.

(b) Different schools of the medicine had their own textual version as suited to them.[3]

(c) Different monasteries and teachers had their own recensions of the text which were followed by their disciples. That is why we find variations in the text followed by different commentators for the purpose of their commentaries. As this entails an exhaustive survey and would be a separate work, I would present here only one instance where the famous commentators Jejjaṭa and Cakrapāṇidatta differ widely. In the context of vaginal disorders, there is a decoction of certain drugs to check the excessive discharge[4]. (C.Ci. 30.82). Here the version adopted by Jejjaṭa is quite different from that of Cakrapāṇi and is important in the sense that it introduces two altogether new drugs-būka and pullāsa particularly the latter one because this is the only reference of this drug in Caraka saṃhitā. The scholars who consulted only the Cakrapāṇidatta's version, have missed this item.

Variations in texual versions are found even in the recent editions such as by Kavirāj Gaṅgādhara Roy and Yogindranāth Sen.

The most popular version of the text is that edited by Acharya Yadavji Trikamji and published by the Nirnaya Sagar Press Bombay with Cakrapāṇidatta's commentary. Yadavji has taken great pains to consult a number of manuscripts and present before the Ayurvedic world a systematically edited version of the Caraka-saṃhitā. It gained ground immediately after publication and scholars accepted this text warmly. Gradually it attained an authoritative status and the version given in this edition began to be quoted as authority. The faith became so blinding that nobody could dare to make a critical study of the text so far. All later editions from other publishers virtually followed the same text. Looking to its so much importance and influence, it was necessary to have glimpse of the text with unbiased attitude.

While going through the present text of the Caraka-saṃhitā (Nirnaya Sagar, Third edition, 1941) one is surprised to find so many errors and anomalies which

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१. अत्र काश्मीरा: "विषवृक्षानिलस्पर्शात्" इत्यादिग्रन्थं विषज्वराभिधायकं पठन्ति । "सन्निपातज्वरस्योक्तं" इत्यादिग्रन्थमत्र काश्मीरा: पठन्ति, स च नातिप्रसिद्ध: । (C.Ci. 3. 114-127)
"काश्मीरे तु" "पलिकै: पिप्पलीक्षारिद्विप्रस्थं सर्पिष: पचेत्" इत्येव पठ्यते । (C.Ci. 13. 113)
"काश्मीरास्तु" "द्वौ स्नेहो तद्गुणौ" इति पठन्ति । (C.Ci. 25. 39-43)
तथा च काश्मीरपाठे चरक: । (Madhukoṣa, 2. 18-19)
काश्मीरास्तु चरके । (Ibid, 5. 24-27)
"विबद्धसंस्तम्भयुतं" इति काश्मीरा: । (Ibid, 14.2)

२. काश्मीरसैन्धवभिषज: श:ट्यादिबृहत्यादियोगौ पठन्त्यस्मिन् प्रदेशे तौ चानार्षौ । (C.Ci. 3. 210-214)
Also see (C. Ci. 30. 127-132)

३. तथा च सौश्रुता: पठन्ति । (Jejjaṭa's com. C.Ci. 23. 250-253)

४. करीरधवनिम्बार्कबूकपुल्लासजाम्बवै: । (Jajjaṭa, C. Ci. 30.82)
करीरधवनिम्बार्कवेणुकोशाम्रजाम्बवै: । (Cakrapāṇi, C. Ci. 30.82)

should be brought to the notice of the scholars and should draw their attention towards the need of such a critical study. The errors may be due to oversight in printing, editor's discretion in selecting the particular version and use of inadequate number of random manuscripts for editing. The last reason has been responsible for a number of anomalies in the text which created further confusion. Some of these points will be discussed here.

1. While classifying the drugs, Caraka has described them as of three types-jāṅgama, bhauma and audbhida. Further also he has used the same terms but in the present edition the editor has preferred the version 'Pārthiva' instead of 'Bhauma' which does not seem to be reasonable.
2. Caraka has mentioned latex of three plants for evacuative purposes such as snuhī, arka and aśmantaka–the word 'kṣīra' (latex) is explicitly used with snuhī and arka but the same is absent with aśmantaka[1] which has led to several speculations and controversies regarding identity of the plant. Had there been 'kṣīra' with aśmantaka it would have solved the problem to a great extent. In my opinion, the original version should have been "वमनेऽश्मन्तकक्षीरं" instead "वमनेऽश्मन्तकं विद्यात्". This is supported by the fact that the word kṣīra has been more than once in this context.[2]
3. In "मन:शिला त्वक् कुटजात् सकुष्ठात्" (C.Sū. 3.15) the word "सकुष्ठा" would be appropriate in place of "सकुष्ठात्" because the root and not the bark of kuṣṭha is used. The present version means that bark is to be taken of kuṭaja alongwith kuṣṭha which is anomalous.
4. The idea of Caraka is that only knowing the plant by name or form is not suffcient but one should also be conversant with its therapeutic uses. Hence the version "योगवित्वप्यरूपज्ञ:" in the present edition (Sū. 1.122) is not appropriate because it does not convey the author's idea correctly.
5. In the group of anti-emetic drugs, the mention of 'yaṣṭika' (C.Sū. 4. 14) is not correct. It should have been 'ṣaṣṭika' as corroborated by its inclusion in fatigue-alleviating drugs alongwith other coread drugs (C.Sū. 4.16).
6. The reading "षष्टिकान् शालिमुद्गांश्च" (C.Sū. 5. 12) though adopted by Cakrapāṇi does not seem to be reasonable. It should be शालिषष्टिकमुद्गांश्चं"
7. Caraka says that even the excessively heavy diet is not capable to pacify the (digestive) fire which is fuelled by fat (C.Sū. 13.71(a)). Here the version in the present edition is "स्नेहसमृद्धस्य" which should be more befitting as "स्नेहसमिद्धस्य" Moreover, this line here is superfluous because it has been read in full elsewhere (C.Ci. 15.201).

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[१] वमनेऽश्मन्तकं विद्यात् स्नुहीक्षीरं विरेचने । क्षीरमर्कस्य विज्ञेयं वमने सविरेचने ॥ (C.Sū. 1. 115.)

[२] C.Sū. 1. 119, 139

8. The term 'upakrānta' has been used althrough in the sense of "treated" but at one place it is "anukrānta"[1] which seems to be an error. Similarly, at another place (C.Sū. 10.4) the editor has opted for 'anuṣṭhita' instead of 'upakrānta' which is also not proper.

9. In over-obesity unctuous annointings and baths have been mentioned as etilogical factors. Hence in over-leanness these should be contrary to the above such as non-unctous annointings and abstinence from bath whereas the present version (C.Sū. 21.12) does not convey this idea.[2]

10. 'Āsīnapracalāyitam' (C.Sū. 21. 20) this version even following by Carkrapāṇi does not seem to be correct. The correct version should be "āsīnaṃ pracalayitam.[3]

11. In the introductory part of the chapter XXII (Sū.) "कृताकृतातिवृत्तानां" should be corrected as "कृताकृतातिकृतानां"

12. The word 'Dhātu' denotes normalcy and as such it does not require any medicament. Hence in the present version "तदौषधानां धातूनां" the word "धातूनां" should be replaced by "रोगाणां" as mentioned in footnote as alternative reading.

13. Caraka has invariably followed a definite order in placing the things. Hence any deviation observed should be taken as textual error. Judging from this critertion स्थावरजातानां स्नेहानां (S. Sū. 25.30) should be "स्थावर स्नेहानां similarly "आलुकं कन्दानां" should be placed before "निकुचं फलानाम्" (C.Sū. 25. 39) because it is in contravention to the order followed in the preceding paragraph.

14. "लामज्जकोशीरं" should be read as "लामज्जकोशोरे" like "रास्नागुरुणी" in the preceding sentence (C.Sū. 25. 40).

15. "निवृत्तिः पुष्टिकराणाम्" (C.Sū. 25. 40) would be more befitting as 'निर्वृतिः पुष्टिकराणाम्"।

16. The word "निःसंशयकराणाम्" has been repeated (C.Sū. 25. 40) which has not been done in any other case and as such it seems to be an incorrect version. In my opinion, the version in the second place should be 'निर्भयकराणाम्" instead of 'निःसंशयकराणाम्"

17. In 'हिरण्याक्षः कौशिकः" the word "कौशिक" should be read as "कुशिकः" that the name

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1. कुशलेन त्वनुक्रान्तः क्षिप्रं संपद्यते सुखी ।
"Tvanukrāntaḥ" should be as "Tūpakrāntaḥ".

2. Here "रूक्षस्योद्वर्त्तनं" and "स्नानस्याभ्यासः" should be substituted by "रूक्षमुद्वर्त्तनं" and स्नानानभ्यासः respectively.

3. In अरूक्षमनभिष्यन्दि त्वासीनं प्रचलायितम् "अरूक्षं" and अनभिष्यन्दि these two adjectives relate to the two words 'Āsīnam' and Pracalāyitam respectively. If we take one word 'Āsīnapracalāyitam', the above two adjectives contrary to each other would not fit there and become anomalous.

of the sage was हिरण्याक्ष कुशिक is confirmed by his reference as such in the preceding chapter (C.Sū. 25. 14-16). In fact, Kauśika has contradicted his views and as such must be a different person belonging to his clan or may be his son.

18. In "तत्स्वादुर्वातलो रूक्षः" (C.Sū. 27. 25) the word "तत्स्वादुः" should be replaced by "सस्वादुः"।

19. The word "जांगलचारिणः" (C.Sū. 26. 55) though adopted by Cakrapāṇi does not seem to be correct version. It should be जंगलचारिणः like जलचारिणः

20. In description of vegetables also (C.Sū. 27), Caraka has followed an order. In the end he has given the description of tubers but in the midst surprisingly the description of "Sarṣapa sāka" has come which is definitely a later interpolation by some (Punjabi?) scholar fond of "Sarsoṅ kā sāg".

21. "परुषकं मधूकं च वातपित्ते च शस्यते" (C.Sū. 27. 128) here the repeated use of 'Ca' does not seem to be proper. It should be "वातपित्ते प्रशस्यते" ।

22. "मधुराण्यम्लपाकीनि पित्तश्लेष्महराणि च" (C.Sū. 27. 163) here "मधुराण्यनुपाकीनि" should be substituted for "मधुराण्यम्लपाकीनि" as indicated by Cakrapāṇi and from relevance of the context "anupākīni" means the fruits of the plant known as anupākī.

23. Caraka discusses the mode of nourishment of dhātus and malas by āhārarasa and mala respectively. Looking to this the present version in the text seems to be incorrect and needs to be rectified.[1]

24. In nidāna of Kaphaja gulma (C. Ni. 3. 10) "अबुभुक्षस्य" should be read as "सबुभुक्षस्य" because while hungry if one takes too much water it may cause kaphaja gulma. This is corroborated by other texts as well. The word "अबुभुक्षस्य" does not fit here.

25. In the chapter of prameha (C. Ni. 4. 10), there is one ikṣuvālikārasameha among the ten types of kaphaja premeha but later while describing it, it is said to cause passing of urine similar to the juice of kāṇḍekṣu. It looks anomalous because ikṣuvālikā and kāṇḍekṣu have been mentioned separately (C.Sū. 25. 49, vi. 8. 135) and as such are different plants. The correct version should be "इक्ष्वालीरससंकाशं" in place of "काण्डेक्षुरससंकाशं"

26. In the treatment of gulma, there are some cūrṇa yogas (formulations of powders) which have to be taken with some sour liquids. Here the word "शूलानाहहरी" should be "शूलानाहहरा" because it qualifies the word "चूर्णयोगाः". Here 'peyā' does not mean "liquid gruel" but is a verbal form meaning "should be taken as drink".[2]

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[१] धातवो मलाख्याः प्रसादाख्याश्च रसमलाभ्यां पुष्यन्तः should be read as धातवः प्रसादाख्याः मलाख्याश्च रसमलाभ्यां पुष्यन्तः।

[२] ये चूर्णयोगाः........। शूलानाहहरी पेया बीजपूररसेन वा । (C.Ci. 5. 76-77)

27. In the context of discussing similarity between Loka (other word) and Puruṣa (person) Caraka says that as Loka is constituted by six constituents such as five mahābhūtas and the subtle Brahman so is the Person composed of these six factors[1]. Here the "Puruṣa" has been repeated while the first one should have been replaced by the word "Loka". It is surprising that the teachers have been teaching it as it is sometimes even defending its propriety.

28. In causes of abortion, looking to the context the word "विषमाशन" should be replaced by "विषमासन" which is followed by the words "स्थान" and "शयन" (C.Śā.8.24).

29. The use of the words "स्त्रीपुंसयोरव्यापन्नशुक्रशोणितगर्भाशययो:" (C.Śā. 8. 3) is not correct. It should be read as "स्त्रीपुंसयोरव्यापन्नशोणितगर्भाशयशुक्रयो:" (also in C.Śā. 3. 4). Caraka is very cautious in this respect[2] and it is improbable that the above usage represents him genuinely. Hence it may be taken as textual error and as such should be rectified.

30. In the rekṣoghna group of drugs the word "क्षौमक" should be read as "क्षेमक" meaning coraka because atasī is already mentioned there separately (S.Śā. 8. 47).

31. In "उपानद्युगनाशश्च प्रपात: पादचर्मणो:" (C. In. 5. 34) "पादचर्मणो:" should be read as "पादवर्मणो:" meaning protective cover of the feet like socks. Cakrapāṇi has not commented on this. The recent translators have rendered it as 'peeling of skin of the feet' which does not seem as appropriate. Similarly, "चर्म विच्युतम्" (C. In. 12. 19) should be read as 'वर्म विच्युतम्"

32. "आह्वयंस्त" (C. In. 11. 21) should be read as "आह्वयन्त:"

Apart from these, the following may be taken as samples of the errors of printing:

Present reading		***Correct reading***
१– ससिकता:	(C.Sū. 1.70)	ससिकता
२– क्षीरकालोली	(C.Sū. 4. 13)	क्षीरकाकोली
३– विदारीगन्धा	(C.Sū. 4. 17)	विदारिगन्धा
४– मोहयन्ति	(C.Sū. 26. 42. (4))	मोहयति
५– विषदस्वभावाच्च	(C.Sū. 26. 42. (5))	विशदस्वभावात्
६– सर्षपतैलभ्रष्टान्	(C.Sū. 26. 84)	सर्षपतैलभृष्टान्

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[1] षड्धातव: समुदिता: 'पुरुष' इति शब्दं लभन्ते, तद्यथा-पृथिव्यापस्तेजो वायुराकाशं ब्रह्म चाव्यक्तमिति, एत एव च षड्धातव: समुदिता: पुरुषं इति शब्दं लभन्ते । (C.Śā. 5. 4.)

[2] Elsewhere he has used the word like पुरुषस्यानुपहतरेतस:
स्त्रियाश्चाप्रदुष्टयोनिशोणितगर्भाशयाया: (C.Śā.3.3)
स्त्रियमव्यापन्नयोनिशोणितगर्भाशयाम् (C. Śā. 4.7)

७–	तत् संयोज्य	(C.Sū. 26. 94)	यत् संयोज्य
८–	वेगाग्रामृता	(C.Sū. 27. 4)	वेत्राग्रामृता
९–	कलम्बनालिकासूर्य:	(C.Sū. 27. 101)	कलम्बनालिकासुर्य:
१०–	गुरुदोषसमीरणम्	(C.Sū. 27. 193)	गुरु दोषसमीरणम्
११–	वरुणालयम्	(C.Sū. 27. 216)	वरुणालये
१२–	निर्वृत्तेऽपि ज्वरे	(C.Ci. 3. 339)	निवृत्तेऽपि ज्वरे
१३–	सम्भित	(C.Ci. 4. 27)	स्तम्भित
१४–	ह्यवपीडबन्धे	(C.Ci. 4. 98)	ह्यवपीडबद्धे
१५–	धृतमेव	(C.Ci. 5. 104)	घृतमेव वा
१६–	मज्जौजसा वा	(C.Ci. 6. 11)	मज्ज्ञौजसा वा
१७–	दार्वी सुराह्वां	(C.Ci. 6. 26)	दार्वीं सुराह्वं
१८–	मुद्गामलकप्रयोगान्	(C.Ci. 6. 48)	मुद्गामलकप्रयोगात्
१९–	अनायुष्यवृष्यमनौजस्यं	(C.Vi. 2. 7)	अनायुष्यमवृष्यमनोजस्यं
२०–	पौरजनपदा:	(C.Vi. 3. 20)	पौरजानपदा:
२१–	अभिद्रोहानृतवचनम्	(C.Vi. 3. 24)	अभिद्राहादनृतवचनम्
२२–	तीव्रधर्मारुचे:	(C.Vi. 3. 45)	तीव्राधर्मरुचे:
२३–	ज्ञानसमुदायेन	(C.Vi. 4. 5)	ज्ञानसमुदयेन
२४–	अरोचकविपाकौ	(C.Vi. 5. 8)	अरोचकाविपाकौ
२५–	मूत्रितोदकभक्ष्यस्त्री	(C.Vi. 5. 20)	मूत्रिते दकभक्ष्यस्त्री
२६–	शिरस्यैवाभिसर्पत:	(C.Vi. 7. 20)	शिरस्येवाभिसर्पत:
२७–	माधुकीभि:	(C.Vi. 11)	माधूकीभि:
२८–	कश्चिदेवास्यवैरस्य	(C. In. 2. 19)	कश्चिदेवास्य वैरस्य
२९–	पिबेत्	(C. In. 5. 17)	पिबन्
३०–	दसंयकम्	(C. In. 12. 9)	दसंशयम्

Thus the popular text of the current edition (Nirnaya-sagar, Bombay) of the Caraka-saṃhitā has a number of anomalies and errors if gone through critically. Thus there is need of studying the text carefully and a scope for improving the same on the basis of the planning and the style of the Saṃhitā itself. In the present edition I have tried to improve the text in several places as far as possible.

5. POPULARITY OF THE CARAKA-SAṂHITĀ

The Caraka-saṃhitā has been popular as the most outstanding and authoritative work amongest the Samhitās of Āyurveda. Though in early times there was a large number of Saṃhitās on different specialities, at the time of Vāgbhaṭa the Caraka-saṃhitā and the Suśruta-saṃhitā were the only texts representing the Schools of Medicine and Surgery respectively. Though Vāgbhaṭa tried his level best to denegrate their authority in order to establish his own footing, he could succeed only in getting his place after these two in the great tried (Bṛhttrayī or vṛddhatrayī).

Vāgbhaṭa's Aṣṭāṅgasaṃgraha and Aṣṭāṇgahṛdaya are based mainly on these two texts.

The popularity of the Caraka-saṃhitā continued to increase and it attracted many top-ranking scholars to involve themselves as commentators. Bhaṭṭāra Hariścandra, Jejjaṭa, Sudhīra, Naradatta, Īśwarasena, Cakrapāṇi, Gadādhara, Vāpyacandra, Śivadāsa Sen, Gaṅgādhara Roy, Yogindranāth sen etc. wrote commentary on it. Every top-ranking scholar did not satisfy until he commented upon the Caraka-saṃhitā and thus exhibited his understanding of the text and scholarly way of interpreting the same.

This Saṃhitā was popular not only in medical but also in non-medical circle. The non-medical works like Naiṣadhīya-caritam (4.116), Laghumañjūṣā etc. refer the work with reverence. Even in modern times it attracted notice of western scholars. A club (Caraka club) was established in New York in 1898 to perpetuate the memory of the author of the olderst extant work in Indian medicine.

The work became so popular and its demand was so extensive that it was translated in various languages from time to time. The Caraka-saṃhitā was translated into Persian and Arabic in 10th Cent. A.D. English translation also came out in 19th Cent. Later on it was translated in Hindi and various regional languages. The Jamnagar edition (1949) contains translation of the text in Hindi, Gujarātī and English.

6. COMMENTATORS ON THE CARAKA-SAṂHITĀ

From early times to the present age the Caraka-saṃhitā has been commented upon by various scholars. Notable among them are as follows:

1. ***Bhaṭṭāra Hariścandra***–He wrote the Caraka-nyāsa commentary on the Caraka-saṃhitā. Now it is available in Mss. form[1] only upto the third chapter of the Sūtrasthāna which was once published by Pt. Masta Ram Shastri of Lahore. Maheśwara, the author of Viśwaprakāśā (Koṣa) informs in the introductory verses that Bhaṭṭāra was the physician to the king Sāhasāṅka and that he was one of his forefathers. Bhaṭṭāra Hariścandra was a contemporary or predecessor of Vāgbhaṭa (6th Cent A.D.). He is quoted by Jejjaṭa, Cakrapāṇi, Vijayarakṣita etc. with respect. He is said to have redacted the Kharanādasaṃhitā[2] and perhaps also composed his own Samhitā (Bhaṭṭāra-Saṃhitā). Candraṭa praises him as the foremost commentator on the Caraka-saṃhitā.[3]

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[1] Govt. Oriental Manuscripts Library, Madras.

[2] Indu : Com. on Aṣṭāṅgasaṃgraha, Kalpa.

[3] व्याख्यातरि हरिचन्द्रे श्रीजेज्जटनाम्नि सति सुधीरे च। अन्यस्यायुर्वेदे व्याख्यां धार्ष्ट्यं समावहति ॥ (Com. Cikitsākalikā)

Bhaṭṭāra was respected not only in the medical circle but due to his erudite scholarship and genius as a poet he is remembered by Bāṇabhaṭṭa and Vākpatirāja as an excellent prose-writer. His verses are quoted by Śrīdharadāsa and Vallabhadeva. In Pādatāḍitaka, Hariścandra is said as a physician, son of Īśāncandra, belonging to Kāṅkāyana family and resident of Bāhlīka.

2. ***Swāmikumāra***–He wrote 'Caraka-Pañjikā' on the lines of the commentary of Bhaṭṭāra Hariścandra. Perhaps he was a colleague of Bhaṭṭāra Hariścandra.
3. ***Āṣāḍhavarmā***–He is quoted by Jejjaṭa, Cakrapāṇi and Niścala Kara. He has written 'Parihāravārttika' commentary on the Caraka Saṃhitā.
4. ***Kṣīraswāmidatta***–He has written 'Caraka-Vārttika' and is quoted by Jejjaṭa and Cakrapāṇi.
5. ***Jejjaṭa***–Jejjaṭa is the author of the commentary entitled 'Nirantarapada. Vyākhyā' which is unfortunately incomplete. He has also commented upon the Suśruta-saṃhitā and the Aṣṭāṅga-hṛdaya. He is quoted by Vṛnda, Candraṭa, Gayadāsa, Cakrapāni, Dalhaṇa etc. and as such he is placed in 9th Cent A.D.
6. ***Sudhīra***–He was illustrious commentator on the Caraka Saṃhitā as well as the Suśruta-saṃhitā. He has been mentioned by Candraṭa as an authoritative commentator on Ayurveda alongwith Bhaṭṭāra Hariścandra and Jejjaṭa.
7. ***Amitaprabha***–He has authored a commentary on the Caraka-saṃhitā and is quoted by Candraṭa and Niścalakara.
8. ***Swāmidāsa***–He has been quoted by Cakrapāṇi.
9. ***Bhāsadatta***–He is quoted by Cakrapāṇidatta as a commentator on the Caraka-saṃhitā.
10. ***Brahmadeva***–He wrote commentary on both the Caraka-saṃhitā and Suśruta-saṃhitā. He is quoted by Cakrapāṇi, Dalhaṇa, Śrīkaṇṭha Datta, Hemādri and Śivadāsa Sen.
11. ***Īśwarasena***–He is quoted by Cakrapāṇi, Vijayarakṣita and Śrīkaṇṭhadatta.
12. ***Gayadāsa***–He is the author of the Candrikā commentary on both the Caraka-saṃhitā and the Suśruta-saṃhitā and as such is famous as 'Candrikā-kāra' (author of Candrikās). Gayadāsa has quoted Jejjaṭa[1] and himself is quoted by Dalhaṇa. Gayadāsa and Cakrapāṇi do not quote each other. Hence he is placed in the 11th Cent. A.D. as a contemporary of Cakrapāṇi.

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[1] Both Bhaṭṭāra and Jejjaṭa are commentators of Caraka-saṃhitā, hence by association Sudhīra also seems to have commented upon it.

13. ***Cakrapāṇidatta***–He wrote 'Ayurvedadīpikā' com. on the Caraka-saṃhitā and Bhānumatī com. on the Suśruta-saṃhitā. He is also author of the Cakradatta and Dravyaguṇa-saṃgraha. His teacher Naradatta also wrote some com. on the Caraka-saṃhitā. His father, Nārāyaṇadatta, and elder brother, Bhānudatta were attached to the king Nayapāla (1038-1055 A.D.) of the Pala dynasty of Bengal.

14. ***Vṛndakuṇḍa***–He is quoted by Niścalakara and Śivadāsa Sen. Vṛndaṭippaṇa quoted by Āḍhamalla[1] seems to be his main work.

15. ***Vāpyacandra (Vāṣpacandra)***–He is the author of the Vāṣpacandra tantra and a nighaṇṭu in addition to his commentary on the Caraka-saṃhitā and possibly on the Suśruta-saṃhitā. He is quoted by Vijayarakṣita, Śrīkaṇṭhadatta, Niścalakara, Hemādri and Śivadāsa Sen.

16. ***Īśānadeva***–He was the son of Keśavadeva, the king of Tripura. He is quote by Vijayarakṣita, Śrīkaṇṭhadatta, Vācaspati and Niścalakara.

17. ***Guṇākara***–He has written some Vṛtti on the Caraka Saṃhitā and is quoted by Niścalakara. He seems to be different from the author of Yogaratnamālā-vivṛtti.

18. ***Bhavyadatta***–His commentary is quoted by Śivadāsa Sen. His other works, Vaidyapradīpa and Yogaratnākara, have been quoted by Niścala kara.

19. ***Bakula kara***–He is quoted by Niścalakara and Śivadāsa Sen. He has written commentary on the Saṃhitās of Caraka as well as Suśruta.

20. ***Śivadāsa Sen***–He is the author of the 'Caraka-Tattvapradīpikā' commentary. He has also written commentaries on Cakradatta, Dravyaguṇasaṃgraha, Aṣṭāṅgahṛdaya and Yogaratnākara (of Bhavyadatta). His father, Ananta Sen was attached to Barbak Shah, the king of Bengal (1457-1474).

21. ***Gaṅgādhara Roy***–(1799-1855)–He wrote a scholarly and voluminous commentary 'Jalpakalpataru' on the Caraka-saṃhitā which was published with Cakrapāṇi's com. from Calcutta (1927). He was a prolific writer and has written a dozen books on Ayurveda and about five dozens on other subjects like tantra, philosophy, grammar, literature, religion etc.

22. ***Yogindranātha Sen*** (1871-1918)– He is the author of the commentary 'Carakopaskāra' which is published incomplete. He was the son of Dwārakānātha Sen and a disciple of Gaṅgādhara Roy.

23. ***Jyotiścandra Saraswati***–He belonged to Bengal. His commentary 'Carakapradīpikā' was published only upto Sūtrasthāna.

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[1] Śārṅgadhara. (Madhya. 8.14)

7. CONTRIBUTIONS OF THE CARAKA-SAṂHITĀ

Caraka revised the Agniveśa-Tantra wholly and expanded it with his own annotations. The present shape of the Saṃhitā which differentiates it from the other compemporay Saṃhitās owes mostly to Caraka that is why Agniveśa was replaced by Caraka as author of the text. The main contributions of the Caraka-saṃhitā may be enumerated as follows :–

1. Advancement of basic concepts :

The basic concepts of Āyurveda evolved during the Vedic period were crystallized refined and advanced further in the Caraka-saṃhitā. They were also placed on a sound scientific footing so that all physiological and pathological phenomena were interpreted logically. The philosophical concept of pañcamahābhūta was studied in application to the human body. The theory of tridoṣa was also studied in details in respect of the properties, physiological functions, pathological manifestations and therapeutic management of vāta, pitta and kapha. The law of uniformity of nature[1] was established which helped in applying the physical laws to the biological field. It remains a mystery for all in what type of laboratories and with what equipments they were able to arrive at these scientific truths. Perhaps the entire nature was their laboratory and their own keen observation and divine vision worked as their instruments.

2. Rational attitude :

It is the Caraka-saṃhitā which got rid off the blind beliefs and superstitions of olden days in respect of causation and cure of disorders and developed a rational attitude towards these problems. In early phase, perhaps the 'Daiva-vyapāśraya' (Supernatural) therapy was the mostly relied upon but Caraka added 'Yukti-vyapāśraya' (rational)[2] to make it logical and scentific. In order to stablise the idea, 'Yukti' was added as one of the Pramāṇas (means of valid knowledge)[3]. Caraka has emphasised althrough to work according to Yukti (rationale). He has advised to move always with knowledge[4]. There should be proper correlation of theoretical knowledge (jñāna) and practical skill (karma). Caraka has emphasised on the process of investigation which is essential for arriving at scientific truths[5] that is why he has used more than once the word "Parīkṣā"[6] instead of 'Pramāṇa'.

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[1] पुरुषोऽयं लोकसंमित:। (C.Śā. 5.3)

[2] C.Sū. 11. 52.

[3] C.Sū. 11. 17.

[4] ज्ञानपूर्वकं कर्मणां समारम्भं प्रशंसन्ति कुशला: । (C. vi. 8. 69.)

[5] परीक्ष्यकारिणो हि कुशला भवन्ति । (C.Sū. 10. 5.)

[6] द्विविधा परीक्षा ज्ञानवताम् । (C. vi. 4. 8.)
तस्य चतुर्विधा परीक्षा, आप्तोपदेश:, प्रत्यक्षम्, अनुमानं, युक्तिश्चेति । (C.Sū.11.17)

3. Organisation of symposia :

For advancement of knowledge and research they adopted the method of discussion among experts. Symposia were organised in different parts of the country in which experts of the subject participated[1]. These participants placed their views freely often contradicting the other's view. Lord Ātreya is seen presiding over these symposia who concluded often correlating all the views. The workers and authors presented their work in the conference of expert scholars and it was only after their approval that the works were recognised by the academic circle. This method of mutual discussion and symposia was responsible for developing the broader scientific outlook which led to the study of problems from various angles to arrive at the truth.

4. Psychosomatic approach :

Caraka-saṃhitā holds the synthetic view of man instead of analysing him into hundreds of parts and reducing him as aggregate of tiny cells. Happiness and unhappiness are the final consequence of health and disease respectively and these affect the person wholly and not partly. Tridoṣa as well as psyche pervade the whole body, therefore in health and disease one will have to consider the person as a whole who is known as 'Puruṣa' in Āyurveda. This gave rise to the psychosomatic approach towards health and disease. Tridoṣa and psyche interact with each other and as such the disorders will have to be viewed accordingly. This 'deha-mānasa' (psychosomatic) approach is a very important contribution of the Caraka saṃhitā in the field of medicine. Mind effects body and vice versa. Hence any partial veiw can not lead to proper understanding and successful management of the problems. Alongwith the 'Yuktivyapāśraya' treatment 'Sattwāvajaya'[2] (Psychotherapy) has also been given due place.

5. Individual constitution :

Side by side with the formulation of general concepts, Caraka had laid proper emphasis on individual psychic and somatic constitution. Man is not a machine and as such can't be operated equally with a uniform law. Every person has got his own individuality and normal variations. This forms his constitution which distinguishes him from other individuals. This is termed as 'Prakṛti'. Every regimen or therapy has to be applied keeping in view the constitution of the concerned person[3] and his suitability (sātmya). The modern concept of allergy, anaphylaxis or idiosyncrasy may he interpreted on the basis of this old idea of prakṛti.

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[1] C.Sū. 1, 12, 25, 26;Sā. 6, Si. 11.

[2] Ca. Sū. 11. 52.

[3] योगमासां तु यो विद्याद् देशकालोपपादितम्। पुरुषं पुरुषं वीक्ष्य स ज्ञेयो भिषगुत्तमः ॥ (C.Sū. 1. 124)

6. Expansion of the discipline :

Āyurveda is divided into eight well demarcated specialities which are mentioned in the Caraka-saṃhitā. Apart from this the discipline of medicine expanded further in the light of knowledge gained in course of time. Initially Āyurveda was 'Triskandha' (three-pillared) or 'Trisūtra' (three-threaded) having Hetu (etilogy), Liṅga (signs and symptoms) and Auṣadha (therapeutics) as constituents but later on Hetu and Liṅga were further analysed and developed to Pañca-nidāna : Nidāna (etiology), Pūrvarūpa (prodroma), Rūpa (signs and symptoms), Upaśaya (therapeutic suitability) and Saṃprāpti (pathogenesis) which became as five means of examination of disease.

7. Scientific method of diagnosis :

The Caraka-saṃhitā gives a scientific method of the diagnosis of diseases. First of all, the facts about the patient should be gathered by means of authoritative scriptures, perception and inference[1]. The patient should also be examined in respect of doṣa, dūṣya, agni, sattva, sātmya, prakṛti, bala, vayas etc. Caraka has described the tenfold entities to be examined which contains all relevant facts[2]. The disease has to be examined in respect of etilogy, prodromal symptoms, suitability and pathogenesis[3]. Caraka says that first of all one should examine the patient, then the drug and thereafter he should proceed for action.[4]

8. Importance of Nature :

Āyurveda relies completely on nature and it is only to provide assistance to nature that drug or other therapeutic measure is applied[5]. The Caraka-saṃhitā lays emphasis on swabhāvoparama[6] (recession by nature) and all drugs and dietitic regimens are based on this principle. For the same reason, proper emphasis is given on saṃśodhana (evacuative) therapy[7] and natural resistance of the patient[8]. The Caraka-saṃhitā, from beginning to end, has emphasised on these aspects which form the main basis of the Āyurvedic treatment.

9. Emphasis on promotion and prevention :

Caraka-saṃhitā starts with the chapter dealing with the promotion of life. For this there is special branch, Rasāyana, which has been dealt with in detail in the first chapter of the section on therapeutics. In the second chapter there is description of the formulations useful for promotion of fertillity and progeny. Dealing with the promotive measures at the very start of the section shows greater emphasis on the same. Caraka has also laid down the code of good conduct by which one can remain healthy and long-lived. He has also emphasised on prevention of diseases[9] for which he has devoted a number of chapters dealing with daily routine, seasonal living etc. in the first section of the Saṃhitā. The Caraka-saṃhitā shows the path by which a man, devoid of any ailment, can live happily and enjoy the normal life-span (100 years).

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[1] C. Vi. 4. [2] C. Vi. 8. 70-80. [3] C. Ni. 1. 5. [4] C. Sū. 20. 20.
[5] C. Sū. 10.5. [6] C. Sū. 16.27. [7] C. Sū. 16. 16-20 [8] C. Sū. 28. 6.
[9] C. Sū. 5. 13.

10. Scientific study of drugs :

Plants were studied analytically during the Vedic period as evident from the 'oṣadhi-sūkta' of Ṛgveda (10.97. 1-23) and relevant portions of Atharvaveda (8.7.1-8, 11.6. 16-17) etc. The scientific study of morphology and pharmacological activity of the medicinal plants and other drugs was started during the post-Vedic period the document of which is found in the Caraka-samhitā. Mostly the plants were used as drugs and as such the knowledge of plants in respect of name, form, properties, actions and therapeutic uses[1] was essential for a physician. The Caraka-saṃhitā starts with the quadruplet of drugs (Bheṣaja-catuṣka) which itself speaks for the importance given to the study of drugs in the Samhitā. The classification of drugs is given from various angles[2]. Division of drugs into fifty groups according to pharmacological action[3] is the first attempt in this direction and as such is the most valuable contribution of the Caraka-saṃhitā. The basic concepts of the pharmacology such as rasa, guṇa, vīrya, vipāka and prabhāva were studied rationally for intrepreting the drug action and are described systematically in the text.[4]

It is difficult to enumerate the contributions of the Caraka-saṃhitā ***in toto,*** only the very important ones have been mentioned here.

8. EARLIER ENGLISH TRANSLATIONS

Among the English translations of the Caraka-samhitā, the notable one was by Avināśa Chandra Kaviratna published incomplete from Calcutta (1891-1899). Mahendra Lal Sarkar translated only two chapters which were published in the Calcutta Journal of Medicine (1870). Roth also got some portion published. All these editions now are practically obsolete and have become a matter of historical interest.

At the fag end of the first half of the present century (in 1949), a voluminous edition was published from Shree Gulabkumar bā Ayurvedic Society, Jamnagar under the guidance of Dr. P.M. Mehta who later became the first Director of the Central Institute of Research in Indigenous Systems of Medicine established at Jamnagar. For decades it was the only edition available for the English-knowing people but because of its voluminousness and limited number of copies available now it is not within easy reach of the scholars*.

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[1] C. Sū. 1. 123-126

[2] C. Sū. 1, 4.

[3] C. Sū. 4.

[4] C. Sū. 26.

Another edition of the Caraka-saṃhitā with English translation of the text and the Cakrapāṇi's commentary by R.K. Sharma and Bhagwan Dash came out from the Chowkhamba Sanskrit Series Office, Varanasi. Two volumes have since been published (1976, 1977) covering upto Indriyasthāna. Thus it is incomplete by half.

9. THE PRESENT EDITION

Looking to the above facts and the gradually increasing curiosity to know about Indian Medicine all over the world, it was felt necessary to bring forth an edition of the Caraka-saṃhitā with a faithful and literal English translation after carefully editing the original text. Utmost care has been taken to see that this objective is fulfilled and the entire subject is put in such a concise style that it carries the full purport of the text but at the same time does not transgress the limit so that it can he handled and grasped conveniently by the scholars interested in the study of Āyurveda.

Certain terms have been kept as such in the translation with the idea that the connotation of the term may not be distorted. A glossary of such and other technical terms including disease-names would be appended in the end. The plant-names also have been given as such; a complete list of the plant with botanical names will be given in the appendix. Other useful appendices will also be added.

I have tried my best to present the ideas of the Caraka-saṃhitā in faithful manner but it is for the scholars to judge how far I have been sincere to the task. I hope, this edition would inspire the students of the Caraka saṃhitā all over the world to dive deep and deep into the fathomless ocean of the knowledge of Āyus.

I express my heartly thanks and congratulations to the young publishers, who are devoted sincerely to the noble cause of propagating the misson of Caraka all over the world, for bringing out this novel edition of the Caraka-saṃhitā particularly in these difficult times for the press. I wish they constantly march on this pious path.

39, Gurudham Colony,
Varanasi. **P.V. Sharma**
August 15, 1981.

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* Now this Book is Published by Chaukhambha Orientalia, Varanasi

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CARAKA-SAMHITĀ

(CARAKA'S COMPENDIUM)

1. SŪTRASTHĀNA

(SECTION ON FUNDAMENTALS)

सूत्रस्थानम्

प्रथमोऽध्यायः

CHAPTER I

अथातो दीर्घञ्जीवितीयमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on longevity. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Atreya. [2]

दीर्घञ्जीवितमन्विच्छन्भरद्वाज उपागमत् । इन्द्रमुग्रतपा बुद्ध्वा शरण्यममरेश्वरम् ।।३।।

Bhardwāja, a great ascetic, went to Indra, the god of gods and the saviour in quest of longevity. [3]

ब्राह्मणा हि यथाप्रोक्तमायुर्वेदं प्रजापतिः । जग्राह निखिलेनादावश्विनौ तु पुनस्ततः ।।४।।
अश्विभ्यां भगवाञ्छक्रः प्रतिपेदे ह केवलम् । ऋषिप्रोक्तो भरद्वाजस्तस्माच्छक्रमुपागमत् ।।५।।

At first, Prajāpati received Āyurveda in its entirety as propounded by Brahmā, therefrom Aświns (received), from Aświns lord Indra received it fully, that is why Bharadwāja, as requested by the sages, Went to Indra. [4-5]

विघ्नभूता यदा रोगाः प्रादुर्भूताः शरीरिणाम् । तपोपवासाध्ययनब्रह्मचर्यव्रतायुषाम् ।।६।।
तदा भूतेष्वनुक्रोशं पुरस्कृत्य महर्षयः । समेताः पुण्यकर्माणः पार्श्वे हिमवतः शुभे ।।७।।

When diseases cropped up creating inpediments in penance, abstinence, study, celibacy, religious observances and life-span of living beings, the holy great sages, out of sympathy on creatures, assembled on one of the auspicious sides of the Himalayas. [6-7]

अङ्गिरा जमदग्निश्च वसिष्ठः कश्यपो भृगुः । आत्रेयो गौतमः साङ्ख्यः पुलस्त्यो नारदोऽसितः ।।८।।
अगस्त्यो वामदेवश्च मार्कण्डेयाश्वलायनौ । पारिक्षिर्भिक्षुरात्रेयो भरद्वाजः कपिञ्ज(ष्ठ)लः ।।९।।
विश्वामित्राश्मरथ्यौ च भार्गवश्च्यवनोऽभिजित् । गार्ग्यः शाण्डिल्यकौण्डिल्यौ(न्यौ)वार्क्षिर्देवलगालवौ ।।१०।।
साङ्कृत्यो बैजवापिश्च कुशिको बादरायणः । बडिशः शरलोमा च काप्यकात्यायनावुभौ ।।११।।
काङ्कायनः कैकशेयो धौम्यो मारीचकाश्यपौ । शर्कराक्षो हिरण्याक्षो लोकाक्षः पैङ्गिरेव च ।।१२।।
शौनकः शाकुनेयश्च मैत्रेयो मैमतायनिः । वैखानसा बालखिल्यास्तथा चान्ये महर्षयः ।।१३।।
ब्रह्मज्ञानस्य निधयो द(य)मस्य नियमस्य च । तपसस्तेजसा दीप्ता हूयमाना इवाग्नयः ।।१४।।
सुखोपविष्टास्ते तत्र पुण्यां चक्रुः कथामिमाम् ।

Among them were Aṅgirā, Jamadagni, Vasiṣtha, Kaśyapa, Bhrgu, Ātreya, Gautama, Sāṅkhya, Pulastya, Nārada, Asita, Agastya, Vāmadeva, Mārkaṇḍeya, Aśvalāyana, Pārīkṣi, Bhikṣu Ātreya, Bharadwāja, Kapiñjala, Viśwāmitra, Aśmarathya, Cyavana, The Bhārgava (of Bhṛgu's Clan), Abhijit, Gārgya, Śāṇḍilya, Kauṇḍilya (nya), Vārkṣi, Devala, Gālava, Sānkṛtya, Baijavāpi, Kuśika, Bādarāyaṇa, Baḍiśa, Śaraloma, Kāpya, Kātyāyana, Kāṅkāyana, Kaikaśeya, Dhaumya, Mārīca, Kāśyapa, Śarkarākṣa, Hiraṇyākṣa, Lokākṣa, Paiṅgi, Śaunaka, Śākuneya, Maitreya, Maimatāyani alongwith the sages of the Vaikhānasa and Vālakhilya orders and other great sages. They all, sources of spiritual knowledge, selfcontrol and restraint of mind, illumined with brilliance of penance like fire having oblations, took their seats comfortably and held auspicious deliberations. [8-14]

धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम् ।।१५।।
रोगास्तस्यापहर्तारः श्रेयसो जीवितस्य च । प्रादुर्भूतो मनुष्याणामन्तरायो महानयम् ।।१६।।
कः स्यात्तेषां शमोपाय इत्युक्त्वा ध्यानमास्थिताः । अथ ते शरणं शक्रं ददृशुर्ध्यानचक्षुषा ।।१७।।
स वक्ष्यति शमोपायं यथावदमरप्रभुः ।

Disease-free condition is the best source of virtue, wealth, gratification and emancipation while diseases are destroyers of this (source), welfare and life itself. Now this has appeared as a great obstacle for human beings and what could be the means for their amelioration. Saying this they meditated on this. Then with their meditalive vision they saw Indra as saviour. That god of gods is only able to tell the correct means of amelioration (of diseases). [15-17]

कः सहस्राक्षभवनं गच्छेत् प्रष्टुं शचीपतिम् ।।१८।।
अहमर्थे नियुज्येयमत्रेति प्रथमं वचः । भरद्वाजोऽब्रवीत्तस्मादृषिभिः स नियोजितः ।।१९।।
स शक्रभवनं गत्वा सुरर्षिगणमध्यगम् । ददर्श बलहन्तारं दीप्यमानमिवानलम् ।।२०।।
सोऽभिगम्य जयाशीर्भिरभिनन्द्य सुरेश्वरम् । प्रोवाच विनयाद्धीमानृषीणां वाक्यमुत्तमम् ।।२१।।
व्याधयो हि समुत्पन्नाः सर्वप्राणिभयङ्कराः । तद्ब्रूहि मे शमोपायं यथावदमरप्रभो ।।२२।।
तस्मै प्रोवाच भगवानायुर्वेदं शतक्रतुः । पदैरल्पैर्मतिं बुद्ध्वा विपुलां परमर्षये ।।२३।।

Who should go to the abode of Indra to inquire about this? On this, first spoke Bharadwāja 'I may be deputed for this work' and so he was deputed by the sages. Having gone to Indra's abode, he was the killer of Bala sitting in the midst of the groups of godly sages and glittering like fire. He approched him with felicitating words of praises and blessings and the intelligent one submitted to him the message of the sages humbly and in the best possible way–"Diseases causing fear in all living beings have appeared, so, O Lord of gods, tell me the proper measures for (their) amelioration". Then Lord Indra, having observed the wide intelligence of the great sage, delivered to him Āyurveda in a few words. [18-23]

हेतुलिङ्गौषधज्ञानं स्वस्थातुरपरायणम् । त्रिसूत्रं शाश्वतं पुण्यं बुबुधे यं पितामहः ।।२४।।

Āyurveda providing knowledge of aetiology, symptomalogy and therapeutics, best way for both the healthy and the sick, tri-aphorismic, continuing for the time immemorial and virtuous which was known by Brahmā (creator) first. [24]

सोऽनन्तपारं त्रिस्कन्धमायुर्वेदं महामतिः । यथावदचिरात् सर्वं बुबुधे तन्मना मुनिः ।।२५।।
तेनायुरमितं लेभे भरद्वाजः सुखान्वितम् । ऋषिभ्योऽनधिकं तच्च शशंसानवशेषयन् ।।२६।।

He (Bharadwāja), the intelligent and devoted sage, ecquired the endless and three-pronged Āyurveda properly and entirely in a short time. By this Bharadwāja attained immeasurable happy life-span and transmitted that, as it is (neither more nor less) to the sages. [25-26]

ऋषयश्च भरद्वाजाज्जगृहुस्तं प्रजाहितम् । दीर्घमायुश्चिकीर्षन्तो वेदं वर्धनमायुषः ।।२७।।
महर्षयस्ते ददृशुर्यथावज्ज्ञानचक्षुषा । सामान्यं च विशेषं च गुणान् द्रव्याणि कर्म च ।।२८।।
समवायं च तज्ज्ञात्वा तन्त्रोक्तं विधिमास्थिताः । लेभिरे परमं शर्म जीवितं चाप्यनित्वरम् ।।२९।।

The sages, desirous of long life, too received that benevolent Veda (compendium of knowledge) of promoting life-span from Bhàradwāja. The great sages further grasped properly the knowledge of Sāmānya (similarity), Viśeṣa (dissimilarity), Guṇa (properties), Dravya (substance), Karma (action) and Samavāya (inherence) by which they followed firmly the tenets of the compendium and attained highest well-being and non-perishable life-span. [27-29]

अथ मैत्रीपरः पुण्यमायुर्वेदं पुनर्वसुः । शिष्येभ्यो दत्तवान् षड्भ्यः सर्वभूतानुकम्पया ।।३०।।
अग्निवेशश्च भेल(ड)श्च जतूकर्णः पराशरः । हारीतः क्षारपाणिश्च जगृहुस्तन्मुनेर्वचः ।।३१।।

Now, Punarvasu, out of friendliness, bestowed the virtuous Āyurveda upon the six disciples prompted with compassion on all creatures. (The disciples) Agniveśa, Bhela, Jatūkarṇa, Parāśara, Hārīta and Kṣārapāṇi received the word (of instruction) from the sage (Punarvasu). [30-31]

बुद्धेर्विशेषस्तत्रासोन्नोपदेशान्तरं मुनेः । तन्त्रस्य कर्ता प्रथममग्निवेशो यतोऽभवत् ।।३२।।
अथ भेलादयश्चक्रुः स्वं स्वं तन्त्रं कृतानि च । श्रावयामासुरात्रेयं सर्षिसङ्घं सुमेधसः ।।३३।।
श्रुत्वा सूत्रणमर्थानामृषयः पुण्यकर्मणाम् । यथावत्सूत्रितमिति प्रहृष्टास्तेऽनुमेनिरे ।।३४।।
सर्व एवास्तुवंस्तांश्च सर्वभूतहितैषिणः । साधु भूतेष्वनुक्रोश इत्युच्चैरब्रुवन् समम् ।।३५।।
तं पुण्यं शुश्रुवुः शब्दं दिवि देवर्षयः स्थिताः । सामराः परमर्षीणां श्रुत्वा मुमुदिरे परम् ।।३६।।
अहो साध्विति निर्घोषो लोकांस्त्रीनन्ववा(ना)दयत् । नभसि स्निग्धगम्भीरो हर्षाद्भूतैरुदीरितः ।।३७।।
शिवो वायुर्ववौ सर्वा भाभिरुन्मीलिता दिशः । निपेतुः सजलाश्चैव दिव्याः कुसुमवृष्टयः ।।३८।।
अथाग्निवेशप्रमुखान् विविशुर्ज्ञानदेवताः । बुद्धिः सिद्धिः स्मृतिर्मेधा धृतिः कीर्तिः क्षमा दया ।।३९।।
तानि चानुमतान्येषां तन्त्राणि परमर्षिभिः । भ(भा)वाय भूतसङ्घानां प्रतिष्ठां भुवि लेभिरे ।।४०।।

It was only the extraordinary merit and not the different instruction of the sage that made Agniveśa the author of the compendium first. Afterwards, Bhela etc. also authored their own compendiums and all of them, intelligent ones, presented their works before Ātreya alongwith the group of sages. The sages, on hearing the composition of benevolent topics, were extremely pleased and approved it with the remark that they were properly composed. All praised them, the benefactors of all creatures, alongwith the loud applause for the compassion on creatures. These (loud) virtuous words of the great sages were heard by the godly sages and gods living in heaven and they were extremely delighted. The deep and affectionate sound of 'well done' expressed by the creatures with happiness in the sky resounded the three worlds. The pleasant wind began to blow, all corners blossomed with lustre and there were divine showers of flowers and water. Then the goddesses of knowledge Buddhi (intelligence), Siddhi (success), Smṛti (memory), Medhā (intellect), Dhṛti (restraint), Kīrti (fame), Kṣamā (forbearance) and Dayā (kindness) entered into Agniveśā etc. Thus their compendiums approved by the great sages were established on (strong) footing for the welfare of the creatures. [32-40]

हिताहितं सुखं दुःखमायुस्तस्य हिताहितम् । मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते ।।४१।।

Āyurveda is that which deals with good, bad, happy and unhappy life, its promoters and non-promoters, measure and nature). [41]

शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम् । नित्यगश्चानुबन्धश्च पर्यायैरायुरुच्यते ।।४२।।

'Āyus' means the conjunction of body, sense organs, mind and self and is known by the synonyms dhāri, jīvita, nityaga and anubandha. [42]

तस्यायुषः पुण्यतमो वेदो वेदविदां मतः । वक्ष्यते यन्मनुष्याणां लोकयोरुभयोर्हितम् ।।४३।।

The scholars of Vedas regard the Veda of that Āyus as the most virtuous one which is said as good for both the worlds for the human beings. [43]

सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम् । ह्रासहेतुर्विशेषश्च, प्रवृत्तिरुभयस्य तु ।।४४।।

Similarity of all substances is always the cause of increase and dissimilarity the cause of decrease. Both effect by their application. [44]

सामान्यमेकत्वकरं, विशेषस्तु पृथक्त्वकृत् । तुल्यार्थता हि सामान्यं, विशेषस्तु विपर्ययः ।।४५।।

Similarity brings unity while dissimilarity causes diversity. Again, similarity carries the sense of 'equal' while dissimilarity is opposite. [45]

सत्त्वमात्मा शरीरं च त्रयमेतत्त्रिदण्डवत् । लोकस्तिष्ठति संयोगात्तत्र सर्वं प्रतिष्ठितम् ।।४६।।
स पुमांश्चेतनं तच्च तच्चाधिकरणं स्मृतम् । वेदस्यास्य, तदर्थं हि वेदोऽयं संप्रकाशितः ।।४७।।

Mind, self and body-these three make a tripod on which the livng world stands. All depend on this (living world). That (living body) is Puruṣa (person), sentient and location of this Veda (Āyurveda). For him alone, this Veda is brought to light. [46-47]

खादीन्यात्मा मनः कालो दिशश्च द्रव्यसंग्रहः । सेन्द्रियं चेतनं द्रव्यं, निरिन्द्रियमचेतनम् ।।४८।।

In short, ākāśa etc. (ākāsa, vāyu, tejas, ap and pṛthivī), self, mind, time and space are dravyas (substances). Dravya having sense organ is sentient while that without it is insentient. [48]

सार्था गुर्वादयो बुद्धिः प्रयत्नान्ताः परादयः । गुणाः प्रोक्ताः प्रयत्नादि कर्म चेष्टितमुच्यते ।।४९।।

Sense objects (śabda, sparśa, rūpa, rasa, gandha), properties beginning with guru[1], knowledge, qualities ending with prayatna[2] and beginning with para[3] are called guṇas. The movement iniated by effort is called karma (action). [49]

समवायोऽपृथग्भावो भूम्यादीनां गुणैर्मतः । स नित्यो यत्र हि द्रव्यं न तत्रानियतो गुणः ।।५०।।

Samavāya (inherence) is the inseparableness of pṛthivī etc. (dravya) with their guṇas (properties). This is eternal because no dravya (substance) is devoid of property. [50]

यत्राश्रिताः कर्मगुणाः कारणं समवायि यत् । तद्द्रव्यं समवायी तु निश्चेष्टः कारणं गुणः ।।५१।।

Dravya (substance including drugs) is that where actions and properties are located and which is the material cause (of its effect). Guṇa (property) is related with inherence (to dravya), is devoid of action and is (asamavāyi-non-inherent) cause (of its effect). [51]

संयोगे च विभागे च कारणं द्रव्यमाश्रितम् । कर्तव्यस्य क्रिया कर्म कर्म नान्यदपेक्षते ।।५२।।

The causative factor in conjunction and disjunction, located in dravya and performance of that to be done is karma (action). Karma does not require another factor. [52]

इत्युक्तं कारणं कार्यं धातुसाम्यमिहोच्यते । धातुसाम्यक्रिया चोक्ता तन्त्रस्यास्य प्रयोजनम् ।।५३।।

Thus described the cause. Now the effect, dhātusāmya, is discussed here because the object of this compendium is achievement of dhātusāmya (equilibrium of sustaining and nourishing factors. [53]

कालबुद्धीन्द्रियार्थानां योगो मिथ्या न चाति च । द्वयाश्रयाणां व्याधीनां त्रिविधो हेतुसंग्रहः ।।५४।।

Perverted, negative and excessive use of time, intellect and sense objects is the threefold cause of both psychic and somatic disorders. [54]

शरीरं सत्त्वसंज्ञं च व्याधीनामाश्रयो मतः । तथा सुखानां, योगस्तु सुखानां कारणं समः ।।५५।।

Both body and mind are the locations of disorders as well as pleasures. The balanced use is the cause of pleasures. [55]

निर्विकारः परस्त्वात्मा सत्त्वभूतगुणेन्द्रियैः । चैतन्ये कारणं नित्यो द्रष्टा पश्यति हि क्रियाः ।।५६।।

The supreme self is Changeless, is the cause of consciousness with the conjunction of mind, properties of bhūtas[4] and sense organs, is eternal and seer who sees all the actions. [56]

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1. Guru-laghu, śita-uṣṇa, snigdha-rūkṣa, manda-tīkṣṇa, slakṣṇa-khara, sāndra-drava, mṛdukaṭhina, sthira-sara, sūkṣma-sthūla, viśada-picchila (20).
2. icchā, dweṣa, sukha, duḥkha, prayatna (5).
3. Para-apara, yukti, Saṅkhyā, Saṃyoga, Vibhāga, Pṛthaktva, Parimāṇa, saṃskāra, abhyāsa (10).
4. Bhūtas are five–pṛthivī, ap, tejas, vāyu and ākāśa. Their properties respectively are gandha, rasa, rūpa, sparśa and śabda.

वायुः पित्तं कफश्चोक्तः शारीरो दोषसंग्रहः । मानसः पुनरुद्दिष्टो रजश्च तम एव च ।।५७।।

Vāyu, pitta and kapha are, in short, somatic doṣas[1] and rajas and tamas are the psyehic ones. [57]

प्रशाम्यत्यौषधैः पूर्वो दैवयुक्तिव्यपाश्रयैः । मानसो ज्ञानविज्ञानधैर्यस्मृतिसमाधिभिः ।।५८।।

The former ones are pacified by the remedial measures of divine and rational nature while the latter ones are treated with knowledge, specific knowledge, restraint, memory and meditation. [58]

रूक्षः शीतो लघुः सूक्ष्मश्चलोऽथ विशदः खरः । विपरीतगुणैर्द्रव्यैर्मारुतः संप्रशाम्यति ।।५९।।
सस्नेहमुष्णं तीक्ष्णं च द्रवमम्लं सरं कटु । विपरीतगुणैः पित्तं द्रव्यैराशु प्रशाम्यति ।।६०।।
गुरुशीतमृदुस्निग्धमधुरस्थिरपिच्छिलाः । श्लेष्मणः प्रशमं यान्ति विपरीतगुणैर्गुणाः ।।६१।।

Vāyu is non-unctuous, cold, light, subtle, mobile, non-slimy and rough in properties and is pacified by substances having opposite properties. Pitta is slightly unctuous, hot, sharp, liquid, sour, mobile and pungent and is pacified immediately by substances having opposite properties. The properties of kapha (are)-heaviness, coldness, softness, unctuousness, sweetness, immobility and sliminess. (which) are subsided by (substances having) opposite properties. [59-61]

विपरीतगुणैर्देशमात्राकालोपपादितैः । भेषजैर्विनिवर्तन्ते विकाराः साध्यसंमताः ।।६२।।
साधनं न त्वसाध्यानां व्याधीनामुपदिश्यते ।

Curable disorders recede by drugs having opposite properties and administered with due consideration of place, dose and time. Treatment of incurable diseases is not advised. [62]

भूयश्चातो यथाद्रव्यं गुणकर्माणि वक्ष्यते ।।६३।।

Now the properties and actions accordings to drugs will be described in details. [63]

रसनार्थो रसस्तस्य द्रव्यमापः क्षितिस्तथा । निर्वृत्तौ च विशेषे च प्रत्ययाः खादयस्त्रयः ।।६४।।

Rasa is the object of rasanā (gustatory sense organ). Its material substances are ap and pṛthivī. In manifestation and differentiation of rasa, the other three ākāśa etc. (ākāśa, vāyu and tejas) are causative factors. [64]

स्वादुरम्लोऽथ लवणः कटुकस्तिक्त एव च । कषायश्चेति षट्कोऽयं रसानां संग्रहः स्मृतः ।।६५।।

Sweet, sour, saline, pungent, bitter and astringent-this is the group of six rasas (tastes). [65]

स्वाद्वम्ललवणा वायुं, कषायस्वादुतिक्तकाः । जयन्ति पित्तं, श्लेष्माणं कषायकटुतिक्तकाः ।।६६।।
(कट्वम्ललवणाः पित्तं, स्वाद्वम्ललवणाः कफम् । कटुतिक्तकषायाश्च कोपयन्ति समीरणम् ।।१)

(Among these taste) sweet, sour and saline overcome vāyu; astringent, sweet and bitter subdue pitta and astringent, pungent and bitter win over kapha. [66]

pungent-sour saline, sweet-sour-saline and pungent-bitter-astringent rasas aggravate pitta, kapha and vāta respectively. [1]

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[1] Factors responsible for physiological functions but capable of causing disorders are know as doṣas.

किंचिद्दोषप्रशमनं किंचिद्धातुप्रदूषणम् । स्वस्थवृत्तौ मतं किंचित्त्रिविधं द्रव्यमुच्यते ।।६७।।

Drug is a three types–(1) some (drug) is pacifier of doṣas, (2) Some (drug) vitiates dhātus and (3) some is taken as (responsible for) maintaining normal health. [67]

तत् पुनस्त्रिविधं प्रोक्तं जाङ्गमं भौममौद्भिदम् । मधूनि गोरसाः पित्तं वसा मज्जाऽसृगामिषम् ।।६८।।
विण्मूत्रचर्मरेतोस्थिस्नायुशृङ्गनखाः खुराः । जङ्गमेभ्यः प्रयुज्यन्ते केशा लोमानि रोचनाः ।।६९।।
सुवर्णं समलाः पञ्च लोहाः ससिकता सुधा । मनःशिलाले मणयो लवणं गैरिकाञ्जने ।।७०।।
भौममौषधमुद्दिष्टमौद्भिदं तु चतुर्विधम् । वनस्पतिस्तथा वीरुद्धानस्पत्यस्तथौषधिः ।।७१।।
फलैर्वनस्पतिः पुष्पैर्वानस्पत्यः फलैरपि । औषध्यः फलपाकान्ताः प्रतानैर्वीरुधः स्मृताः ।।७२।।
मूलत्वक्सारनिर्यासनाल स्वरसपल्लवाः । क्षाराः क्षीरं फलं पुष्पं भस्म तैलानि कण्टकाः ।।७३।।
पत्राणि शुङ्गाः कन्दाश्च प्ररोहाश्चौद्भिदो गणः ।

That (drug) is again said as of three types (according to source)–(1) of animal origin, (2) of earth origin and (3) of plant origin. Honey, milk and its products, bile, fat, marrow, blood, flesh, faeces, urine, skin, semen, bone, ligament, horn, nail, hoof, hairs including smaller ones, bile concretions are used from animals. Gold, five lohas (silver, copper, iron, lead and tin) alongwith their excreta, silica, calcites, realgar, orpiment, gems, salt, ochre, galena–this is the group of the drugs obtained from earth. The drugs of vegetable origin are of four types, (1) vanaspati, (2) vīrudh, (3) vānaspatya and (4) oṣadhi. Vanaspati is known by fruits, vānaspatya by both flowers and fruits, oṣadhi perishes after fruiting and ripening and vīrudh is known by diffuseness. The group of vegetable parts (used) is root, bark, heartwood, exudations, stalk, expressed juice, tender leaves, alkali, latex, fruit, flower, ash, oil, thorn, leaves, leaf-buds, tubers and sprouts. [68-73]

मूलिन्यः षोडशैकोना फलिन्यो विंशतिः स्मृताः ।।७४।।
महास्नेहाश्च चत्वारः पञ्चैव लवणानि च । अष्टौ मूत्राणि संख्यातान्यष्टावेव पयांसि च ।।७५।।
शोधनार्थाश्च षड् वृक्षाः पुनर्वसुनिदर्शिताः । य एतान् वेत्ति संयोक्तुं विकारेषु स वेदवित् ।।७६।।

The plants having useful roots are sixteen, those with useful fruits are nineteen, mahāsneha (greater fats) are four, salts are five, urines are enumerated as eight and so the milks, trees useful for evacuation are six as shown by Punarvasu. That who knows to administer them (properly) in disorders is (a real) knower of (Āyurveda). [74-76]

हस्तिदन्ती हैमवती श्यामा त्रिवृदधोगुडा । सप्तला श्वेतनामा च प्रत्यक्श्रेणी गवाक्ष्यपि ।।७७।।
ज्योतिष्मती च बिम्बी च शणपुष्पी विषाणिका । अजगन्धा द्रवन्ती च क्षीरिणी चात्र षोडशी ।।७८।।
शणपुष्पी च बिम्बी च च्छर्दने हैमवत्यपि । श्वेता ज्योतिष्मती चैव योज्या शीर्षविरेचने ।।७९।।
एकादशावशिष्टा याः प्रयोज्यास्ता विरेचने ।

इत्युक्ता नामकर्मभ्यां मूलिन्यः,

Sixteen plant drugs having useful roots are hastidantī, haimavatī, śyāmā, trivṛt, adhoguḍā, saptalā, śwetā, dantī, gavākṣī, jyotiṣmatī, bimbī, śaṇapuṣpī, viṣāṇikā, ajagandhā, dravantī and kṣīriṇī. Śaṇapuṣpī, bimbī and haimavatī are used for emesis, śwetā and jyotiṣmatī are useful for head-evacuation. The remaining eleven are useful for purgation. Thus the plant drugs having useful roots are mentioned with name and action. [77-79]

फलिनीः शृणु ।।८०।।

शङ्खिन्यथ विडङ्गानि त्रपुषं मदनानि च ।
धामार्गवमथेक्ष्वाकु जीमूतं कृतवेधनम् । आनूपं स्थलजं चैव क्लीतकं द्विविधं स्मृतम् ।।८१।।
प्रकीर्या चोदकीर्या च प्रत्यक्पुष्पा तथाऽभया । अन्तःकोटरपुष्पी च हस्तिपर्ण्याश्च शारदम् ।।८२।।
कम्पिल्लकारग्वधयोः फलं यत् कुटजस्य च । धामार्गवमथेक्ष्वाकु जीमूतं कृतवेधनम् ।।८३।।
मदनं कुटजं चैव त्रपुषं हस्तिपर्णिनी । एतानि वमने चैव योज्यान्यास्थापनेषु च ।।८४।।
नस्तः प्रच्छर्दने चैव प्रत्यक्पुष्पा विधीयते । दश यान्यवशिष्टानि तान्युक्तानि विरेचने ।।८५।।
नामकर्मभिरुक्तानि फलान्येकोनविंशतिः ।

Now listen about the plant drugs having useful fruits. They are–śaṅkhinī, viḍaṅga, trapuṣa, madana, dhāmargava, ikṣvāku, jīmuta, kṛtavedhana, two types of klītaka aquatic and terrestrial, prakīryā, udakiryā, apāmārga, harītakī, antaḥkoṭarapuṣpī, autumnal fruit of hastiparṇī, fruits of kampillaka, āragvadha and kuṭaja, Dhāmāragava, ikṣvāku, jīmuta, kṛtavedhana, madana, kuṭaja, trapuṣa and hastiparṇī–these may be used for emesis and āsthāpana basti (non-unctuous enemata), Apāmarga is prescribed for nasal evacuation. The remaining ten are used for purgation. Thus nineteen fruits (plant drugs having useful fruits) are described with names and actions. [80-85]

सर्पिस्तैलं वसा मज्ज़ा स्नेहो दिष्टश्चतुर्विधः ।।८६।।
पानाभ्यञ्जनबस्त्यर्थं नस्यार्थं चैव योगतः । स्नेहना जीवना वर्ण्या बलोपचयवर्धनाः ।।८७।।
स्नेहा ह्येते च विहिता वातपित्तकफापहाः ।

Fat is said as of four types–ghee, oil, muscle-fat and marrow. They are used for intake, massage, enemata and snuff. These fats are mentioned as promoting unctuousness, vitality, complexion, strength and development and alleviating vāta, pitta and kapha. [86-87]

सौवर्चलं सैन्धवं च विडमौद्भिदमेव च ।।८८।।
सामुद्रेण सहैतानि पञ्च स्युर्लवणानि च । स्निग्धान्युष्णानि तीक्ष्णानि दीपनीयतमानि च ।।८९।।
आलेपनार्थे युज्यन्ते स्नेहस्वेदविधौ तथा । अधोभागोर्ध्वभागेषु निरूहेष्वनुवासने ।।९०।।
अभ्यञ्जने भोजनार्थे शिरसश्च विरेचने । शस्त्रकर्मणि वर्त्यर्थमञ्जनोत्सादनेषु च ।।९१।।
अजीर्णानाहयोर्वाते गुल्मे शूले तथोदरे ।

उक्तानि लवणा(नि)-

Sauvarcalā (obtained from plants like suvarcalā etc.) saindhava (rock salt), viḍa (obtained from excreta), audbhida (obtained from earth) alongwith sāmudra (obtained from sea water) are the five salts. They are unctuous, hot, sharp, best promoters of agni (appetic and digestion) and are used in paste, oleation, fomentation, purgative, emetic, non-unctuous and unctuous enema, massage, food, errhine, surgical measures, suppositories, collyriums and anointings for indigestion, ānāha, vāta, gulma, śūla and udara. Thus are described the salts. [88-91]

न्यू(ऊ)र्ध्वं मूत्राण्यष्टौ निबोध मे ।।९२।।
मुख्यानि यानि दिष्टानि सर्वाण्यात्रेयशासने । अविमूत्रमजामूत्रं गोमूत्रं माहिषं च यत् ।।९३।।
हस्तिमूत्रमथोष्ट्रस्य हयस्य च खरस्य च । उष्णं तीक्ष्णमथोऽरूक्षं कटुकं लवणान्वितम् ।।९४।।
मूत्रमुत्सादने युक्तं युक्तमालेपनेषु च । युक्तमास्थापने मूत्रं युक्तं चापि विरेचने ।।९५।।
स्वेदेष्वपि च तद्युक्तमानाहेष्वगदेषु च । उदरेष्वथ चार्शःसु गुल्मिकुष्ठिकिलासिषु ।।९६।।
तद्युक्तमुपनाहेषु परिषेके तथैव च । दीपनीयं विषघ्नं च क्रिमिघ्नं चोपदिश्यते ।।९७।।
पाण्डुरोगोपसृष्टानामुत्तमं शर्म चोच्यते । श्लेष्माणं शमयेत् पीतं मारुतं चानुलोमयेत् ।।९८।।
कर्षेत् पित्तमधोभागमित्यस्मिन् गुणसंग्रहः । सामान्येन मयोक्तस्तु पृथक्त्वेन प्रवक्ष्यते ।।९९।।
अविमूत्रं सतिक्तं स्यात् स्निग्धं पित्ताविरोधि च । आजं कषायमधुरं पथ्यं दोषान्निहन्ति च ।।१००।।
गव्यं समधुरं किंचिद्दोषघ्नं क्रिमिकुष्ठनुत् । कण्डूं च शमयेत् पीतं सम्यग्दोषोदरे हितम् ।।१०१।।
अर्शःशोफोदरघ्नं तु सक्षारं माहिषं सरम् । हास्तिकं लवणं मूत्रं हितं तु क्रिमिकुष्ठिनाम् ।।१०२।।
प्रशस्तं बद्धविण्मूत्रविषश्लेष्मामयार्शसाम् । सतिक्तं श्वासकासघ्नमर्शोघ्नं चौष्ट्रमुच्यते ।।१०३।।
वाजिनां तिक्तकटुकं कुष्ठव्रणविषापहम् । खरमूत्रमपस्मारोन्मादग्रहविनाशनम् ।।१०४।।
इतीहोक्तानि मूत्राणि यथासामर्थ्ययोगतः ।

Further listen about the eight urines which are mentioned as prominent ones in the scripture of Ātreya. They are:–urines of sheep, goat, cow, buffalo elephant, camel, horse and ass. In general, urine is hot, sharp, slightly non-unctuous, pungent-saline (in properties) and is usuful in anointing, pasting, non-unctuous enema, purgatives, fomentations, for ānāha (hardness in bowels), poisoning (in agadas), udara, arśa, gulma, kuṣṭha and kilāsa and also in poultices, and sprinkling. This also promotes appetite and digestion, a antipoison and antihelmintic and most beneficial for those afflicted with pāṇḍuroga. It pacifies kapha, carminates vāta and draws pitta with purgation. This is the general description of its properties mentioned by me, now they will be described separately.

Sheep urine is slightly bitter, unctuous and non-antagonist of pitta; goat urine is astringent-sweet, beneficial (for channels) and alleviates (all) doṣas; cow urine is slightly sweet, somewhat alleviates doṣas, destroys kṛimi and kuṣṭha, removes itchings and, taken internally, is benefecial in udara caused by tridoṣa. Buffalo urine is slightly alkaline, laxative and alleviates piles, śopha and udara. Elephant urine is salty, beneficial for patients of krimi and kuṣṭha and commended for retention of urine and faeces, poisons, disorders of kapha and piles. Camel urine is slightly bitter, destroyer of dyspnoea, cough and piles. Horse urine is bitter-pungent and destroyer of kuṣṭha, wounds and poisons. Ass urine is destroyer of epilepsy, insanity and grahas (seizures). Thus urines are described here according to potency and application. [92-104]

अतः क्षीराणि वक्ष्यन्ते कर्म चैषां गुणाश्च ये ।।१०५।।
अविक्षीरमजाक्षीरं गोक्षीरं माहिषं च यत् । उष्ट्रीणामथ नागीनां वडवायाः स्त्रियास्तथा ।।१०६।।
प्रायशो मधुरं स्निग्धं शीतं स्तन्यं पयो मतम् । प्रीणनं बृंहणं वृष्यं मेध्यं बल्यं मनस्करम् ।।१०७।।
जीवनीयं श्रमहरं श्वासकासनिबर्हणम् । हन्ति शोणितपित्तं च सन्धानं विहतस्य च ।।१०८।।
सर्वप्राणभृतां सात्म्यं शमनं शोधनं तथा । तृष्णाघ्नं दीपनीयं च श्रेष्ठं क्षीणक्षतेषु च ।।१०९।।
पाण्डुरोगेऽम्लपित्ते च शोषे गुल्मे तथोदरे । अतीसारे ज्वरे दाहे श्वयथौ च विशेषतः ।।११०।।
योनिशुक्रप्रदोषेषु मूत्रेष्वप्रचुरेषु च । पुरीषे ग्रथिते पथ्यं वातपित्तविकारिणाम् ।।१११।।
नस्यालेपावगाहेषु वमनास्थापनेषु च । विरेचने स्नेहने च पयः सर्वत्र युज्यते ।।११२।।
यथाक्रमं क्षीरगुणानेकैकस्य पृथक्-पृथक् । अन्नपानादिकेऽध्याये भूयो वक्ष्याम्यशेषतः ।।११३।।

Now milks will be described and also their properties and actions. The milks are of sheep, she-goat, cow, she-buffalo, she-camel, she-elephant, mare and women, In general, milk is sweet, unctuous, cold, galactogogue, refreshing, promotes body weight, semen, intellects strength and mental ability, is vitaliser, fatigue-alleviating, destroyer of dyspnoea, cough and innate haemorrhage; union-promoting in injuries, whole-some for all living beings, pacifier (of doṣas), eliminator (of malas), destroyer of thirst and appetiser. This is the most useful in kṣīṇa (wasting), kṣata (injuries), anaemia, acid gastritis, Consumption, gaseous tumor, abdominal enlargement, diarrhoea, fever, burning sensation, oedema, specifically in dis- orders of female genital tract and semen, deficiency of urine, hardened stool and disorders of vāta and pitta. Milk is everywhere used in snuffing, pasting, bathing, emesis, non-unctuous enema, purgation and unction. (I) will describe again the properties of individual milks separately in order in the chapter of food and drinks fully. [105-113]

अथापरे त्रयो वृक्षाः पृथग्ये फलमूलिभिः । स्नुह्यर्काश्मन्तकास्तेषामिदं कर्म पृथक्-पृथक् ।।११४।।
वमनेऽश्मन्तकं विद्यात् स्नुहीक्षीरं विरेचने । क्षीरमर्कस्य विज्ञेयं वमने सविरेचने ।।११५।।

Now there are other three trees–snuhī, arka and aśmantaka which are different from the plants of phalinī and mūlinī groups. Aśmantaka is known for emesis, latex of snuhī for purgation and that of arka for both emesis and purgation. [114-115]

इमांस्त्रीनपरान् वृक्षानाहुर्येषां हितास्त्वचः । पूतीकः कृष्णगन्धा च तिल्वकश्च तथा तरुः ।।११६।।
विरेचने प्रयोक्तव्यः पूतीकस्तिल्वकस्तथा । कृष्णगन्धा परीसर्पे शोथेष्वर्शःसु चोच्यते ।।११७।।

दद्रुविद्रधिगण्डेषु कुष्ठेष्वप्यलजीषु च । षड्वृक्षाञ्छोधनानेतानपि विद्याद्विचक्षणः ।।११८।।
इत्युक्ताः फलमूलिन्यःस्नेहाश्च लवणानि च । मूत्रं क्षीराणि वृक्षाश्च षड् ये दिष्टपयस्त्वचः ।।११९।।

(They) also mentioned three other trees–pūtīka, kṛṣṇagandhā and tilwaka tree the barks of which are beneficial. pūtīka and tilwaka are used for purgation, kṛṣṇagandhā for parīsarpa (erysipelas), oedema, piles, ringworm, abscess, glands, skin diseases and alajī. Scholar should also know about these evacuating six trees.

Thus are described the fruity and rooty drugs, fats, salts, urines, milks, and six trees the latex and bark of which are indicated. [116-119]

ओषधीर्नामरूपाभ्यां जानते ह्यजपा वने । अविपाश्चैव गोपाश्च ये चान्ये वनवासिनः ।।१२०।।
न नामज्ञानमात्रेण रूपज्ञानेन वा पुनः । ओषधीनां परां प्राप्तिं कश्चिद्वेदितुमर्हति ।।१२१।।
योगविन्नामरूपज्ञस्तासां तत्त्वविदुच्यते । किं पुनर्यो विजानीयादोषधीः सर्वथा भिषक् ।।१२२।।
योगमासां तु यो विद्याद्देशकालोपपादितम् । पुरुषं पुरुषं वीक्ष्य स विज्ञेयो भिषक्तमः ।।१२३।।

Goat-herds shepherds, cowherds and other forest-dwellers know the plants by name and form. Nobody can comprehend fully about the plants only by knowing (their) names or forms. He is the real knower of them who, after knowing the name and form, has got knowledge of their administration., let alone the one who knows plants in all aspects. He is the best physician who knows administration of these (plants) according to place and time and also keeping in view the individual constitution. [120-123]

यथा विषं यथा शस्त्रं यथाऽग्निरशनिर्यथा । तथौषधमविज्ञातं विज्ञातममृतं यथा ।।१२४।।
औषधं ह्यनभिज्ञातं नामरूपगुणैस्त्रिभिः । विज्ञातं चापि दुर्युक्तमनर्थायोपपद्यते ।।१२५।।

A drug, if unknown, is (fatal) like poison, weapon, fire and thunderbolt while, if known, is (vitaliser) like nectar. A drug unknown by these–name, form and properties (including actions)–and badly administered even if known are responsible for complications. [124-125]

योगादपि विषं तीक्ष्णमुत्तमं भेषजं भवेत् । भेषजं चापि दुर्युक्तं तीक्ष्णं संपद्यते विषम् ।।१२६।।
तस्मान्न भिषजा युक्तं युक्तिबाह्येन भेषजम् । धीमता किंचिदादेयं जीवितारोग्यकाङ्क्षिणा ।।१२७।।
कुर्यान्निपतितो मूर्ध्नि सशेषं वासवाशनिः । सशेषमातुरं कुर्यान्न त्वज्ञमतमौषधम् ।।१२८।।
दुःखिताय शयानाय श्रद्दधानाय रोगिणे । यो भेषजमविज्ञाय प्राज्ञमानी प्रयच्छति ।।१२९।।
त्यक्तधर्मस्य पापस्य मृत्युभूतस्य दुर्मतेः । नरो नरकपाती स्यात्तस्य संभाषणादपि ।।१३०।।
वरमाशीविषविषं क्वथितं ताम्रमेव वा । पीतमत्यग्निसन्तप्ता भक्षिता वाऽप्ययोगुडाः ।।१३१।।
नतु श्रुतवतां वेशं बिभ्रता शरणागतात् । गृहीतमन्नं पानं वा वित्तं वा रोगपीडितात् ।।१३२।।
भिषग्बुभूषुर्मतिमानतः स्वगुणसम्पदि । परं प्रयत्नमातिष्ठेत् प्राणदः स्याद्यथा नृणाम् ।।१३३।।

A sharp poison also becomes the best drug by proper administration, (on the contrary) even the (best) drug is reduced to sharp poison, if administered badly. Hence, the wise person desiring for (long) life and health should not take any medicine administered by irrational physician (quack). Indra's thunderbolt, even when fallen on head, may let (somebody) survive but the medicine prescribed by ignorant (physician) can't make a patient survive. Regarding himself as wise who, without knowing, administers medicines to the afflicted, bedridden and faithful patient; man falls into hell even on talking with this (physician) devoid of virtue, sinner, personified death and wicked. The serpent poison is good or the intake of decocted copper or the swallowing of red hot iron balls but (the acceptance of medicine) from one putting on the robe of scholars is not at all (good). Receiving food, drink or money from the surrendered patient is also not proper.

Hence the wise one aspiring to become a physician should make full effort for acquiring good qualities so that he may become life-giver to human beings. [126-133]

तदेव युक्तं भैषज्यं यदारोग्याय कल्पते । स चैव भिषजां श्रेष्ठो रोगेभ्यो यः प्रमोचयेत् ।।१३४।।

That very medicine may be taken as properly administered which is capable to bring about disease-free condition and that very physician as the best one who could relieve (the patient) of the disorders. [134]

सम्यक्प्रयोगं सर्वेषां सिद्धिराख्याति कर्मणाम् । सिद्धिराख्याति सर्वैश्च गुणैर्युक्तं भिषक्तमम् ।।१३५।।

Success shows the proper application of all the measures and success, in turn, indicates the physician endowed with all the qualities. [135]

तत्र श्लोकाः–

आयुर्वेदागमो हेतुरागमस्य प्रवर्तनम् । सूत्रणस्याभ्यनुज्ञानमायुर्वेदस्य निर्णयः ।।१३६।।
संपूर्णं कारणं कार्यमायुर्वेदप्रयोजनम् । हेतवश्चैव दोषाश्च भेषजं संग्रहेण च ।।१३७।।
रसाः सप्रत्ययद्रव्यास्त्रिविधो द्रव्यसंग्रहः । मूलिन्यश्च फलिन्यश्च स्नेहाश्च लवणानि च ।।१३८।।
मूत्रं क्षीराणि वृक्षाश्च षड् ये क्षीरत्वगाश्रयाः । कर्माणि चैषां सर्वेषां योगायोगगुणागुणाः ।।१३९।।
वैद्यापवादो यत्रस्थाः सर्वे च भिषजां गुणाः । सर्वमेतत् समाख्यातं पूर्वाध्याये महर्षिणा ।।१४०।।

Now, the summing up verses–

Emergence of Āyurveda, its cause and initiation, approval of the composition, decision of Āyurveda, entire cause, effect, object of Āyurveda, etiological factors, doṣas, drugs, in brief, Rasas with their basic and auxiliary materials, three categories of drugs, rooty and fruity drugs, fats, salts, urine, milks, the six trees of which latex and barks are used, their actions, proper administration or otherwise alongwith their merits and demerits, quacks, and qualified physicians in whom all the qualities are found; all this has been described by the great sage in the first chapter. [136-140]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने दीर्घञ्जीवितीयो नाम प्रथमोऽध्यायः ।।१।।

Thus ends the first chapter on longvity in Ślokasthāna in the treatise composed by Agniveśa and redacted by Caraka. [1]

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द्वितीयोऽध्यायः

CHAPTER II

अथातोऽपामार्गतण्डुलीयमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on seeds of apāmārga etc. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

अपामार्गस्य बीजानि पिप्पलीर्मरिचानि च । विडङ्गान्यथ शिग्रूणि सर्षपांस्तुम्बुरूणि च ।।३।।
अजाजीं चाजगन्धां च पीलून्येलां हरेणुकाम् । पृथ्वीकां सुरसां श्वेतां कुठेरकफणिज्झकौ ।।४।।
शिरीषबीजं लशुनं हरिद्रे लवणद्वयम् । ज्योतिष्मतीं नागरं च दद्याच्छीर्षविरेचने ।।५।।
गौरवे शिरसः शूले पीनसेऽर्धावभेदके । क्रिमिव्याधावपस्मारे घ्राणनाशे प्रमोहके ।।६।।

Seeds of apāmārga; fruits of pippalī, marica, viḍaṅga, śigru, sarṣapa and tumburu, jīraka, ajagandhā, pīlu (fruits), elā, hareṇukā, pṛthvīkā, susrasā, śvetā, kuṭheraka, phaṇijjaka, śirīṣa (seeds), laśuna, haridrā (two types), salts (two types), jyotiṣmatī and śuṇṭhī are used for evacuation (of doṣas) of head in heaviness and pain in head, chronic rhinitis, helminthiasis, epilepsy, anosmia and fainting. [3-6]

मदनं मधुकं निम्बं जीमूतं कृतवेधनम् । पिप्पलीकुटजेक्ष्वाकूण्येलां धामार्गवाणि च ।।७।।
उपस्थिते श्लेष्मपित्ते व्याधावामाशयाश्रये । वमनार्थं प्रयुञ्जीत भिषग्देहमदूषयन् ।।८।।

Madana, madhuka, nimba, devadālī, kośātakī, pippalī, kuṭaja, ikṣvāku, elā and dhāmārgava should be used by the physician for emesis in presence of kapha and pitta in disorders of āmāśaya without producing any harmful effect on the body. [7-8]

त्रिवृतां त्रिफलां दन्तीं नीलिकां सप्तलां वचाम् । कम्पिल्लकं गवाक्षीं च क्षीरिणीमुदकीर्यकाम् ।।९।।
पीलून्यारग्वधं द्राक्षां द्रवन्तीं निचुलानि च । पक्वाशयगते दोषे विरेकार्थं प्रयोजयेत् ।।१०।।

Trivṛtā, triphalā, dantī, nīlinī, saptalā, vacā, kampillaka, gavākṣī, kṣīriṇī, udakīryakā, pīlu, āragvadha, drākṣā, dravantī and nicula–these drugs may be used for purgation in doṣa located in pakvāśaya (colon). [9-10]

पाटलां चाग्निमन्थं च बिल्वं श्योनाकमेव च । काश्मर्यं शालपर्णीं च पृश्निपर्णीं निदिग्धिकाम् ।।११।।
बलां श्वदंष्ट्रां बृहतीमेरण्डं सपुनर्नवम् । यवान् कुलत्थान् कोलानि गुडूचीं मदनानि च ।।१२।।
पलाशं कत्तृणं चैव स्नेहांश्च लवणानि च । उदावर्ते विबन्धेषु युञ्ज्यादास्थापनेषु च ।।१३।।
अत एवौषधगणात् संकल्प्यमनुवासनम् । मारुतघ्नमिति प्रोक्तः संग्रहः पाञ्चकर्मिकः ।।१४।।

Pāṭalā, agnimantha, bilva, śyonāka, kāśmarya, śālaparṇī, pṛśniparṇī, kaṇṭakārī, balā, gokṣura, bṛhatī, eraṇḍa, punarnavā, yava, kulattha, kola, guḍūcī, madana, palāśa, kattṛṇa, fats and salts–these may be used for non-unctuous enema in udāvarta and constipation. With this very group of drugs may be prepared unctuous enema for alleviation of vāta. Thus pañcakarma (five measures) is said in brief. [11-14]

तान्युपस्थितदोषाणां स्नेहस्वेदोपपादनैः । पञ्च कर्माणि कुर्वीत मात्राकालौ विचारयन् ।।१५।।

These five measures may be applied to those having presence of doṣas after performing unction and sweating with due consideration of dosage and time. [15]

मात्राकालाश्रया युक्तिः, सिद्धिर्युक्तौ प्रतिष्ठिता । तिष्ठत्युपरि युक्तिज्ञो द्रव्यज्ञानवतां सदा ।।१६।।

Proper administration (of drugs) depends on dosage and time and success is based on proper administration. Hence, knower of proper administration always stand at the top among the knowers of drugs. [16]

अत ऊर्ध्वं प्रवक्ष्यामि यवागूर्विविधौषधाः । विविधानां विकाराणां तत्साध्यानां निवृत्तये ।।१७।।

Further, (I) will speak about gruels (prepared with) various drugs for alleviations of various disorders amenable to them. [17]

पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः। यवागूर्दीपनीया स्याच्छूलघ्नी चोपसाधिता ।।१८।।

The gruel prepared with pippalī, pippalīmūla, cavya, citraka and śuṇṭhī stimulates appetite and relieves (colic) pain. [18]

दधित्थबिल्वचाङ्गेरीतक्रदाडिमसाधिता । पाचनी ग्राहिणी, पेया सवाते पाञ्चमूलिकी ।।१९।।

The gruel prepared with kapittha, bilwa, cāṅgerī, buttermilk and pomegranates is digestive and astringent. The liquid gruel of smaller five roots[1] is useful for diarrhoea with vāta. [19]

शालपर्णीबलाबिल्वैः पृश्निपर्ण्या च साधिता । दाडिमाम्ला हिता पेया पित्तश्लेष्मातिसारिणाम् ।।२०।।

The liquid gruel prepared with śālaparṇī, balā, bilwa, pṛśniparṇī and soured pomegranates is useful for paittika and ślaiṣmika diarrhoeas. [20]

पयस्यर्धोदके च्छागे ह्रीबेरोत्पलनागरैः । पेया रक्तातिसारघ्नी पृश्निपर्ण्या च साधिता ।।२१।।

The liquid gruel Processed with hrībera, utpala, musta and pṛśniparṇī and prepared with goat's milk having half water alleviates blood diarrhoea and so is that prepared with pṛśniparṇī. [21]

दद्यात् सातिविषां पेयां सामे साम्लां सनागराम् । श्वदंष्ट्राकण्टकारीभ्यां मूत्रकृच्छ्रे सफाणिताम् ।।२२।।

One should prescribe the gruel prepared with ativiṣā and śuṇṭhi and soured (with pomegranates) in diarrhoea having āma. That of gokṣura and kaṇṭakārī alongwith phāṇita should be prescribed in dysuria. [22]

विडङ्गपिप्पलीमूलशिग्रुभिर्मरिचेन च । तक्रसिद्धा यवागूः स्यात् क्रिमिघ्नी ससुवर्चिका ।।२३।।

The gruel of viḍaṅga, pippalīmūla, śigru and marica prepared with buttermilk and having suvarcikā (a kind of alkali) alleviates krimis (helminths). [23]

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[1] sālaparṇī, pṛśniparṇī, bṛhatī, kaṇṭakārī and gokṣura.

मृद्वीकासारिवालाजपिप्पलीमधुनागरैः । पिपासाघ्नी, विषघ्नी च सोमराजीविपाचिता ।।२४।।

That prepared with drākṣā, sārivā, parched paddy, pippalī, honey and śuṇṭhī alleviates (excessive) thirst. The one cooked with somarājī is anti-poison. [24]

सिद्धा वराहनिर्यूहे यवागूर्बृंहणी मता । गवेधुकानां भृष्टानां कर्शनीया समाक्षिका ।।२५।।

The gruel prepared with pork juice is bulk-promoting. The one prepared with fried gavedhuka alongwith honey is emaciating. [25]

सर्पिष्मती बहुतिला स्नेहनी लवणान्विता । कुशामलकनिर्यूहे श्यामाकानां विरूक्षणी ।।२६।।

The gruel prepared with profuse sesamum and added with ghee and salt provides unctuousness. The one of śyāmāka prepared with decoction of kuśa and āmalaka produces roughness. [26]

दशमूलीश्रृता कासहिक्काश्वासकफापहा । यमके मदिरासिद्धा पक्वाशयरुजापहा ।।२७।।

The one prepared with ten roots[1] alleviates cough, hiccup, dyspnoea and kapha. The one prepared with dual fat (ghee and oil) alongwith madirā (wine) alleviates pain in colon. [27]

शाकैर्मांसैस्तिलैर्माषैः सिद्धा वर्चो निरस्यति । जम्ब्वाम्रास्थिदधित्थाम्लबिल्वैः । साङ्ग्राहिकी मता ।।२८।।

That prepared with potherbs, meat, sesamum and black gram evacuates bowels. That (prepared) with seeds of jambū and āmra (mango), sour kapittha and bilwa is astringent. [28]

क्षारचित्रकहिङ्ग्वम्लवेतसैर्भेदिनी मता । अभयापिप्पलीमूलविश्वैर्वातानुलोमनी ।।२९।।

That (prepared) with yavakṣāra (alkali obtained from barley plant), citraka, hiṅgu and amlavetasa is mass-breaking. The one with harītakī, pippalīmūla and śuṇṭhī helps carmination (passing of flatus). [29]

तक्रसिद्धा यवागूः स्याद् घृतव्यापत्तिनाशिनी । तैलव्यापदि शस्ता स्यात्तक्रपिण्याकसाधिता ।।३०।।

The gruel prepared with buttermilk relieves of untoward effects caused by (excessive intake of) ghee. The one prepared with buttermilk and sesame paste is useful in conditions caused by (excessive intake of) oil. [30]

गव्यमांसरसैः साम्ला विषमज्वरनाशिनी । कण्ठ्या यवानां यमके पिप्पल्यामलकैः श्रृता ।।३१।।

The gruel prepared with beef juice and soured with pomegranates alleviates intermittent fevers. The one prepared from barley in ghee and oil with pippalī and āmalaka is useful for throat. [32]

ताम्रचूडरसे सिद्धा रेतोमार्गरुजापहा । समाषविदला वृष्या घृतक्षीरोपसाधिता ।।३२।।

That prepared in chicken juice alleviates pain in seminal passage. That with split black grams prepared in ghee and milk is aphrodisiac. [32]

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[1] bilwa, agnimantha, śyonāka, gambhārī, pāṭalā, śālaparṇī, pṛśniparṇī, bṛhatī, kaṇṭakārī and gokṣura. The first five are called as bigger roots (bṛhat pañcamūla) and the latter one as smaller roots (laghu pañcamūla). Both together make daśamūla (ten roots).

उपोदिकादधिभ्यां तु सिद्धा मदविनाशिनी । क्षुधं हन्यादपामार्गक्षीरगोधारसैः शृता ॥३३॥

The one prepared with upodikā and curd alleviates narcosis. That of apāmārga cooked with milk and juice of inguana meat destroys hunger. [33]

तत्र श्लोकः–

अष्टाविंशतिरित्येता यवाग्वः परिकीर्तिताः । पञ्च कर्माणि चाश्रित्य प्रोक्तो भैषज्यसंग्रहः ॥३४॥

Thus these twenty eight gruels have been described and the groups of drugs in connection with five measures have been said. [34]

पूर्वं मूलफलज्ञानहेतोरुक्तं यदौषधम् । पञ्चकर्माश्रयज्ञानहेतोस्तत् कीर्तितं पुनः ॥३५॥

The drugs, which were mentioned earlier for the sake of knowledge of their (useful) roots and fruits, have again been described (here) to indicate their participation in the five measures. [35]

स्मृतिमान् हेतुयुक्तिज्ञो जितात्मा प्रतिपत्तिमान् । भिषगौषधसंयोगैश्चिकित्सां कर्तुमर्हति ॥३६॥

The physician endowed with memory, proficient in rational management, having self-control and presence of mind is capable of treating (a patient) with combination of durgs. [36]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थानेऽपामार्गतण्डुलीयो नाम द्वितीयोऽध्यायः ॥२॥

Thus ends the second chapter on seeds of apāmārga etc. in Ślokasthāna
in the treatise composed by Agniveśa and redacted by Caraka. (2)

◆

तृतीयोऽध्यायः

CHAPTER III

अथात आरग्वधीयमध्यायं व्याख्यास्यामः ॥१॥

Now (I) shall expound the chapter on Āragvadha etc. [1]

इति ह स्माह भगवानात्रेयः ॥२॥

As propounded by Lord Ātreya. [2]

आरग्वधः सैडगजः करञ्जो वासा गुडूची मदनं हरिद्रे ।
श्र्याह्वः सुराह्वः खदिरो धवश्च निम्बो विडङ्गं करवीरकत्वक् ॥३॥
ग्रन्थिश्च भौर्जो लशुनः शिरीषः सलोमशो गुग्गुलुकृष्णगन्धे ।
फणिज्झको वत्सकसप्तपर्णौ पीलूनि कुष्ठं सुमनःप्रवालाः ॥४॥
वचा हरेणुस्त्रिवृता निकुम्भो भल्लातकं गैरिकमञ्जनं च ।
मनःशिलाले गृहधूम एला कासीसलोध्रार्जुनमुस्तसर्जाः ॥५॥
इत्यर्धरूपैर्विहिताः षडेते गोपित्तपीताः पुनरेव पिष्टाः ।
सिद्धाः परं सर्षपतैलयुक्ताश्चूर्णप्रदेहा भिषजा प्रयोज्याः ॥६॥
कुष्ठानि कृच्छ्राणि नवं किलासं सुरेशलुप्तं किटिभं सदद्रु ।
भगन्दरार्शांस्यपचीं सपामां हन्युः प्रयुक्तास्त्वचिरान्नराणाम् ॥७॥

Āragvadha, cakramarda, karañja, vāsā, guḍūcī, madana and both (types of) haridrā (haridrā and dāruharidrā); (1)

Sarala, devadāru, khadira, dhava, nimba, viḍaṅga and bark of karavīra; (2)

Node of bhūrja, laśuna, śirīṣa, kāsīsa, guggulu and śigru; (3)

Phaṇijjaka, kuṭaja, saptaparṇa, pīlu, kuṣṭha and tender leaves of jātī; (4)

Vacā, hareṇu, trivṛtā, dantī, bhallātaka, gairika and (red ochre) and añjana (galena); (5)

Realgar, orpiment, soot, elā, kāsīsa, lodhra, arjuna, musta and sarja; (6)

These six formulations mentioned in half-verses are impregnated with ox-bile, ground again and prepared with mustard oil and then used externally by physicians alongwith the powder. Thus administered they destory in no time obstinate skin disease, acute leucoderma, alopecia, kiṭibha (a skin disease), ringworm, fistula-in-ano, piles, scrofula and papular eruptions in human beings. [3-7]

कुष्ठं हरिद्रे सुरसं पटोलं निम्बाश्वगन्धे सुरदारुशिग्रू ।
ससर्षपं तुम्बुरुधान्यवन्यं चण्डां च चूर्णानि समानि कुर्यात् ॥८॥
तैस्तक्रपिष्टैः प्रथमं शरीरं तैलाक्तमुद्वर्तयितुं यतेत ।
तेनास्य कण्डूः पिडकाः सकोठाः कुष्ठानि शोफाश्च शमं व्रजन्ति ॥९॥

Kuṣṭha, both (types of) haridrā, tulasī, paṭola, nimba, aśwagandhā, devadāru, śigru, sarṣapa, tumburu, dhānyaka, kaivarta mustaka and caṇḍā should be powdered in equal quantity. These ground with buttermilk should be used for anointing the body already smeared with oil. By this itching, boils, urticarial patches, skin diseases and (various types of) oedema are alleviated. [8-9]

कुष्ठामृतासङ्गकटङ्कटेरीकासीसकम्पिल्लकमुस्तलोध्राः ।
सौगन्धिकं सर्जरसो विडङ्गं मनःशिलाले करवीरकत्वक् ।।१०।।
तैलाक्तगात्रस्य कृतानि चूर्णान्येतानि दद्यादवचूर्णनार्थम् ।
दद्रूः सकण्डूः किटिभानि पामा विचर्चिका चैव तथैति शान्तिम् ।।११।।

Kuṣṭha, tuttha (copper sulphate), dāruharidrā, kāsīsa, kampillaka, musta, lodhra, sulphur, rāla, viḍaṅga, realgar, orpiment and bark of karavīra–these powered should be prescribed for dusting on the body smeared with oil. Thus ringworm, itching, kiṭibha, papular eruptions and eczema are relieved. [10-11]

मनःशिलाले मरिचानि तैलमार्कं पयः कुष्ठहरः प्रदेहः ।
तुत्थं विडङ्गं मरिचानि कुष्ठं लोध्रं च तद्वत् समनः शिलं स्यात् ।।१२।।

Realgar, orpiment, marica, (mustard) oil and latex of arka (plant) mixed together make a paste for (alleviating) skin diseases. Similar is (that) prepared with copper sulphate, viḍaṅga, marica, kuṣṭha, lodhra and realgar. [12]

रसाञ्जनं सप्रपुनाडबीजं युक्तं कपित्थस्य रसेन लेपः ।
करञ्जबीजैडगजं सकुष्ठं गोमूत्रपिष्टं च परः प्रदेहः ।।१३।।

Rasāñjana and seed of cakramarda mixed with juice of kapittha make a paste (for the same). Similar is the paste of karañja seeds, cakramarda and kuṣṭha ground with cow's urine. [13]

उभे हरिद्रे कुटजस्य बीजं करञ्जबीजं सुमनःप्रवालान् ।
त्वचं समध्यां हयमारकस्य लेपं तिलक्षारयुतं विदध्यात् ।।१४।।

Both (types of) haridrā, kuṭaja seeds, karañja seeds, tender leaves of jātī, bark and pith of karavīra mixed with alkali of sesamum make a paste (for skin diseases). [14]

मनःशिला त्वक् कुटजात् सकुष्ठा सलोमशः सैडगजःकरञ्जः ।
ग्रन्थिश्च भौर्जः करवीरमूलं चूर्णानि साध्यानि तुषोदकेन ।।१५।।
पलाशनिर्दाहरसेन चापि कर्षोद्धृतान्याढकसंमितेन ।
दर्वीप्रलेपं प्रवदन्ति लेपमेतं परं कुष्ठनिसूदनाय ।।१६।।

Realgar, kuṭaja bark, kuṣṭha, kāsīsa, cakramarda, karañja, bhūrja node and karavīra roots each 10 gm.–powder of all these should be cooked with tuṣodaka (a type of vinegar) and the juice obtained from burning the palāśa roots in ādhaka quantity

(2.56 litres) till ruduced to semi-solid state. The preparation is used as paste for alleviating skin diseases. [15-16]

पर्णानि पिष्ट्वा चतुरङ्गुलस्य तक्रेण पर्णान्यथ काकमाच्याः ।
तैलाक्तगात्रस्य नरस्य कुष्ठान्युद्वर्तयेदश्वहनच्छदैश्च ।।१७।।

After grinding the leaves of āragvadha and kākamācī with butter milk, and also with the leaves of karavīra; the body of the person smeared with oil should be annointed (in parts affected with) skin diseases. [17]

कोलं कुलत्थाः सुरदारुरास्नामाषातसीतैलफलानि कुष्ठम् ।
वचा शताह्वा यवचूर्णमम्लमुष्णानि वातामयिनां प्रदेहः ।।१८।।

Badara, kulattha, devadāru, rāsnā, black gram, linseed, oily seeds (castor etc.) kuṣṭha, vacā, śatapuṣpā, barley powder mixed up with vinegar and heated make a useful paste for those suffering from vātika disorders. [18]

आनूपमत्स्यामिषवेसवारैरुष्णैः प्रदेहः पवनापहः स्यात् ।
स्नेहैश्चतुर्भिर्दशमूलमिश्रैर्गन्धौषधैश्चानिलहः प्रदेहः ।।१९।।

The hot vesavāra (a preparation) prepared with meat of marshy animals and fish makes a paste for alleviating vāta. Similarly, the paste prepared with four fats (ghee, oil, muscle fat and marrow), ten roots and aromatic drugs is destroyer of vāta. [19]

तक्रेण युक्तं यवचूर्णमुष्णं सक्षारमर्तिं जठरे निहन्यात् ।
कुष्ठं शताह्वां सवचां यवानां चूर्णं सतैलाम्लमुशन्ति वाते ।।२०।।

Barley powder mixed with buttermilk, heated and added with alkali removes pain in abdomen. Kuṣṭha, śatapuṣpā, vacā and barley powder mixed with oil and vinegar is prescribed in vāta. [20]

उभे शताह्वे मधुकं मधूकं बलां प्रियालं च कशेरुकं च ।
घृतं विदारीं च सितोपलां च कुर्यात् प्रदेहं पवने सरक्ते ।।२१।।

Both (types of) śatapuṣpā, madhuyaṣṭi, madhūka, balā, priyāla, kaśeruka, vidārī mixed with ghee and sugarcandy should be used as paste in vātarakta. [21]

रास्ना गुडूची मधुकं बले द्वे सजीवकं सर्षभकं पयश्च ।
घृतं च सिद्धं मधुशेषयुक्तं रक्तानिलार्तिं प्रणुदेत् प्रदेहः ।।२२।।

Ghee prepared with rāsnā, guḍūci, madhuyaṣṭi, both (types of) balā, jīvaka, ṛṣabhaka alongwith milk and added with bee-wax is used as paste for alleviating discomfort in raktavāta. [22]

वाते सरक्ते सघृतं प्रदेहो गोधूमचूर्णं छगलीपयश्च ।
नतोत्पलं चन्दनकुष्ठयुक्तं शिरोरुजायां सघृतं प्रदेहः ।।२३।।

In vātarakta, wheat flour mixed with goat's milk and ghee is used as paste. In headache, tagara, utpala, candana and kuṣṭha mixed with ghee is used as paste. [23]

प्रपौण्डरीकं सुरदारु कुष्ठं यष्ट्याह्वमेला कमलोत्पले च ।
शिरोरुजायां सघृतः प्रदेहो लोहैरकापद्मकचोरकैश्च ।।२४।।

Prapauṇḍarīka, devadāru, kuṣṭha, madhuyaṣṭi, elā, kamala, utpala, aguru, erakā, padmaka and coraka mixed with ghee make a paste for headache. [24]

रास्ना हरिद्रे नलदं शताह्वे द्वे देवदारूणि सितोपला च ।
जीवन्तिमूलं सघृतं सतैलमालेपनं पार्श्वरुजासु कोष्णम् ।।२५।।

Rāsnā, two (types of) haridrā, jaṭāmāṁsī, two (types of) śatapuṣpā, devadāru, jīvantī roots and sugarcandy mixed with ghee and oil are used as warm paste in pain in sides (of the chest). [25]

शैवालपद्मोत्पलवेत्रतुङ्गप्रपौण्डरीकाण्यमृणाललोध्रम् ।
प्रियङ्गुकालेयकचन्दनानि निर्वापणः स्यात् सघृतः प्रदेहः ।।२६।।

Śaivāla, kamala, utpala, vetra, punnāga, prapauṇḍarīka, uśīra, lodhra, priyaṅgu, kāleyaka and candana mixed with ghee make a heat-alleviating paste. [26]

सितालतावेतसपद्मकानि यष्ट्याह्वमैन्द्री नलिनानि दूर्वा ।
यवासमूलं कुशकाशयोश्च निर्वापणः स्याज्जलमेरका च ।।२७।।

Svetā mañjiṣṭhā, vetasa, padmaka, madhuyaṣṭi, aindrī, kamala, dūrvā, roots of yavāsa, kuśa and kāśa, hrībera and erakā are (also used as) heat-alleviating (paste). [27]

शैलेयमेलागुरुणी सकुष्ठे चण्डा नतं त्वक् सुरदारु रास्ना ।
शीतं निहन्यादचिरात् प्रदेहो विषं शिरीषस्तु ससिन्धुवारः ।।२८।।

Śaileya, elā, aguru, kuṣṭha, caṇḍā, tagara, tvak, devadāru, rāsnā-these together used as paste alleviate cold in no time. Śirīṣa alongwith sindhuvāra counter acts poisons. [28]

शिरीषलामज्जकहेमलोध्रैस्त्वग्दोषसंस्वेदहरः प्रघर्षः ।
पत्राम्बुलोध्राभयचन्दनानि शरीरदौर्गन्ध्यहरः प्रदेहः ।।२९।।

Śirīṣa, lāmajjaka, nāgakeśara, lodhra–when rubbed together (over the skin), alleviate skin diseases and excessive perspiration.

Patra, hrībera, lodhra, uśīra and candana make a paste for alleviating foul smell of the body. [29]

तत्र श्लोकः–
इहात्रिजः सिद्धतमानुवाच द्वात्रिंशतं सिद्धमहर्षिपूज्यः ।
चूर्णप्रदेहान् विविधामयघ्नानारग्वधीये जगतो हितार्थम् ।।३०।।

Now (the summing up) verses–

Here, Atri's son, worshipped by accomplished and great sages mentioned thirty two successful powder- pastes, destroyers of various disorders, in the chapter of āragvadha etc. for the welfare of the world. [30]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने आरग्वधीयो नाम तृतीयोऽध्यायः ।।३।।

Thus ends the third chapter on āragvadha etc. in Ślokasthāna in the treatise composed by Agniveśa and redacted by Caraka. [3]

●

चतुर्थोऽध्यायः

CHAPTER IV

अथातः षड्विरेचनशताश्रितीयमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on location of six hundred evacuatives. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

इह खलु षड् विरेचनशतानि भवन्ति, षड् विरेचनाश्रयाः, पञ्च कषाययोनयः पञ्चविधं कषायकल्पनं, पञ्चाशन्महाकषायाः, पञ्च कषायशतानि, इति संग्रहः ।।३।।

Here are six hundred evacuatives, six locations of evacuatives, five sources of extracts, five types of extract preparation, fifty great extractives and five hundred extractives, this is in brief. [3]

षड् विरेचनशतानि, इति यदुक्तं तदिह संग्रहेणोदाहृत्य विस्तरेण कल्पोपनिषदि व्याख्यास्यामः; (तत्र) त्रयस्त्रिंशद्योगशतं प्रणीतं फलेषु, एकोनचत्वारिंशज्जीमूतकेषु योगाः, पञ्चचत्वारिंशदिक्ष्वाकुषु, धामार्गवः षष्टिधा भवति योगयुक्तः, कुटजस्त्वष्टादशधा योगमेति, कृतवेधनं षष्टिधा भवति योगयुक्तं, श्यामात्रिवृद्योगशतं प्रणीतं दशापरे चात्र भवन्ति योगाः, चतुरङ्गुलो द्वादशधा योगमेति, लोध्रं विधौ षोडशयोगयुक्तं, महावृक्षो भवति विंशतियोगयुक्तः, एकोनचत्वारिंशत् सप्तलाशङ्खिन्योर्योगाः, अष्टचत्वारिंशद्दन्तीद्रवन्त्योः, इति षड्विरेचनशतानि ।।४।।

Six hundred evacuatives, as said above, will be mentioned here in brief and will be described in detail in Kalpasthāna. There are 133 formulations of (madan) phala, 39 of devadālī, 45 of kaṭutumbī, 60 of dhāmārgava, 18 of kuṭaja, 60 of kośātakī 110 of śyāmā and trivṛt, 12 of āragvadha, 16 of lodhra, 20 of snuhī, 39 of saptalā and śaṅkhinī and 48 of dantī and dravantī. These are six hundred evacuatives. [4]

षड् विरेचनाश्रया इति क्षीरमूलत्वक्पत्रपुष्पफलानीति ।।५।।

Six locations of evacuatives are latex, root, bark, leaf, flower and fruit. [5]

पञ्च कषाययोनय इति मधुरकषायोऽम्लकषायः कटुकषायस्तिक्तकषायः कषायकषायश्चेति तन्त्रे संज्ञा ।।६।।

Five sources of extracts, in this compendium, are sweet, sour, pungent, bitter and astringent. [6]

पञ्चविधं कषायकल्पनमिति तद्यथा–स्वरसः, कल्कः, शृतः, शीतः, फाण्टः कषाय इति ।
(यन्त्रनिष्पीडिताद् द्रव्याद्रसः स्वरस उच्यते । यः पिण्डो रसपिष्टानां स कल्कः परिकीर्तितः ।।
वह्नौ तु क्वथितं द्रव्यं शृतमाहुश्चिकित्सकाः । द्रव्यादापोत्थितात्तोये प्रतप्ते निशि संस्थितात् ।।
कषायो योऽभिनिर्याति स शीतः समुदाहृतः । क्षिप्त्वोष्णतोये मृदितं तत् फाण्टं परिकीर्तितम् ।।)
तेषां यथापूर्वं बलाधिक्यम्; अतः कषायकल्पना व्याध्यातुरबलापेक्षिणी; न त्वेवं खलु सर्वाणि सर्वत्रोपयोगीनि भवन्ति ।।७।।

Five types of extract preparations are expressed juice, paste, decoction, cold infusion and hot infusion.

(Juice expressed out of a drug by mechanical pressure is swarasa. Kalka is a lump of drug ground with some liquid. Physicians say that śrta (kvātha) which is prepared by boiling a drug on fire. When a drug is kept in hot water for the whole night the extract thus obtained is known as śīta. Phāṇṭa is the preparation in which a drug is put in hot water for a while and gently sifted.

Their potency is in preceding order, thus (administration of) extract preparations depend on severity of disease and strength of the patient, they are not all useful everywhere (indiscriminately). [7]

'पञ्चाशन्महाकषाया' इति यदुक्तं तदनुव्याख्यास्यामः; तद्यथा–जीवनीयो बृंहणीयो लेखनीयो भेदनीयः सन्धानीयो दीपनीय इति षट्कः कषायवर्गः; बल्यो वर्ण्यः कण्ठ्यो हृद्य इति चतुष्कः कषायवर्गः तृप्तिघ्नोऽर्शोघ्नः कुष्ठघ्नः कण्डूघ्नः क्रिमिघ्नो विषघ्न इति षट्कः कषायवर्गः; स्तन्यजननः स्तन्यशोधनः शुक्रजननः शुक्रशोधन इति चतुष्कः कषायवर्गः; स्नेहोपगः स्वेदोपगो वमनोपगो विरेचनोपग आस्थापनोपगोऽनुवासनोपगः शिरोविरेचनोपग इति सप्तकः कषायवर्गः, छर्दिनिग्रहणस्तृष्णानिग्रहणो हिक्कानिग्रहण इति त्रिकः कषायवर्गः; पुरीषसंग्रहणीयः पुरीषविरजनयो मूत्रसंग्रहणीयो मूत्रविरजनीयो मूत्रविरेचनीय इति पञ्चकः कषायवर्गः; कासहरः, श्वासहरः शोथहरो ज्वरहरः श्रमहर इति पञ्चकः कषायवर्गः, दाहप्रशमनः शीतप्रशमन उदर्दप्रशमनोऽङ्गमर्दप्रशमनः शूलप्रशमन इति पञ्चकः कषायवर्गः; शोणितस्थापनो वेदनास्थापनः संज्ञास्थापनः प्रजास्थापनो वयःस्थापन इति पञ्चकः कषायवर्गः; इति पञ्चाशन्महाकषाया महतां च कषायाणां लक्षणोदाहरणार्थं व्याख्याता भवन्ति। तेषामेकैकस्मिन् महाकषाये दश दशावयविकान् कषायाननुव्याख्यास्यामः; तान्येव पञ्च कषायशतानि भवन्ति ।।८।।

Fifty great extractives, as said above, will now be described. They are–

Group I– consisting of six extractives such as vitaliser, bulk-promoting, emaciating, mass-breaking, union-promoting and appetiser.

Group II– consisting of four extractives–tonic, complexion-promoting, beneficial for throat and cordial.

Group III– comprising of six extractives–anti-saturative, anti-haemorrhoidal, anti-dermatosis, anti-pruritic, anthelmintic and anti-poison.

Group IV– having four extractives–galactogoue, galactodepurant, semen-promoting and semen-depurant.

Group V– consisting of seven extractives such as sub-oleative, sub-diaphoretic, sub-emetic, sub-purgative, sub-corrective enemata, sub-unctuous enema and sub-errhines.

Group VI– comprising of three extractives–anti-emetic, anti-dypsic and anti-hiccup.

Group VII– consisting of five extractives–faecal astringent, faecal depigmenter, anti-diuretic, urinary depigmenter and diuretic.

GroupVIII– having five extractives–anti-tussive, anti-dyspneic, antiphlogistic, antipyretic and acopic.

Group IX– consisting of five extractives–refrigerant, calefacient, anti-allergic, anti-bodyache and intestinal anti-spasmodic.

Group X– comprising of five extractives–haemostatic, sensostatic, resuscitative, foetus-promoter and age-sustainer.

Thus fifty great extractives have been mentioned for definition and example. Among them, in every great extractives, the ten constituent extractives will be described further, these complete five hundred extractives. [8]

तद्यथा–जीवकर्षभकौ मेदा महामेदा काकोली क्षीरकाकोली मुद्गपर्णीमाषपर्ण्यौ जीवन्ती मधुकमिति दशेमानि जीवनीयानि भवन्ति (१), क्षीरिणीराजक्षवकाश्वगन्धाकाकोलीक्षीरकाकोलीवाट्यायनीभद्रौदनीभारद्वाजीपयस्यर्ष्यगन्धा इति दशेमानि बृंहणीयानि भवन्ति (२), मुस्तकुष्ठहरिद्रादारुहरिद्रावचातिविषाकटुरोहिणीचित्रकचिरबिल्वहैमवत्य इति दशेमानि लेखनीयानि भवन्ति (३), सुवहार्कोरुबुकाग्निमुखीचित्राचित्रकचिरबिल्वशङ्खिनीशकुलादनीस्वर्णक्षीरिण्य इति दशेमानि भेदनीयानि भवन्ति (४), मधुकमधुपर्णीपृश्निपर्ण्यम्बष्ठकीसमङ्गामोचरसधातकीलोध्रप्रियङ्गुकट्फलानीति दशेमानि सन्धानीयानि भवन्ति (५), पिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्गवेराम्लवेतसमरिचाजमोदाभल्लातकास्थिहिङ्गुनिर्यासा इति दशेमानि दीपनीयानि भवन्ति (६), इति षट्कः कषायवर्गः ।।९।।

Such as, jīvaka, ṛṣabhaka, medā, mahāmedā, kākolī, kṣīrakākolī, mudgaparṇī, māṣaparṇī, jīvantī and madhuka-these ten are vitalisers. (1)

Kṣiriṇī, rājakṣavaka, aśwagandhā, kākolī, kṣīrakākolī, vāṭyayanī, bhadraudanī, bhārdwājī, payasyā and ṛṣyagandhā-these ten are bulk-promoting. (2)

Musta, kuṣṭha, haridrā, dāruharidrā, vacā, ativiṣā, kaṭukā, citraka, cirabilwa, and haimavatī-these ten are emaciating. (3)

Suvahā, arka, eraṇḍa, agnimukhī, citrā, citraka, cirabilwa, śaṅkhinī, śakulādanī and swarṇakṣīriṇī-these ten are mass-breaking. (4)

Madhuka, madhuparṇī, pṛśniparṇī, ambaṣṭhakī, samaṅgā, mocarasa, dhātakī, lodhra, priyaṅgu and kaṭphala-these ten are union-promoting. (5)

Pippalī, pippalīmūla, cavya, citraka, śuṇṭhī, amlavetasa, marica, ajamodā, bhallātakāsthi and hiṅguniryāsa-these ten are appetisers. (6)

Thus the group of six extractives. [9]

ऐन्द्यृषभ्यतिरसर्ष्यप्रोक्तापयस्याश्वगन्धास्थिरारोहिणीबलातिबला इति दशेमानि बल्यानि भवन्ति (७), चन्दनतुङ्गपद्मकोशीरमधुकमञ्जिष्ठासारिवापयस्यासितालता इति दशेमानि वर्ण्यानि भवन्ति (८), सारिवेक्षुमूलमधुकपिप्पलीद्राक्षाविदारीकैटर्यहंसपादीबृहतीकण्टकारिका इति दशेमानि कण्ठ्यानि भवन्ति (९), आम्राम्रातकलिकुचकरमर्दवृक्षाम्लाम्लवेतसकुवलबदरदाडिममातुलुङ्गानीति दशेमानि हृद्यानि भवन्ति (१०), इति चतुष्कः कषायवर्गः ।।१०।।

Aindrī, ṛṣabhī, atirasā, ṛṣyaproktā, payasyā, aśwagandhā, sthirā, rohiṇī, balā and atibalā-these ten are tonics. (7)

Candana, punnāga, padmaka, uśīra, madhuka, mañjiṣṭhā, sārivā, payasyā, sitā, latā-these ten are complexion-promoting. (8)

Sārivā, ikṣu (root), madhuka, pippalī, drākṣā, vidārī, kaiḍarya, haṃsapādī, bṛhatī and kaṇṭkārī-these ten are beneficial for throat. (9)

Āmra, āmrātaka, lakuca, karamarda, vṛkṣāmla, amlavetasa, kuvala, badara, dāḍima, and mātuluṅga-these ten are cordials. (10)

Thus the group of four extractives. [10]

नागरचव्यचित्रकविडङ्गमूर्वागुडूचीवचामुस्तपिप्पलीपटोलानीति दशेमानि तृप्तिघ्नानि भवन्ति (११), कुटजबिल्वचित्रकनागरातिविषाभयाधन्वयासकदारुहरिद्रावचाचव्यानीति दशेमान्यर्शोघ्नानि भवन्ति (१२), खदिराभयामलकहरिद्रारुष्करसप्तपर्णारग्वधकरवीरविडङ्गजातीप्रवाला इति दशेमानि कुष्ठघ्नानि भवन्ति (१३), चन्दननलदकृतमालानक्तमालनिम्बकुटजसर्षपमधुकदारुहरिद्रामुस्तानीति दशेमानि कण्डूघ्नानि भवन्ति (१४), अक्षीवमरिचगण्डीरकेबुकविडङ्गनिर्गुण्डीकिणिहोश्वदंष्ट्रावृषपर्णिकाखुपर्णिका इति दशेमानि क्रिमिघ्नानि भवन्ति (१५), हरिद्रामञ्जिष्ठासुवहासूक्ष्मैलापालिन्दीचन्दनकतकशिरीषसिन्धुवारश्लेष्मातका इति दशेमानि विषघ्नानि भवन्ति (१६), इति षटकः कषायवर्गः ।।११।।

Śuṇṭhī, cavya, citraka, viḍaṅga, mūrvā, guḍūcī, musta, pippalī and paṭola-these ten are anti-saturatives. (11)

Kuṭaja, bilva, citraka, śuṇṭhī, ativiṣā, harītakī, dhanvayāsa, dāruharidrā, vacā and cavya-these ten are anti-haemorrhoidals. (12)

Khadira, harītakī, āmalaka, haridrā, bhallātaka, saptaparṇa, āragvadha, karavīra, viḍaṅga, tender leaves of jātī-these ten are anti-dermatosis. (13)

Candana, nalada, āragvadha, naktamāla, nimba, kuṭaja, sarṣapa, madhuka, dāruharidrā and musta-these ten are anti-pruritics. (14)

Akṣīva, marica, gaṅḍīra, kebuka, viḍaṅga, nirguṇḍī, kiṇihī, gokṣuru, vṛṣaparṇikā and ākhuparṇikā-these ten are anthelmintics. (15)

Haridrā, mañjiṣṭhā, suvahā, sūkṣmailā, pālindī, candana, kataka, śirīṣa, sindhuvāra and śleṣmātaka-these ten are anti-poisons. (16)

Thus the group of six extractives. [11]

वीरणशालिषष्टिकेक्षुवालिकादर्भकुशकाशगुन्द्रेत्कटकत्तृणमूलानीति दशेमानि स्तन्यजननानि भवन्ति (१७), पाठामहौषधसुरदारुमुस्तमूर्वागुडूचीवत्सकफलकिराततिक्तककटुरोहिणीसारिवा इति दशेमानि स्तन्यशोधनानि भवन्ति (१८), जीवकर्षभककाकोलीक्षीरकाकोलीमुद्गपर्णीमाषपर्णीमेदावृद्धरुहाजटिलाकुलिङ्गा इति दशेमानि शुक्रजननानि भवन्ति (१९), कुष्ठैलवालुककट्फलसमुद्रफेनकदम्बनिर्यासेक्षुकाण्डेक्षिवक्षुरकवसुकोशीराणीति दशेमानि शुक्रशोधनानि भवन्ति (२०), इति चतुष्कः कषायवर्गः ।।१२।।

Vīraṇa, śāli, ṣaṣṭika, ikṣuvālikā, darbha, kuśa, kāśa, gundra, itkaṭa and kattarṇa (roots of all)-these ten are galactogogues. (17)

Pāṭhā, śuṇṭhī, devadāru, musta, mūrvā, guḍūcī, indrayava, kirātatikta, kaṭurohinī and sārivā-these ten are galacto-depurants. (18)

Jīvaka, ṛṣabhaka, kākolī, kṣīrakākolī, mudgaparṇī, māṣaparṇī, medā, vṛddharuha, jaṭilā, kuliṅgā-these ten are semen-promoting. (19)

Kuṣṭha, elavāluka, kaṭphala, samudraphena, kadambaniryāsa, ikṣu, kāṇḍekṣu, ikṣuraka, vasuka and uśīra-these ten are semen-depurants. (20)

Thus the group of four extactives. [12]

मृद्वीकामधुकमधुपर्णीमेदाविदारीकाकोलीक्षीरकाकोलीजीवकजीवन्तीशालपर्ण्य इति दशेमानि स्नेहोपगानि भवन्ति (२१), शोभाञ्जनवैरण्डार्कवृश्चीरपुनर्नवायवतिलकुलत्थमाषबदराणीति दशेमानि स्वेदोपगानि भवन्ति (२२), मधुमधुककोविदारकर्बुदारनीपविदुलबिम्बीशणपुष्पीसदापुष्पाप्रत्यक्पुष्पा इति दशेमानि वमनोपगानि भवन्ति (२३), द्राक्षाकाश्मर्यपरूषकाभयामलकबिभीतककुवलबदरकर्कन्धुपीलूनीति दशेमानि विरेचनोपगानि भवन्ति (२४), त्रिवृद्बिल्वपिप्पलीकुष्ठसर्षपवचावत्सकफलशतपुष्पामधुकमदनफलानीति दशेमान्यास्थापनोपगानि भवन्ति (२५), रास्नासुरदारुबिल्वमदनशतपुष्पावृश्चीरपुनर्नवाश्वदंष्ट्राग्निमन्थश्योनाका इति दशेमान्यनुवासनोपगानि भवन्ति (२६), ज्योतिष्मतीक्षवकमरिचपिप्पलीविडङ्गशिग्रुसर्षपापामार्गतण्डुलश्वेतामहाश्वेता इति दशेमानि शिरोविरेचनोपगानि भवन्ति (२७), इति सप्तकः कषायवर्गः ।।१३।।

Mṛdwīkā, madhuka, madhuparṇī, medā, vidārī, kākolī, kṣīrakākolī, jīvaka, jīvantī, and śālaparṇī-these ten are sub-oleatives. (21)

Śobhāñjana, eraṇḍa, arka, vṛścīra, punaranvā, yava, tila kulattha, māṣa and badara-these ten are sub-diaphoretics. (22)

Madhu, madhuka, kovidāra, karbudāra, nīpa, vidula, bimbī, śaṇapuṣpī, arka and apāmārga-these ten are sub-emetics. (23)

Drākṣā, kāśmarya, paruṣaka, harītakī, āmalaka, bibhītaka, kuvala, badara, karkandhu and pīlu-these ten are sub-purgatives. (24)

Trivṛt, bilwa, pippalī, kuṣṭha, sarṣapa, vacā, indrayava, śatapuṣpā, madhuka and madanaphala-these ten are sub-corrective enemata (drugs). (25)

Rāsnā, devadāru, bilwa, madana, śatapuṣpā, vṛścīra, punarnavā, gokṣura, agnimantha-and śyonāka these ten are sub-unctuous enemata (drugs). [26]

Jyotiṣmatī, kṣavaka, marica, pippalī, viḍaṅga, śigru, sarṣapa, apāmārga, (seeds) śwetā and mahāśwetā-these ten are sub-errhines. (27)

Thus the group of seven extractives. [13]

जम्ब्वाम्रपल्लवमातुलुङ्गाम्लबदरदाडिमयवयष्टिकोशीरमृल्लाजा इति दशेमानि छर्दिनिग्रहणानि भवन्ति (२८), नागरधन्वयवासकमुस्तपर्पटकचन्दनकिराततिक्तकगुडूचीह्रीवेरधान्यकपटोलानीति दशेमानि तृष्णानिग्रहणानि भवन्ति (२९), शटीपुष्करमूलबदरबीजकण्टकारिकाबृहतीवृक्षरुहाभयापिप्पलीदुरालभाकुलीरश्रृङ्ग्य इति दशेमानि हिक्कानिग्रहणानि भवन्ति (३०), इति त्रिकः कषायवर्गः ।।१४।।

Jambū, āmra (tender leaves), mātuluṅga, sour badara, dāḍima, yava, yaṣṭikā, uśīra, mṛt (earth) and lājā (Parched paddy)– these ten are anti-emetics. (28)

Śuṇṭhī, dhānvayavāsaka, musta, parpaṭaka, candana, kirātatiktaka, guḍūcī, hrībera, dhānyaka and paṭola-these ten are anti-dypsics. (29)

Śaṭī, puṣkaramūla, badara (seeds), kaṇṭakārikā, bṛhatī, vṛkṣaruhā, harītakī, pippalī, durālabhā and karkaṭaśṛṅgī-these ten are anti-hiccup. (30)

Thus the group of three extractives. [14]

प्रियङ्ग्वनन्ताम्रास्थिकट्वङ्गलोध्रमोचरससमङ्गाधातकीपुष्पपद्मापद्मकेशराणीति दशेमानि पुरीषसंग्रहणीयानि भवन्ति (३१), जम्बुशल्लकीत्वक्कच्छुरामधूकशाल्मलीश्रीवेष्टकभृष्टमृत्पयस्योत्पलतिलकणा इति दशेमानि पुरीषविरजनीयानि भवन्ति (३२), जम्ब्वाम्रप्लक्षवटकपीतनोडुम्बराश्वत्थभल्लातकाश्मन्तकसोमवल्का इति दशेमानि मूत्रसंग्रहणीयानि भवन्ति (३३), पद्मोत्पलनलिनकुमुदसौगन्धिकपुण्डरीकशतपत्रमधुकप्रियङ्गुधातकीपुष्पाणीति दशेमानि मूत्रविरजनीयानि भवन्ति (३४), वृक्षादनीश्वदंष्ट्रावसुकवशिरपाषाणभेददर्भकुशकाशगुन्द्रेत्कटमूलानीति दशेमानि मूत्रविरेचनीयानि भवन्ति (३५), इति पञ्चकः कषायवर्गः ।।१५।।

Priyaṅgu, anantā, āmra (Seed), aralu, lodhra, mocarasa, samaṅgā, dhātakī (flowers), padmā and padmakeśara-these ten are faecal astringents. (31)

Jambu, śallakī (bark), kacchurā, madhūka, śālmalī, śrīveṣṭaka, fried earth, payasyā, utpala and tila grains-these ten are faecal depigmenters (32)

Jambu, āmra, plakṣa, vaṭa, kapītana, udumbara, aśwattha, bhallātaka, aśmantaka, somavalka-these ten are anti-diuretics. (33)

Padma, utpala, nalina, kumuda, saugandhika, puṇḍarīka, śatapatra, madhuka, priyaṅgu and dhātakī (flowers)-these ten are urinary depingmenters. (34)

Vṛkṣādanī, gokṣura, vasuka, vaśīra, pāṣāṇabheda, darbha, kuśa, kāśa, gundra itkata (roots)-these ten are diuretics. (35)

Thus the group of five extractives. [15]

द्राक्षाभयामलकपिप्पलीदुरालभाशृङ्गीकण्टकारिकावृश्चीरपुनर्नवातामलक्य इति दशेमानि कासहराणि भवन्ति (३६), शटीपुष्करमूलाम्लवेतसैलाहिङ्ग्वगुरुसुरसातामलकीजीवन्तीचण्डा इति दशेमानि श्वासहराणि भवन्ति (३७), पाटलाग्निमन्थश्योनाकबिल्वकाश्मर्यकण्टकारिकाबृहतीशालपर्णीपृश्निपर्णीगोक्षुरका इति दशेमानि श्वयथुहराणि भवन्ति (३८), सारिवाशर्करापाठामञ्जिष्ठाद्राक्षापीलुपरूषकाभयामलकबिभीतकानीति दशेमानि ज्वरहराणि भवन्ति (३९), द्राक्षाखर्जूरप्रियालबदरदाडिमफल्गुपरुषकेक्षुयवषष्टिका इति दशेमानि श्रमहराणि भवन्ति (४०), इति पञ्चकः कषायवर्गः ।।१६।।

Drāksā, haritakī, āmalaka, pippalī, durālabhā, karkaṭa, śṛngī, kaṇṭakārī, vṛścīra, punarṇnavā and tāmalakī-these ten are anti-tussive. (36)

Śaṭī, puṣkaramūla, amlavetasa, elā, hiṅgu, aguru, tulasī, tāmalakī, jīvantī, caṇḍā-these ten are anti-dyspneics. (37)

Pāṭalā, agnimantha, śyonāka, bilwa, kāśmarya, kaṇṭakārikā, bṛhatī, śālaparṇī, pṛśniparṇī and gokṣura-these ten are antiphlogistics. (38)

Sārivā, śarkarā, pāṭhā, mañjiṣṭhā, drākṣā, pīlu, paruṣaka, harītakī, āmalaka and bibhītaka-these ten are antipyretics. (39)

Drākṣā, kharjūra, priyāla, bādara, daḍima, phalgu, paruṣaka, ikṣu, yava and ṣaṣṭika-these ten are **acopics. (40)**

Thus the group of five extractives. [16]

लाजाचन्दनकाश्मर्यफलमधूकशर्करानीलोत्पलोशीरसारिवागुडूचीह्रीबेराणीति दशेमानि दाहप्रशमनानि भवन्ति (४१), तगरागुरुधान्यकशृङ्गवेरभूतीकवचाकण्टकार्यग्निमन्थश्योनाकपिप्पल्य इति दशेमानि शीतप्रशमनानि भवन्ति (४२), तिन्दुकप्रियालबदरखदिरकदरसप्तपर्णाश्वकर्णार्जुनासनारिमेदा इति दशेमान्युदर्दप्रशमनानि भवन्ति (४३), विदारिगन्धापृश्निपर्णीबृहतीकण्टकारिकैरण्डकाकोलीचन्दनोशीरैलामधुकानीति दशेमान्यङ्गमर्दप्रशमनानि भवन्ति (४४), पिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्गवेरमरिचाजमोदाजगन्धाजाजीगण्डीराणीति दशेमानि शूलप्रशमनानि भवन्ति (४५), इति पञ्चकः कषायवर्गः ।।१७।।

Lājā, candana, kāśmarya (fruits), madhūka, śarkarā, nīlotpala, uśīra, sārivā, guḍūcī and hrībera–these ten are refrigerants. (41)

Tagara, aguru, dhānyaka, sṛṅgabera, bhūtika, vacā, kaṇṭakārī, agnimantha, śyonāka and pippalī–these ten are califacients. (42)

Tinduka, priyāla, badara, khadira, kadara, saptaparṇa, aśwakarṇa, asana, arjuna and arimeda–these ten are anti-allergics. (43)

Vidārigandhā (śālaparṇī), pṛśniparṇī, bṛhatī, kaṇṭakārikā, eraṇḍa, kākolī, candana, uśīra, elā and madhuka–these ten are anti-bodyaches. (44)

Pippalī, pippalīmūla, cavya, citraka, śuṇṭhī, marica, ajamodā, ajagandhā, jīraka, and gaṇḍīra–these ten are intestinal anti-spasmodics. (45)

Thus the group of five extractives. [17]

मधुमधुकरुधिरमोचरसमृत्कपाललोध्रगैरिकप्रियङ्गुशर्करालाजा इति दशेमानि शोणितस्थापनानि भवन्ति (४६), शालकट्फलकदम्बपद्मकतुम्बमोचरसशिरीषवञ्जुलैलवालुकाशोका इति दशेमानि वेदनास्थापगानि भवन्ति (४७), हिङ्गुकैटर्यारिमेदवचाचोरकवयस्थागोलोमीजटिलापलङ्कषाशोकरोहिण्य इति दशेमानि संज्ञास्थापनानि भवन्ति (४८), ऐन्द्रीब्राह्मीशतवीर्यासहस्त्रवीर्याऽमोघाऽव्यथाशिवाऽरिष्टावाट्यपुष्पीविष्वक्सेनकान्ता इति दशेमानि प्रजास्थापनानि भवन्ति (४९), अमृताऽभयाधात्रीमुक्ताश्वेताजीवन्त्यतिरसामण्डूकपर्णीस्थिरापुनर्नवा इति दशेमानि वयःस्थापनानि भवन्ति (५०), इति पञ्चकः कषायवर्गः ।।१८।।

Madhu, madhuka, rudhira, mocarasa, mṛtkapāla (pieces of earthen pot), lodhra, gairika, priyaṅgu, śarkarā and lājā–these ten are haemostatics. (46)

Śāla, kaṭphala, kadamba, padmaka, tumba, mocarasa, śirīṣa, vañjula, elavāluka, and aśoka–these ten are sensostatics. (47)

Hiṅgu, kaiṭarya, arimeda, vacā, coraka, vayaḥsthā, golomī, jaṭilā, palaṅkaṣā, aśokarohiṇī-these ten are resuscitatives. (48)

Aindrī, brāhmī, śatavīryā, sahasravīryā, amoghā, avyathā, śivā. ariṣṭā, vāṭyapuṣpī, viṣwakṣenakāntā–these ten are foetus-promoters. (49)

Amṛtā (guḍūcī), harītakī, āmalakī, yuktā, śwetā, jīvantī, atirasā, maṇḍūkaparṇi, sthirā and punarnavā–these ten are age-sustainers. (50)

Thus the group of five extractives. [18]

इति पञ्चकषायशतान्यभिसमस्य पञ्चाशन्महाकषाया महतां च कषायाणां लक्षणोदाहरणार्थं व्याख्याता भवन्ति ।।१९।।

Thus five hundred extractives grouped in fifty great extractives have been mentioned alongwith definition and examples of the great extractives. [19]

नहि विस्तरस्य प्रमाणमस्ति, न चाप्यतिसंक्षेपोऽल्पबुद्धीनां सामर्थ्यायोपकल्पते, तस्मादनतिसंक्षेपेणानतिविस्तरेण चोपदिष्टाः । एतावन्तो ह्यलमल्पबुद्धीनां व्यवहाराय, बुद्धिमतां च स्वालक्षण्यानुमानयुक्तिकुशलानामनुक्तार्थज्ञानायेति ।।२०।।

There is no limit of expansion, nor too much brevity can be sufficient for comprehending to those having low intelligence, hence (these) have been mentioned in neither too exhaustive nor too concise (style). These as such are enough for practice to the lowly intelligent and for the knowledge of hidden ideas to the intelligent and proficient in inference and rationale on the basis of self-definition. [20]

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच–नैतानि भगवन् ! पञ्च कषायशतानि पूर्यन्ते, तानि तानि ह्येवाङ्गान्युपप्लवन्ते तेषु तेषु महाकषायेष्विति ।।२१।।

While Lord Ātreya was saying thus, Agniveśa inquired–Sir, the number five hundred is not fulfilled in regard to extractives because the same contituents are repeated in these great extractives. [21]

तमुवाच भगवानात्रेयः–नैतदेवं बुद्धिमता द्रष्टव्यमग्निवेश । एकोऽपि ह्यनेकां संज्ञां लभते कार्यान्तराणि कुर्वन्, तद्यथा-पुरुषो बहूनां कर्मणां करणे समर्थो भवति, स यद्यत् कर्म करोति तस्य तस्य कर्मणः कर्तृ-करण-कार्यसंप्रयुक्तं तत्तद्गौणं नामविशेषं प्राप्नोति, तद्वदौषधद्रव्यमपि द्रष्टव्यम् । यदि चैकमेव किंचिद् द्रव्यमासादयामस्तथागुणयुक्तं यत् सर्वकर्मणां करणे समर्थं स्यात्, कस्ततोऽन्यदिच्छेदुपधारयितुमुपदेष्टुं वा शिष्येभ्य इति ।।२२।।

Lord Ātreya replied to him–Agniveśa ! this should not be looked at in this way by the intelligent. Even one attains several nomenclatures on the basis of performing various functions. Such as a man is able to perform many functions and whatever function he performs on the basis of doer, instruments and work in relation to the function he attains secondary specific nomenclatures, likewise, drugs should also be considered. If we could find a certain single drug endowed with such properties that might be able to exert all the actions, who would intend to know or teach the students about the others than this. [22]

तत्र श्लोकाः–

यतो यावन्ति यैर्द्रव्यैर्विरेचनशतानि षट् । उक्तानि संग्रहेणेह तथैवैषां षडाश्रयाः ।।२३।।
रसा लवणवर्ज्याश्च कषाय इति संज्ञिताः । तस्मात् पञ्चविधा योनिः कषायाणामुदाहृता ।।२४।।
तथा कल्पनमप्येषामुक्तं पञ्चविधं पुनः । महतां च कषायाणां पञ्चाशत् परिकीर्तिता ।।२५।।
पञ्च चापि कषायाणां शतान्युक्तानि भागशः । लक्षणार्थं, प्रमाणं हि विस्तरस्य न विद्यते ।।२६।।

न चालमतिसंक्षेपः सामर्थ्यायोपकल्पते । अल्पबुद्धेरयं तस्मान्नातिसंक्षेपविस्तरः ।।२७।।
मन्दानां व्यवहाराय, बुधानां बुद्धिवृद्धये । पञ्चाशत्को ह्ययं वर्गः कषायाणामुदाहृतः ।।२८।।
तेषां कर्मसु बाह्येषु योगमाभ्यन्तरेषु च । संयोगं च प्रयोगं च यो वेद स भिषग्वरः ।।२९।।

Now (the summing up) verses–

Six hundred evacuatives with their number of formulations and ingredients have been mentioned here in brief and also their six locations. Rasas except lavaṇa, are known as kaṣāya and as such five sources of extractives have been mentioned. Their five types of preparation are also said. Further, fifty great extractives are also said alongwith the five hundred extractives as ingredients for the sake of definition. As there is no limit of expansion nor too much brevity can lead to comprehension for the lowly intelligent, this grouping of extractives in fifty in neither too exhaustive nor too concise style has been described which could be enough for the practice to the dull and for (further) advancement of knowledge to the scholars.

He is the best among physicians who knows application for external as well as internal actions, combination and rational administration of these drugs. [23-29]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने षड्विरेचनशताश्रितीयो
नाम चतुर्थोऽध्यायः ।।४।।

इति भेषजचतुष्कः ।।१।।

Thus ends the fourth chapter on location of six hundred evacuatives in
Ślokasthāna in the treatise composed by Agniveśa and
redacted by Caraka. [4]

Here ends the first quaduplet on drugs. [1]

●

पञ्चमोऽध्यायः

CHAPTER V

अथातो मात्राशितीयमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on quantity of diet etc. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

मात्राशी स्यात् । आहारमात्रा पुनरग्निबलापेक्षिणी ।।३।।

One should take food in (proper) quantity. This quantity of food depends on the power of digestion. [3]

यावद्ध्यशनमशितमनुपहत्य प्रकृतिं यथाकालं जरां गच्छति तावदस्य मात्राप्रमाणं वेदितव्यं भवति ।।४।।

Whatever quantity of food taken gets digested in time without disturbing the normalcy should be regarded as the measure of (proper) quantity. [4]

तत्र शालिषष्टिकमुद्गलावकपिञ्जलैणशशशरभशम्बरादीन्याहारद्रव्याणि प्रकृतिलघून्यपि मात्रापेक्षीणि भवन्ति। तथा पिष्टेक्षुक्षीरविकृतितिलमाषानूपौदकपिशितादीन्याहारद्रव्याणि प्रकृतिगुरूण्यपि मात्रामेवापेक्षन्ते ।।५।।

Thus the articles of food such as śāli, ṣaṣṭika (rice), mudga (pulse), lāva, kapiñjala, eṇa, śaśa, śarabha, śambara (meats) etc. even though light by nature depend on quantity. Similarly, those such as preparations of flour, sugarcane, milk, sesamum, black gram, marshy and aquatic meats even though heavy in digestion by nature also depend on the quantity itself [5]

न चैवमुक्ते द्रव्ये गुरुलाघवमकारणं मन्येत, लघूनि हि द्रव्याणि वाय्वग्निगुणबहुलानि भवन्ति; पृथ्वीसोमगुणबहुलानीतराणि, तस्मात् स्वगुणादपि लघून्यग्निसन्धुक्षणस्वभावान्यल्पदोषाणि चोच्यन्तेऽपि सौहित्योपयुक्तानि, गुरूणि पुनर्नाग्निसन्धुक्षणस्वभा-वान्यसामान्यात्, अतश्चातिमात्रं दोषवन्ति सौहित्योपयुक्तान्यन्यत्र व्यायामाग्निबलात्; सैषा भवत्यग्निबलापेक्षिणी मात्रा ।।६।।

By this, it should not be confused that lightness and heaviness in (food) articles are quite inert. In fact, light articles are predominant in properties of vāyu and agni while others (heavy ones) are the same in those of pṛthivī and soma (ap). So. by dint of their properties, the light articles being slimulant of digestion, even taken upto the saturation point, produce little derangement. (On the contrary) the heavy articles because of dissimilarity, are not stimulant of digestion by nature and thus cause considerable derangment if taken upto the saturation point except in case (of persons having) physical exercise and (adequate) strength of agni (digestion). Hence, the quantity (of food) is related to agnibala (power of digestion). [6]

न च नापेक्षते द्रव्यं; द्रव्यापेक्षया च त्रिभागसौहित्यमर्धसौहित्यं वा गुरूणामुपदिश्यते, लघूनामपि च नातिसौहित्यमग्नेर्युक्त्यर्थम् ।।७।।

It is not so that the article itself has no importance in this respect. (In fact) considering the (property of the) article, the intake of heavy ones is advised as one-third or half of the saturation point and not excessive saturation even in case of light articles in order to maintain the proper (strength of) agni. [7]

मात्रावद्ध्यशनमशितमनुपहत्य प्रकृतिं बलवर्णसुखायुषा योजयत्युपयोक्तारमवश्यमिति ।।८।।

The food taken in proper quantity provides certainly strength, complexion and happy life to the person without disturbing normalcy. [8]

भवन्ति चात्र–
गुरु पिष्टमयं तस्मात्तण्डुलान् पृथुकानपि । न जातु भुक्तवान् खादेन्मात्रां खादेद् बुभुक्षितः ।।९।।

Here are (the verses)–

A person, after having taken food, should never eat heavy preprations of flour, rice and flattened rice. Even when hungry, one should take them in (proper) quantity. [9]

वल्लूरं शुष्कशाकानि शालूकानि बिसानि च । नाभ्यसेद्गौरवान्मांसं कृशं नैवोपयोजयेत् ।।१०।।
कूर्चिमकांश्च किलाटांश्च शौकरं गव्यमाहिषे । मत्स्यान् दधि च माषांश्च यवकांश्च न शीलयेत् ।।११।।

One should not take constantly dried meat, dried vegetable, lotus tubers and stem because of their heaviness. The meat of emaciated (animal) should not be taken. Similarly one should not take continuously kūrcikā and kilāṭa (milk products), pork, beaf, buffalo meat, fish, curb, black gram and yāvaka. [10-11]

षष्टिकाञ्छालिमुद्गांश्च सैन्धवामलके यवान् । आन्तरीक्षं पयः सर्पिर्जाङ्गलं मधु चाभ्यसेत् ।।१२।।

One should take usually ṣaṣṭika, śāli (rice), mudga (pulse), saindhava (rock salt), āmalaka (fruits), barely, rain water, milk, ghee and honey. [12]

तच्च नित्यं प्रयुञ्जीत स्वास्थ्यं येनानुवर्तते । अजातानां विकाराणामनुत्पत्तिकरं च यत् ।।१३।।

One should take as a daily routine the articles which maintain health and prevent unborn disorders. [13]

अत ऊर्ध्वं शरीरस्य कार्यमक्ष्यञ्जनादिकम् । स्वस्थवृत्तिमभिप्रेत्य गुणतः संप्रवक्ष्यते ।।१४।।

Hereafter the bodily daily routine like collyrium etc. will be described in relation to their role in maintaining health. [14]

सौवीरमञ्जनं नित्यं हितमक्ष्णोः प्रयोजयेत् । पञ्चरात्रेऽष्टरात्रे वा स्रावणार्थे रसाञ्जनम् ।।१५।।
चक्षुस्तेजोमयं तस्य विशेषाच्छ्लेष्मतो भयम् । ततः श्लेष्महरं कर्म हितं दृष्टेः प्रसादनम् ।।१६।।
दिवा तत्र प्रयोक्तव्यं नेत्रयोस्तीक्ष्णमञ्जनम् । विरेकदुर्बला दृष्टिरादित्यं प्राप्य सीदति ।।१७।।
तस्मात् स्राव्यं निशायां तु ध्रुवमञ्जनमिष्यते ।

The useful sauvīra añjana (collyrium) should be applied to eyes daily and rasāñjana once every five or eight days for stimulating secretion. The vision is predominant in tejas and as such is specially susceptible to kapha. Hence the measures alleviating kapha are beneficial for clarifying the vision. A sharp collyrium should not be applied to eyes at day because the vision already weak due to evacuation is further depressed in the sun. Hence it is desirable certainly that the evacuative collyrium be applied only at night. [15-17]

यथा हि कनकादीनां मलिनां विविधात्मनाम् ।।१८।।
धौतानां निर्मला शुद्धिस्तैलचेलकचादिभिः । एवं नेत्रेषु मर्त्यानामञ्जनाश्च्योतनादिभिः ।।१९।।
दृष्टिर्निराकुला भाति निर्मले नभसीन्दुवत् ।

As various types of metals like gold etc. when dirty become stainlessly clean after washing with oil, cloth, and hair (brush) etc., the vision in eyes of the mortal ones brightens undisturbed like moon in the clear sky by (application of) collyrium, eye drops etc. [18-19]

हरेणुकां प्रियङ्गुं च पृथ्वीकां केशरं नखम् ।।२०।।
ह्रीवेरं चन्दनं पत्रं त्वगेलोशीरपद्मकम् । ध्यामकं मधुकं मांसी गुग्गुल्वगुरुशर्करम् ।।२१।।
न्यग्रोधोदुम्बराश्वत्थप्लक्षलोध्रत्वचः शुभाः । वन्यं सर्जरसं मुस्तं शैलेयं कमलोत्पले ।।२२।।
श्रीवेष्टकं शल्लकीं च शुकबर्हमथापि च । पिष्ट्वा लिम्पेच्छरेषीकां तां वर्तिं यवसन्निभाम् ।।२३।।
अङ्गुष्ठसंमितां कुर्यादष्टाङ्गुलसमां भिषक् । शुष्कां निगर्भां तां वर्तिं धूमनेत्रार्पितां नरः ।।२४।।
स्नेहाक्तामग्निसंप्लुष्टां पिबेत् प्रायोगिकीं.सुखाम् ।

Hareṇukā, piryaṅgu, pṛthvākā, keśara, nakha, hrībera, candana, patra, twak, elā, uśīra, padmaka, dhyāmaka, madhuka, māṁsī, guggulu, aguru, śarkarā, bark of nyagrodha, udumbara, aśwattha, plakṣa and lodhra, vanya, sarjarasa, musta, śaileya, kamala, utpala, śrīveṣṭaka, śallakī and sthauṇeyaka–all these should be ground and pasted on a reed so as to make it a stick, barley-shaped, thumb-like and of eight fingers in length. The person should take this stick when dried and with free interior, put it on the smoking pipe and having added some fat and ignited should smoke as a daily routine for happiness. [20-24]

वसाघृतमधूच्छिष्टैर्युक्तियुक्तैर्वरौषधैः ।।२५।।
वर्तिं मधुरकैः कृत्वा स्नैहिकीं धूममाचरेत् ।

One should use unctuous smoking with stick made of useful drugs of sweet group added properly with fat, ghee and bee- wax. [25]

श्वेता ज्योतिष्मती चैव हरितालं मनःशिला ।।२६।।
गन्धाश्चागुरुपत्राद्या धूमं मूर्धविरेचने ।

For evacuation of head, the smoking made of śwetā, jyotiṣmatī, orpiment, realgar and the aromatic substances (of agurvādya guṇa-see ci. 3.267) beginning with aguru and patra (leaving kustha and tagara) should be used. [26]

गौरवं शिरसः शूलं पीनसार्धावभेदकौ ।।२७।।
कर्णाक्षिशूलं कासश्च हिक्काश्वासौ गलग्रहः । दन्तदौर्बल्यमास्त्रावः श्रोत्रघ्राणाक्षिदोषजः ।।२८।।

पूतिर्घ्राणास्यगन्धश्च दन्तशूलमरोचकः । हनुमन्याग्रहः कण्डूः क्रिमयः पाण्डुता मुखे ।।२९।।
श्लेष्मप्रसेको वैस्वर्यं गलशुण्ड्युपजिह्विका । खालित्यं पिञ्जरत्वं च केशानां पतनं तथा ।।३०।।
क्षवथुश्चातितन्द्रा च बुद्धेर्मोहोऽतिनिद्रता । धूमपानात् प्रशाम्यन्ति बलं भवति चाधिकम् ।।३१।।
शिरोरुहकपालानामिन्द्रियाणां स्वरस्य च । न च वातकफात्मानो बलिनोऽप्यूर्ध्वजत्रुजाः ।।३२।।
धूमवक्त्रकपानस्य व्याधयः स्युः शिरोगताः ।

Heaviness and pain in head, chronic rhinitis, hemicrania, earache, pain in eyes, cough, hiccup, dyspnoea, spasm in throat, weakness of teeth, discharge due to disorders of ear, nose and eyes, foetid smell from nose and mouth, toothache, anorexia, spasm in jaw and back neck, itching, worms, pale-face, excessive salivation, disorders of voice, tonsillitis, enlarged uvula, alopecia, grey hairs, hair falling, sneezing, excessive drowsiness, lack of functioning of intellect, excessive sleep–these disorders are alleviated by smoking. By this, strength of hairs, skull, sense organs and voice increases. Moreover, the person used to oral smoking does not fall prey to disease of the parts above jatru (collar bone) having predominance of vāta and kapha, however strong they are. [27-32]

प्रयोगपाने तस्याष्टौ कालाः संपरिकीर्तिताः ।।३३।।
वातश्लेष्मसमुत्क्लेशः कालेष्वेषु हि लक्ष्यते । स्नात्वा भुक्त्वा समुल्लिख्य क्षुत्वा दन्तान्निघृष्य च ।।३४।।
नावनाञ्जननिद्रान्ते चात्मवान् धूमपो भवेत् । तथा वातकफात्मानो न भवन्त्यूर्ध्वजत्रुजाः ।।३५।।
रोगास्तस्य तु पेयाः स्युरापानास्त्रिस्त्रयस्त्रयः ।

Eight times are prescribed for smoking as a daily routine because in these times the aggravation of vāta and kapha is noticed. A cautious person should smoke after bath, meals, vomiting, sneezing, tooth brushing, snuffing, use of collyrium and sleep. Thus diseases of the parts above jatru and predominant in vāta and Kapha do not arise. Smoking should be done thrice with three puffs each time. [33-35]

परं द्विकालपायी स्यादह्नः कालेषु बुद्धिमान् ।।३६।।
प्रयोगे, स्नैहिके त्वेकं, वैरेच्यं त्रिचतुः पिबेत् ।

During the times of day the wise should smoke twice as daily routine, once for unctuous and three or four times for evacuative effect. [36]

हृत्कण्ठेन्द्रियसंशुद्धिर्लघुत्वं शिरसः शमः ।।३७।।
यथेरितानां दोषाणां सम्यक्पीतस्य लक्षणम् ।

Well cleaning of heart, throat and sense organs, lightness of head and pacification of aforesaid doṣas–these are the symptoms of proper smoking. [37]

बाधिर्यमान्ध्यं मूकत्वं रक्तपित्तं शिरोभ्रमम् ।।३८।।
अकाले चातिपीतश्च धूमः कुर्यादुपद्रवान् ।

Smoking used in excess and untimely causes complication such as deafness, blindness, dumbness, innate haemorrhage and vertigo. [38]

तत्रेष्टं सर्पिष्टः पानं नावनाञ्जनतर्पणम् ।।३९।।

स्नैहिकं धूमजे दोषे वायुः पित्तानुगो यदि । शीतं तु रक्तपित्ते स्याच्छ्लेष्मपित्ते विरूक्षणम् ।।४०।।

In such case, intake of ghee, snuff, collyrium and saturating diet is desirable. In case of complications due to smoking, these should be unctous if vāyu follows pitta, cold in raktapitta and roughening in kapha-pitta. [39]

परं त्वतः प्रवक्ष्यामि धूमो येषां विगर्हितः । न विरिक्तः पिबेद्धूमं न कृते बस्तिकर्मणि ।।४१।।
न रक्ती न विषेणार्तो न शोचन्न च गर्भिणी । न श्रमे न मदे नामे न पित्ते न प्रजागरे ।।४२।।
न मूर्च्छाभ्रमतृष्णासु न क्षीणे नापि च क्षते । न मद्यदुग्धे पीत्वा च न स्नेहं न च माक्षिकम् ।।४३।।
धूमं न भुक्त्वा दध्ना च न रूक्षः क्रुद्ध एव च । न तालुशोषे तिमिरे शिरस्यभिहिते न च ।।४४।।
न शङ्खके न रोहिण्यां न मेहे न मदात्यये । एषु धूममकालेषु मोहात् पिबति यो नरः ।।४५।।
रोगास्तस्य प्रवर्धन्ते दारुणा धूमविभ्रमात् ।

Now I shall say about those for whom smoking is contra-indicated. One should not smoke after purgation, enema and bleeding, when afflicted with poison, anxiety, pregnant, in case of fatigue, narcosis, āma, pitta, vigil, fainting giddiness, thirst, emaciation, injury; after taking wine, milk, fatty substances and honey, food with curd; in conditions of roughness, anger, dryness of palate, defects of vision, head injury, Śaṅkhaka, rohiṇī, prameha and alcoholism. One who smoke in these conditions and untimely due to carelessness, the disorders aggravate severly due to complication of smoking. [41-45]

धूमयोग्यः पिबेद्दोषे शिरोघ्राणाक्षिसंश्रये ।।४६।।
घ्राणेनास्येन कण्ठस्थे मुखेन घ्राणपो वमेत् । आस्येन धूमकवलान् पिबन् घ्राणेन नोद्वमेत् ।।४७।।
प्रतिलोमं गतो ह्याशु धूमो हिंस्याद्धि चक्षुषी ।

One fit for smoking should smoke through nortrils in disorders located in head, nose and eyes, and through mouth in those of throat. While smoking through nostrils, one should emit through mouth but while smoking through mouth, one should not emit through nostrils because the smoke traversing reversely damages the eyes immediately. [46-47]

ऋज्वङ्गचक्षुस्तच्चेताः सूपविष्टस्त्रिपर्ययम् ।।४८।।
पिबेच्छिद्रं पिधायैकं नासया धूममात्मवान् ।

One should smoke through one nostril closing the other one three rounds, thrice in each round, cautiously while sitting comfortably with straight body and eyes and concentrated mind. [48]

चतुर्विंशतिकं नेत्रं स्वाङ्गुलीभिर्विरेचने ।।४९।।
द्वात्रिंशदङ्गुलं स्नेहे प्रयोगेऽध्यर्धमिष्यते ।

The smoking pipe should be, by own fingers, of twenty four fingers length in evacuation, of thirty two fingers in unction and of thirty six fingers in routine smoking. [49]

ऋजु त्रिकोषाफलितं कोलास्थ्यग्रप्रमाणितम् ।।५०।।
बस्तिनेत्रसमद्रव्यं धूमनेत्रं प्रशस्यते ।

Smoking pipe which is straight, having three pouches and nozzle of the measure of jujube seed, made of material simillar to that for enema pipe is recommended. [50]

दूराद्विनिर्गतः पर्वच्छिन्नो नाडीतनूकृतः ।।५१।।
नेन्द्रियं बाधते धूमो मात्राकालनिषेवितः ।

Smoke coming out from distance, intervened by nodes and diluted by pipe channel and used in proper dose and time does not damage the sense organs. [51]

यदा चोरश्च कण्ठश्च शिरश्च लघुतां व्रजेत् ।
कफश्च तनुतां प्राप्तः सुपीतं धूममादिशेत् । अविशुद्धः स्वरो यस्य कण्ठश्च सकफो भवेत् ।।५३।।
स्तिमितो मस्तकश्चैवमपीतं धूममादिशेत् । तालु मूर्धा च कण्ठश्च शुष्यते परितप्यते ।।५४।।
तृष्यते मुह्यते जन्तू रक्तं च स्त्रवतेऽधिकम् । शिरश्च भ्रमतेऽत्यर्थं मूर्च्छा चास्योपजायते ।।५५।।
इन्द्रियाण्युपतप्यन्ते धूमेऽत्यर्थं निषेविते ।

Smoking is said as well-used when chest, throat and head attain lightness and kapha is diluted.

The same is said as ill-used if voice is not clear, throat is full of kapha and head is cold heavy.

In case of excessive smoking, palate, head and throat dry up with heat sensation, the person gets thirsty and fainted, bleeding is increased, there is excessive giddiness and fainting and dysfunctioning of sense organs. [52-55]

वर्षे वर्षेऽणुतैलं च कालेषु त्रिषु न चरेत् ।।५६।।
प्रावृट्शरद्वसन्तेषु गतमेघे नभस्तले । नस्यकर्म यथाकालं यो यथोक्तं निषेवते ।।५७।।
न तस्य चक्षुर्न घ्राणं न श्रोत्रमुपहन्यते । न स्युः श्वेता न कपिलाः केशाः श्मश्रूणि वा पुनः ।।५८।।
न च केशाः प्रमुच्यन्ते वर्धन्ते च विशेषतः । मन्यास्तम्भः शिरःशूलमर्दितं हनुसंग्रहः ।।५९।।
पीनसार्धावभेदौ च शिरःकम्पश्च शाम्यति । सिराः शिरःकपालानां सन्धयः स्नायुकण्डराः ।।६०।।
नावनप्रीणिताश्चास्य लभन्तेऽभ्यधिकं बलम् । मुखं प्रसन्नोपचितं स्वरः स्निग्धः स्थिरो महान् ।।६१।।
सर्वेन्द्रियाणां वैमल्यं बलं भवति चाधिकम् । न चास्य रोगाः सहसा प्रभवन्त्यूर्ध्वजत्रुजाः ।।६२।।
जीर्यतश्चोत्तमाङ्गेषु जरा न लभते बलम् ।

Every year one should use aṇutaila (through snuff) thrice a day in early rains, autumn and spring when the sky is free from clouds.

One who practises snuffing as prescribed and in time, his vision, smell and hearing are not affected, his hairs, or beard and mustache do not become white or grey, hairs do not fall rather they grow abundantly. Stiffness in side neck, headache, facial paralysis, lockjaw, chronic rhinitis, migraine and head tremors are alleviated. Veins, joints, ligaments and tendons of skull attain greater strength on saturation through snuffing. Face becomes cheerful and well-developed, voice melodius, stable and grave. Freedom from defects and increased strength are bestowed upon all sense-organs. He is not attacked suddenly by disorders of parts above jatru and even in advanced years, old age does not find strength in his best organ (head). [56-62]

चन्दनागुरुणी पत्रं दार्वीत्वङ्मधुकं बलाम् ।।६३।।
प्रपौण्डरीकं सूक्ष्मैलां विडङ्ग बिल्वमुत्पलम् । ह्रीबेरमभयं वन्यं त्वङ्मुस्तं सारिवां स्थिराम् ।।६४।।
जीवन्तीं पृश्निपर्णीं च सुरदारु शतावरीम् । हरेणुं बृहतीं व्याघ्रीं सुरभीं पद्मकेशरम् ।।६५।।
विपाचयेच्छतगुणे माहेन्द्रे विमलेऽम्भसि । तैलाद्दशगुणं शेषं कषायमवतारयेत् ।।६६।।
तेन तैलं कषायेण दशकृत्वो विपाचयेत् । अथास्य दशमे पाके समांशं छागलं पयः ।।६७।।
दद्यादेषोऽणुतैलस्य नावनीयस्य संविधिः । अस्य मात्रां प्रयुञ्जीत तैलस्यार्धपलोन्मिताम् ।।६८।।
स्निग्धस्विन्नोत्तमाङ्गस्य पिचुना नावनैस्त्रिभिः । त्र्यहात्त्र्यहाच्च सप्ताहमेतत् कर्म समाचरेत् ।।६९।।
निवातोष्णसमाचारी हिताशी नियतेन्द्रियः । तैलमेतत्त्रिदोषघ्नमिन्द्रियाणां बलप्रदम् ।।७०।।
प्रयुञ्जानो यथाकालं यथोक्तानश्नुते गुणान् ।

Candana, aguru, patra, dāruharidrā (bark), madhuka, balā, prapauṇḍarīka, sūkṣma elā, viḍaṅga, bilwa, utpala, hrībera, uśīra, kaivarta musta, sārivā, śālaparṇī, jīvantī, pṛśniparṇī, devadāru, śatāvarī, hareṇu, bṛhatī, kaṇṭakārī, rāsnā, padmakeśara–these drugs should be boiled in hundred times pure rain water and the remaining decoction which is ten times of oil should be taken. With this decoction the oil should be cooked ten times adding equal quantity of goat's milk in the tenth cooking. This is the method (of preparation) of aṇutaila to be used as snuff. This oil should be used in dose of half pala (20 ml.). After oleating and fomenting head parts, the snuff should be taken thrice with a cotton swab on every third day for a week. During this period, the person should keep himself in wind-free and warm place, should take whole-some food and having control on sense organs. Thus using this oil, destroyer of tridoṣa and strength-giving to sense organs, in proper time one attains the aforesaid benefits. [63-70]

आपोथिताग्रं द्वौ कालौ कषायकटुतिक्तकम् ।।७१।।
भक्षयेद्दन्तपवनं दन्तमांसान्यबाधयन् । निहन्ति गन्धं वैरस्यं जिह्वादन्तास्यजं मलम् ।।७२।।
निष्कृष्य रुचिमाधत्ते सद्यो दन्तविशोधनम् । करञ्जकरवीरार्कमालतीककुभासनाः ।।६३।।
शस्यन्ते दन्तपवने ये चाप्येवंविधा द्रुमाः । सुवर्णरूप्यताम्राणि त्रपुरीतिमयानि च ।।७४।।
जिह्वानिर्लेखनानि स्युरतीक्ष्णान्यनृजूनि च । जिह्वामूलगतं तच्च मलमुच्छ्वासरोधि च ।।७५।।
दौर्गन्ध्यं भजते तेन तस्माज्जिह्वां विनिर्लिखेत् ।

One should use astringent, pungent and bitter teeth-cleaning (twigs having made it into a brush) by crushing its top end, twice a day without injuring the gums. Teeth-cleaning removes (foul) smell, tastelessness and taking out dirt coated on tongue, teeth and mouth brings relish immediately.

Karañja, karavīra, arka, jātī, arjuna, asana and similar plants are recommended for tooth brush.

Tongue-scrapers should be made of gold, silver, copper, tin and brass and should be non-sharp and curved.

The dirt which is collected at the root of the tongue and which creates obstruction in respiration produces foul smell, hence one should scrape tongue. [71-75]

धार्याण्यास्येन वैशद्यरुचिसौगन्ध्यमिच्छता ।।७६।।
जातीकटुकपूगानां लवङ्गस्य फलानि च ।
कक्कोलस्य फलं पत्रं ताम्बूलस्य शुभं तथा । तथा कर्पूरनिर्यासः सूक्ष्मैलायाः फलानि च ।।७७।।

One desiring clarity, relish and fragrance should keep in mouth the fruits of Jātī, kaṭuka, pūga and lavaṅga; kakkola (fruit), auspicious leaves of betel, exudate of camphor and fruits of smaller cardamom. [76-77]

हन्वोर्बलं स्वरबलं वदनोपचयः परः । स्यात् परं च रसज्ञानमन्ने च रुचिरुत्तमा ।।७८।।
न चास्य कण्ठशोषः स्यान्नौष्ठयोः स्फुटनाद्भयम् । न च दन्ताः क्षयं यान्ति दृढमूला भवन्ति च ।।७९।।
न शूल्यन्ते न चाम्लेन हृष्यन्ते भक्षयन्ति च । परानपि खरान् भक्ष्यांस्तैलगण्डूषधारणात् ।।८०।।

Use of oil gargle provides strength in jaws and voice, development of face, maximum taste and relish in food. The person (practising this) does not suffer from dryness of throat, there is no fear of lip-cracking, teeth are not affected with caries rather they become firm-rooted. They (teeth) are not painful nor are they oversensitive on sour-taking, they become able to chew even the hardest food items. [78-80]

नित्यं स्नेहार्द्रशिरसः शिरःशूलं न जायते । न खालित्यं न पालित्यं न केशाः प्रपतन्ति च ।।८१।।
बलं शिरः कपालानां विशेषेणाभिवर्धते । दृढमूलाश्च दीर्घाश्च कृष्णाः केशा भवन्ति च ।।८२।।
इन्द्रियाणि प्रसीदन्ति सुत्वग्भवति चाननम् । निद्रालाभः सुखं च स्यान्मूर्ध्नि तैलनिषेवणात् ।।८३।।

One who smears his head with unctuous substance daily does not suffer from headache, alopecia, greying of hair, nor do his hairs fall. By applying oil on head regularly, strength of skull-parts increases particularly, hairs become firm-rooted, long and black, sense organs become cheerful and the face with pleasant glow alongwith sound sleep and happiness. [81-83]

न कर्णरोगा वातोत्था न मन्याहनुसंग्रहः । नोच्चैःश्रुतिर्न बाधिर्यं स्यान्नित्यं कर्णतर्पणात् ।।८४।।

By saturating ears with oil daily, ear diseases due to vāta, stiffness of backneck and jaws, hard hearing and deafness do no occur. [84]

स्नेहाभ्यङ्गाद्यथा कुम्भश्चर्म स्नेहविमर्दनात् । भवत्युपाङ्गादक्षश्च दृढः क्लेशसहो यथा ।।८५।।
तथा शरीरमभ्यङ्गादृढं सुत्वक् च जायते । प्रशान्तमारुताबाधं क्लेशव्यायामसंसहम् ।।८६।।

As a pitcher by moistening with oil, skin by pressing with oil and axis (of a cart) with lubrication become strong and jerk-resistant, so by oil massage the body becomes firm, smooth-skinned, free from disturbances of vāta and tolerant of exertions and exercise. [85-86]

स्पर्शनेऽभ्यधिको वायुः स्पर्शनं च त्वगाश्रितम् । त्वच्यश्च परमभ्यङ्गस्तस्मात्तं शीलयेन्नरः ।।८७।।

Vāyu is predominant in tactile sense organ which again is located in skin, oil massage is the most beneficial for skin, hence one should use it regularly. [87]

न चाभिघाताभिहतं गात्रमभ्यङ्गसेविनः । विकारं भजतेऽत्यर्थं बलकर्मणि वा क्वचित् ।।८८।।
सुस्पर्शोपचिताङ्गश्च बलवान् प्रियदर्शनः । भवत्यभ्यङ्गनित्यत्वान्नरोऽल्पजर एव च ।।८९।।

The body of one who uses oil massage regularly does not become affected much even if subjected to accidental injuries, or strenuous work. By using oil massage daily, a person is endowed with pleasant touch, trimmed body parts and becomes strong, charming and least affected by old age. [88-89]

खरत्वं स्तब्धता रौक्ष्यं श्रमः सुप्तिश्च पादयोः । सद्य एवोपशाम्यन्ति पादाभ्यङ्गनिषेवणात् ।।९०।।
जायते सौकुमार्यं च बलं स्थैर्यं च पादयोः । दृष्टिः प्रसादं लभते मारुतश्चोपशाम्यति ।।९१।।
न च स्याद् गृध्रसीवातः पादयोः स्फुटनं न च । न सिरास्नायुसंकोचः पादाभ्यङ्गेन पादयोः ।।९२।।

By massaging of oil in feet, coarseness, stiffness, roughness, fatigue and numbness of feet are alleviated in no time. Further, delicacy, strength and firmness in feet, clarity of vision are attained and vāta is pacified. By massage of oil in feet, there is no occurence of sciatica, craking of sole and constriction of blood vessels and ligaments. [90-92]

दौर्गन्ध्यं गौरवं तन्द्रं कण्डूं मलमरोचकम् । स्वेदबीभत्सतां हन्ति शरीरपरिमार्जनम् ।।९३।।

Rubbing over the body alleviates foul smell, heaviness, drowsiness, itching, dirt, anorexia and vulgar appearance of sweat. [93]

पवित्रं वृष्यमायुष्यं श्रमस्वेदमलापहम् । शरीरबलसन्धानं स्नानमोजस्करं परम् ।।९४।।

Bathing is purifying, aphrodisiac, life-promoting, destroyer of fatigue, sweat and dirt, resuscitative and a good promoter of ojas. [94]

काम्यं यशस्यमायुष्यमलक्ष्मीघ्नं प्रहर्षणम् । श्रीमत् पारिषदं शस्तं निर्मलाम्बरधारणम् ।।९५।।

Wearing clean clothes enhances charm, fame, life span; removes inauspiciousness, produces pleasure, auspciousness and eligibility for a congregation. [95]

वृष्यं सौगन्ध्यमायुष्यं काम्यं पुष्टिबलप्रदम् । सौमनस्यमलक्ष्मीघ्नं गन्धमाल्यनिषेवणम् ।।९६।।

Use of fragrance and garlands is aphrodisiac, produces good smell, longevity, charm, nourishment and strength, pleasing manners and destroys inauspiciousness. [96]

धन्य मङ्गल्यमायुष्यं श्रीमद्व्यसनसूदनम् । हर्षणं काम्यमोजस्यं रत्नाभरणधारणम् ।।९७।।

Wearing of jems and ornaments promotes, wealth, auspiciousness, longevity, prosperity; destroys calamity, produces happiness, charms and ojas. [97]

मेध्यं पवित्रमायुष्यमलक्ष्मीकलिनाशनम् । पादयोर्मलमार्गाणां शौचाधानमभीक्ष्णशः ।।९८।।

Cleaning of feet and excretory orifices frequently promots intelligence, purity, longevity, and destroys inauspiciousness and dirt. [98]

पौष्टिकं वृष्यमायुष्यं शुचि रुपविराजनम् । केशश्मश्रुनखादीनां कल्पनं संप्रसाधनम् ।।९९।।

Cutting of hair, beard, moustaches, nail etc. and hair-dressing is nutritive, aphrodisiac, life-promoter, and provides cleanliness and beautification. [99]

चक्षुष्यं स्पर्शनहितं पादयोर्व्यसनापहम् । बल्यं पराक्रमसुखं वृष्यं पादत्रधारणम् ।।१००।।

Use of foot wears is beneficial for eye-sight and tactile sense-organ, is destroyer of calamity to feet and promotes strength, ease in display of energy and libido. [100]

ईतेः प्रशमनं बल्यं गुप्त्यावरणशङ्करम् । घर्मानिलरजोम्बुघ्नं छत्रधारणमुच्यते ।।१०१।।

Use of umbrella alleviates natural calamities, provides strength, protection, covering and well being and guards against the sun, wind, dust and rains. [101]

स्खलतः संप्रतिष्ठानं शत्रूणां च निषूदनम् । अवष्टम्भनमायुष्यं भयघ्नं दण्डधारणम् ।।१०२।।

Use of stick supports a slipping person, averts enemies, gives strength and longevity and destroys fears. [102]

नगरी नगरस्येव रथस्येव रथी यथा । स्वशरीरस्य मेधावी कृत्येष्ववहितो भवेत् ।।१०३।।

As a civic is cautious in the duties of the city and a charioteer in those of the chariot, a wise person should be cautious in duties relating to his own body. [103]

भवति चात्र–

वृत्त्युपायान्निषेवेत ये स्युर्धर्माविरोधिनः । शममध्ययनं चैव सुखमेवं समश्नुते ।।१०४।।

Here is said–

One should take up those means of livelihood which are not contradictory to dharma (social and religious ethics). Likewise, he should pursue life of peace and study. Thus he enjoys happiness. [104]

तत्र श्लोकाः–

मात्रा द्रव्याणि मात्रां च संश्रित्य गुरुलाघवम् । द्रव्याणां गर्हितोऽभ्यासो येषां, येषां च शस्यते ।।१०५।।
अञ्जनं धूमवर्तिश्च त्रिविधा वर्तिकल्पना । धूमपानगुणाः कालाः पानमानं च यस्य यत् ।।१०६।।
व्यापत्तिचिह्नं भैषज्यं धूमो येषां विगर्हितः । पेयो यथा यन्मयं च नेत्रं यस्य च यद्विधम् ।।१०७।।
नस्यकर्मगुणा नस्तःकार्यं यच्च यथा यदा । भक्षयेद्दन्तपवनं यथा यद्यद्गुणं च यत् ।।१०८।।
यदर्थं यानि चास्येन धार्याणि कवलग्रहे । तैलस्य ये गुणा दिष्टाः शिरस्तैलगुणाश्च ये ।।१०९।।
कर्णतैले तथाऽभ्यङ्गे पादाभ्यङ्गेऽङ्गमार्जने । स्नाने वाससि शुद्धे च सौगन्ध्ये रत्नधारणे ।।११०।।
शौचे संहरणे लोम्नां पादत्रच्छत्रधारणे । गुणा मात्राशितीयेऽस्मिंस्तथोक्ता दण्डधारणे ।।१११।।

Now the summing up verses:–

Quantity, substances, heaviness and lightness in relation to quantity, substances the practice of which is undesirable and recommended, collyrium, smoking stick, three types of smoking stick, properties of smoking, its timings and measures, signs and symptoms of adverse use, treatment, the persons for whom smoking is contra-indicated, the method of smoking, materials and types of smoking pipe, properties of snuffing, mode and times of snuffing, the method of tooth-brush and its properties, mouth gargles and their effects, properties of oil and head oil, properties of ear oiling, oil massage, massage of feet, rubbing over the body, bathing, clean clothes, fragrance, wearing of gems, cleaning, hair cutting, use of footwear, umbrella and stick–all these have been described in this chapter entitled quantity of food etc. [105-111]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने मात्राशितीयो नाम
पञ्चमोऽध्यायः समाप्तः ।।५।।

Thus ends the fifth chapter on quantity of food etc. in Ślokasthāna in
the treatise composed by Agniveśa and redacted by Caraka. (5)

●

षष्ठोऽध्यायः

CHAPTER VI

अथातस्तस्याशितीयमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on 'one's diet' etc. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

तस्याशिताद्यादाहाराद्बलं वर्णश्च वर्धते । यस्यर्तुसात्म्यं विदितं चेष्टाहारव्यपाश्रयम् ।।३।।

One's diet (of various types) leads to promotion of strength and complexion only if he knows the wholesomeness according to (different) seasons dependent on behaviour and diet. [3]

इह खलु संवत्सरं षडङ्गमृतुविभागेन विद्यात् । तत्रादित्यस्योदगयनमादानं च त्रीनृतूञ्छिशिरादीन् ग्रीष्मान्तान् व्यवस्येत्, वर्षादीन् पुनर्हेमन्तान्तान् दक्षिणायनं विसर्गं च ।।४।।

Here, the year has got six parts according to division into seasons. Amongst them the (period of) three seasons–from śiśira to grīṣma–is known as ādāna (receiving) when the sun takes northward course; (the period of other three seasons) from varṣā to hemanta is visarga (releasing) with the sun following its southern course. [4]

विसर्गे पुनर्वायवो नातिरूक्षाः प्रवान्ति, इतरे पुनरादाने; सोमश्चाव्याहतबलः शिशिराभिर्भाभिरापूरयञ्जगदाप्याययति शश्वत्, अतो विसर्गः सौम्यः । आदानं पुनराग्नेयं; तावेतावर्कवायू सोमश्च कालस्वभावमार्गपरिगृहीताः कालर्तुरसदोषदेहबलनिर्वृत्तिप्रत्ययभूताः समुपदिश्यन्ते ।।५।।

In the period of visarga winds are not very rough as in ādāna; soma (moon) having unobstructed strength replenishes the world continuously with its cold rays, thus visarga is saumya (having predominance of soma). On the other hand, ādāna is agneya (predominant in agni). Thus the sun, the wind and the moon are responsible for appearance of time, season, rasa, doṣa and bodily strength according to the nature and course of time they follow. [5]

तत्र रविर्भाभिराददानो जगतः स्नेहं वायवस्तीव्ररूक्षाश्चोपशोषयन्तः शिशिरवसन्तग्रीष्मेषु यथाक्रमं रौक्ष्यमुत्पादयन्तो रूक्षान् रसांस्तिक्तकषायकटुकांश्चाभिवर्धयन्तो नृणां दौर्बल्यमावहन्ति ।।६।।

(During the period of ādāna) the sun receiving the unctuous portion of nature, and the wind–sharp and rough drying it up produce roughness in śiśira, vasanta and grīṣma in progressive order and by increasing the rasas tikta, kaṣāya and kaṭu having roughness cause debility in human being. [6]

वर्षाशरद्धेमन्तेषु तु दक्षिणाभिमुखेऽर्के कालमार्गमेघवातवर्षाभिहतप्रतापे, शशिनि चाव्याहतबले, माहेन्द्रसलिलप्रशान्तसन्तापे जगति, अरूक्षा रसाः प्रवर्धन्तेऽम्ललवणमधुरा यथाक्रमं तत्र बलमुपचीयते नृणामिति ।।७।।

While in varṣā, śarad and hemanta when the sun is facing towards south with its intensity having been attuned by time, course, clouds, winds and rains; the moon is having unobstructed strength and the temperature of the nature having been cooled down by heavenly waters, the non-rough rasas–amla, lavaṇa and madhura–increase in progressive order with consequent promotion of strength in human beings. [7]

भवति चात्र–

आदावन्ते च दौर्बल्यं विसर्गादानयोर्नृणाम् । मध्ये मध्यबलं, त्वन्ते श्रेष्ठमग्रे च निर्दिशेत् ।।८।।

Here it is–

The human beings experience debility in beginning and end, medium strength in mid-term and maximum strength in end and beginning of the periods, visarga and ādāna, respectively. [8]

शीते शीतानिलस्पर्शसंरुद्धो बलिनां बली । पक्ता भवति हेमन्ते मात्राद्रव्यगुरुक्षमः ।।९।।
स यदा नेन्धनं युक्तं लभते देहजं तदा । रसं हिनस्त्यतो वायुः शीतः शीते प्रकुप्यति ।।१०।।
तस्मात्तुषारसमये स्निग्धाम्ललवणान् रसान् । औदकानूपमांसानां मेद्यानामुपयोजयेत् ।।११।।
बिलेशयानां मांसानि प्रसहानां भृतानि च । भक्षयेन्मदिरां शीधुं मधु चानुपिबेन्नरः ।।१२।।
गोरसानिक्षुविकृतीर्वसां तैलं नवौदनम् । हेमन्तेऽभ्यस्यतस्तोयमुष्णं चायुर्न हीयते ।।१३।।
अभ्यङ्गोत्सादनं मूर्ध्नि तैलं जेन्ताकमातपम् । भजेद्भूमिगृहं चोष्णमुष्णं गर्भगृहं तथा ।।१४।।
शीतेषु संवृतं सेव्यं यानं शयनमासनम् । प्रावाराजिनकौषेयप्रवेणीकुथकास्तृतम् ।।१५।।
गुरूष्णवासा दिग्धाङ्गो गुरुणाऽगुरुणा सदा । शयने प्रमदां पीनां विशालोपचितस्तनीम् ।।१६।।
आलिङ्ग्यागुरुदिग्धाङ्गीं सुप्यात् समदमन्मथः । प्रकामं च निषेवेत मैथुनं शिशिरागमे ।।१७।।
वर्जयेदन्नपानानि वातलानि लघूनि च । प्रवातं प्रमिताहारमुदमन्थं हिमागमे ।।१८।।

During cold (hemanta winter) in strong persons, the agni (digestion), as checked by the contact of cold wind, becomes stronger and capable of consuming even the articles heavy in quantity as well as nature. Hence, when it (agni) does not get proper fuel (diet), it absorbs the bodily rasa that is why the cold vāyu is vitiated during the cold season. So during hemanta, one should use the unctuous, sour and salted juice of the meat of dominantly fatty aquatic and marshy animals and also meat of burrow-dwelling and prasaha (who eat by snatching) types of animals. After this the person should drink wine, vinegar and honey. One does not lose life-span if he takes regularly milk products, cane sugar products, fats, oil, new rice and hot water during hemanta. One should use massage, anointing, head oil, heated chamber, sun, heated rooms above and underground. During cold season, one should use carriages, beds and seats well-covered and spread over with heavy sheets made of wool, silk, skin, hair-braids and variegated blankets. The clothes should be heavy and warm and he should apply thick paste of aguru on his body. While on bed, he should sleep, embracing well-developed women having big and prominent breasts and anointed the body with aguru paste, with exhilaration and libido and enjoy sexual intercourse upto full satisfaction at the advent of śiśira. When winter begins, one should avoid vāta-increasing and light food and drinks, restricted diet, strong winds and intake of cold drinks. [9-18]

हेमन्तशिशिरौ तुल्यौ शिशिरेऽल्पं विशेषणम् । रौक्ष्यमादानजं शीतं मेघमारुतवर्षजम् ।।१९।।
तस्माद्धैमन्तिकः सर्वः शिशिरे विधिरिष्यते । निवातमुष्णं त्वधिकं शिशिरे गृहमाश्रयेत् ।।२०।।
कटुतिक्तकषायाणि वातलानि लघूनि च । वर्जयेदन्नपानानि शिशिरे शीतलानि च ।।२१।।

Hemanta and śiśira are similar with the slight difference that the latter has more roughness due to (beginning of) ādāna and cold due to clouds, winds and rains. Hence the entire routine of living prescribed for hemanta is applicable to śiśira as well. During śiśira, one should reside in a house which is more wind-free and heated. During śiśira, one should avoid pungent, bitter, astringent, light, cold and vāta-increasing food and drinks. [19-21]

वसन्ते निचितः श्लेष्मा दिनकृद्भाभिरीरितः । कायाग्निं बाधते रोगांस्ततः प्रकुरुते बहून् ।।२२।।
तस्माद्वसन्ते कर्माणि वमनादीनि कारयेत् । गुर्वम्लस्निग्धमधुरं दिवास्वप्नं च वर्जयेत् ।।२३।।
व्यायामोद्वर्तनं धूमं कवलग्रहमञ्जनम् । सुखाम्बुना शौचविधिं शीलयेत् कुसुमागमे ।।२४।।
चन्दनागुरुदिग्धाङ्गो यवगोधूमभोजनः । शारभं शाशमैणेयं मांसं लावकपिञ्जलम् ।।२५।।
भक्षयेन्निर्गदं शीधुं पिबेन्माध्वीकमेव वा । वसन्तेऽनुभवेत् स्त्रीणां काननानां च यौवनम् ।।२६।।

During spring, the accumulated kapha irritated by the strong rays of the sun disturbs the body-heat and thus causes many diseases. Hence, during spring, evacuative measures like vomiting etc. should be applied and heavy, sour, fatty and sweet diet as well as day-sleep should be avoided. One should use regularly during blossoming of flowers (spring) physical excercise, anointing, smoking, gargles, collyrium and bath etc. with warm water. He should use paste of sandal and aguru on the body and diet mainly consisting of barley and wheat. During spring, one should eat meat of śarabha (wapiti), śaśa (hare), eṇa (antelope), lāva (common quail) and kapiñjala (grey partridge) and drink harmless vinegars and wines. Thereafter, he should enjoy the blossoming beauty of women and forests. [22-26]

मयूखैर्जगतः स्नेहं ग्रीष्मे पेपीयते रविः । स्वादु शीतं द्रवं स्निग्धमन्नपानं तदा हितम् ।।२७।।
शीतं सशर्करं मन्थं जाङ्गलान्मृगपक्षिणः । घृतं पयः सशाल्यन्नं भजन् ग्रीष्मे न सीदति ।।२८।।
मद्यमल्पं न वा पेयमथवा सुबहूदकम् । लवणाम्लकटूष्णानि व्यायामं च विवर्जयेत् ।।२९।।
दिवा शीतगृहे निद्रां निशि चन्द्रांशुशीतले । भजेच्चन्दनदिग्धाङ्गः प्रवाते हर्म्यमस्तके ।।३०।।
व्यजनैः पाणिसंस्पर्शैश्चन्दनोदकशीतलैः । सेव्यमानो भजेदास्यां मुक्तामणिविभूषितः ।।३१।।
काननानि च शीतानि जलानि कुसुमानि च । ग्रीष्मकाले निषेवेत मैथुनाद्विरतो नरः ।।३२।।

During summer, the sun, with his rays, draws up excessively the moisture of the nature hence in that season, sweet, cold, liquid and fatty food and drinks are beneficial. The person taking regular cold and sweet mantha (unctuous drink), meat of wild animals and birds, ghee and milk along with rice does not suffer during summer. Wine should be taken in a little quantity or with plenty of water or should be left altogether, salted, sour, pungent and hot (food) and also physical exercise should be avoided. One should take sleep in cool room during day and on the top (roof) of the mansion with abundant air and cooled with moon rays during night, having pasted sandal on his body. One adorned with pearls and gems should take seat having been attended with fans and hand touch which are cooled with sandal water. During summer, one should resort to forests, cold water and flowers avoiding sexual intercourse altogether. [27-32]

आदानदुर्बले देहे पक्ता भवति दुर्बलः । स वर्षास्वनिलादीनां दूषणैर्बाध्यते पुनः ।।३३।।
भूबाष्पान्मेघनिस्यन्दात् पाकादम्लाज्जलस्य च । वर्षास्वग्निबले क्षीणे कुप्यन्ति पवनादयः ।।३४।।
तस्मात् साधारणः सर्वो विधिर्वर्षासु शस्यते । उदमन्थं दिवास्वप्नमवश्यायं नदीजलम् ।।३५।।
व्यायाममातपं चैव व्यवायं चात्र वर्जयेत् । पानभोजनसंस्कारान् प्रायः क्षौद्रान्वितान् भजेत् ।।३६।।
व्यक्ताम्ललवणस्नेहं वातवर्षाकुलेऽहनि । विशेषशीते भोक्तव्यं वर्षास्वनिलशान्तये ।।३७।।
अग्निसंरक्षणवता यवगोधूमशालयः । पुराणा जाङ्गलैर्मांसैर्भोज्या यूषैश्च संस्कृतैः ।।३८।।
पिबेत् क्षौद्रान्वितं चाल्पं माध्वीकारिष्टमम्बु वा । माहेन्द्रं तप्तशीतं वा कौपं सारसमेव वा ।।३९।।
प्रघर्षोद्वर्तनस्नानगन्धमाल्यपरो भवेत् । लघुशुद्धाम्बरः स्थानं भजेदक्लेदि वार्षिकम् ।।४०।।

In the body weakened during ādāna (period), the digestion becomes poor which is further disturbed by the disorders of vāta etc. during rainy season. Due to earth vapour, humidity of clouds and sour pāka (transformation) of water, the power of digestion is weakened and vāta etc. are aggravated during the rainy season. Hence, moderate living is recommended for this season. During this period, one should avoid cold drinks, day sleep, dews, river water, physical exercise, the sun and sexual intercourse. He should use food and drinks often mixed with honey. During rainy season, when the day is filled with winds and rains and is much cooler, diet having predominance of sour, salted and fatty articles should be taken for pacification of vāyu. The person, cautiously protecting his agni (digestion), should eat old barley, wheat and rice alongwith wild meats and prepared soups. For drinks, wine or other types of fermented liquor mixed with honey and in a little quantity, rain water or water from well or tank, boiled and cooled, should be used. One should use regularly rubbing and anointing of body, bath, fragrance and garlands, light and clean clothes and should reside in a place which is free from humidity and fit for the rainy season. [33-40]

वर्षाशीतोचिताङ्गानां सहसैवार्करश्मिभिः । तप्तानामाचितं पित्तं प्रायः शरदि कुप्यति ।।४१।।
तत्रान्नपानं मधुरं लघु शीतं सतिक्तकम् । पित्तप्रशमनं सेव्यं मात्रया सुप्रकाङ्क्षितैः ।।४२।।
लावान् कपिञ्जलानेणानुरभ्राञ्छरभान् शशान् । शालीन् सयवगोधूमान् सेव्यानाहुर्घनात्यये ।।४३।।
तिक्तस्य सर्पिषः पानं विरेको रक्तमोक्षणम् । धाराधरात्यये कार्यमातपस्य च वर्जनम् ।।४४।।
वसां तैलमवश्यायमौदकानूपमामिषम् । क्षारं दधि दिवास्वप्नं प्राग्वातं चात्र वर्जयेत् ।।४५।।
दिवा सूर्यांशुसंतप्तं निशि चन्द्रांशुशीतलम् । कालेन पक्वं निर्दोषमगस्त्येनाविषीकृतम् ।।४६।।
हंसोदकमिति ख्यातं शारदं विमलं शुचि । स्नानपानावगाहेषु हितमम्बु यथाऽमृतम् ।।४७।।
शारदानि च माल्यानि वासांसि विमलानि च । शरत्काले प्रशस्यन्ते प्रदोषे चेन्दुरश्मयः ।।४८।।

During autumn, the persons having adjusted to rains and cold are suddenly exposed to the heat of the sunrays which leads to aggravation of the accumulated pitta. In that season, sweet, light, cold, slightly bitter and pitta-pacifying food and drinks should be taken in proper quantity and with good appetite. During autumn one should take regularly the meats of lāva (common quail), kapiñjala (grey partridge), eṇa (antelope), urabhra (sheep), śarabha (wapiti) and śaśa (rabbit), rice, barley and wheat. One should prescribe use of bitter ghee (ghee medicated with bitter drugs), purgatives and blood letting and avoidance of the sun during the autumn. One should avoid fat, oil, dews, meat of aquatic and marshy animals, alkali, curd, day-sleep and easterly wind. The water, heated with the sunrays during day and cooled with moonrays during night, cooked by time, free from defects and detoxicated by agastya (a star), is known as 'haṃsodaka' which is obtained during autumn and is clean and pure. This water is beneficial like nectar if used in bath, drink and plunging. Garlands of seasonal flowers, clean apparel and also the moonrays in early nights are recommended during the autumn season. [41-48]

इत्युक्तमृतुसात्म्यं यच्चेष्टाहारव्यपाश्रयम् । उपशेते यदौचित्यादोक सात्म्यं तदुच्यते ।।४९।।
देशानामामयानां च विपरीतगुणं गुणैः । सात्म्यमिच्छन्ति सात्म्यज्ञाश्चेष्टितं चाद्यमेव च ।।५०।।

Thus is said the wholesomeness pertaining to behaviour and diet in different seasons. Whatever is suatable to the person because of regular use is known as 'oka-sātmya' (adjustment to a particular diet or behaviour due to practice). The knowers of wholesomeness define behaviour and diet, which are opposite to qualities of place and `disorders, as wholesome. [49-50]

तत्र श्लोकाः–
ऋतावृतौ नृभिः सेव्यमसेव्यं यच्च किंचन । तस्याशितीये निर्दिष्टं हेतुमत् सात्म्यमेव च ।।५१।।

Now the summing up verse–

In every season what is to be used and avoided by the person is said rationally in the chapter of one's diet etc. alongwith the wholesomeness. [51]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
तस्याशितीयो नाम षष्ठोऽध्यायः ।।६।।

Thus ends the sixth chapter on 'one's diet etc.' in Ślokasthāna in the
treatise composed by Agniveśa and redacted by Caraka. (6)

●

सप्तमोऽध्यायः
CHAPTER VII

अथातो नवेगान्धारणीयमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on non-suppression of urges [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya [2]

न वेगान् धारयेद्धीमाञ्जातान् मूत्रपुरीषयोः । न रेतसो न वातस्य न छर्द्याः क्षवथोर्न च ।।३।।
नोद्गारस्य न जृम्भाया न वेगान् क्षुत्पिपासयोः । न बाष्पस्य न निद्राया निःश्वासस्य श्रमेण च ।।४।।

The wise should not suppress the impending urges of urine, faeces, semen, flatus, vomiting, sneezing, eructation, yawning, hunger, thirst, tears, sleep and breathing after exertion. [3–4]

एतान् धारयतो जातान् वेगान् रोगा भवन्ति ये । पृथक्पृथक्चिकित्सार्थं तान्मे निगदतः शृणु ।।५।।

The disorders which arise due to suppression of these impending urges are described by me separately for the sake of treatment; listen. [5]

बस्तिमेहनयोः शूलं मूत्रकृच्छ्रं शिरोरुजा । विनामो वंक्षणानाहः स्याल्लिङ्गं मूत्रनिग्रहे ।।६।।
स्वेदावगाहनाभ्यङ्गान् सर्पिषश्चावपीडकम् । मूत्रे प्रतिहते कुर्यात्त्रिविधं बस्तिकर्म च ।।७।।

By suppression of (the urge for) urination, the symptoms caused are pain in urinary bladder and passage, dysuria, headache, bending, stiffness in groins. In case of obstructed urine, fomentation, tub-bath, massage, pressing quantity of ghee should be prescribed and also the three types of Basti (enema) and catheterisation. [6-7]

पक्काशयशिरःशूलं वातवर्चोऽप्रवर्तनम् । पिण्डिकोद्वेष्टनाध्मानं पुरीषे स्याद्विधारिते ।।८।।
स्वेदाभ्यङ्गावगाहाश्च वर्तयो बस्तिकर्म च । हितं प्रतिहते वर्चस्यन्नपानं प्रमाथि च ।।९।।

Suppression of (the urge of) defaecation causes colic pain, headache, retention of flatus and faeces, cramps in calf muscles and flatulence. In retention of faeces, fomentation, massage, tub-bath, suppositories, and enema are precribed and also the food and drinks which are obstruction–removing. [8–9]

मेढ्रे वृषणयोः शूलमङ्गमर्दो हृदि व्यथा । भवेत् प्रतिहते शुक्रे विबद्धं मूत्रमेव च ।।१०।।
तत्राभ्यङ्गोऽवगाहश्च मदिरा चरणायुधाः । शालिः पयो निरूहश्च शस्तं मैथुनमेव च ।।११।।

In retention of semen, the symptoms caused are pain in penis and scrotum, body-ache, pain in cardiac region and also obstruction in urine. In that case, massage, tub-bath, wines, chicken, rice, milk, non-unctuous enema and sexual intercourse are prescribed. [10-11]

सङ्गो विण्मूत्रवातानामाध्मानं वेदना क्लमः । जठरे वातजाश्चान्ये रोगाः स्युर्वातनिग्रहात् ।।१२।।
स्नेहस्वेदविधिस्तत्र वर्तयो भोजनानि च । पानानि बस्तयश्चैव शस्तं वातानुलोमनम् ।।१३।।

Suppression of flatus causes rentention of faeces, urine and flatus, flatulence, pain, exhaustion and other diorders in abdomen due to vāta. There, oleation, fomentation, suppositories, food and drinks and enema and other carminative measures are recommended. [12-13]

कण्डूकोठारुचिव्यङ्गशोथपाण्ड्वामयज्वराः । कुष्ठहृल्लासवीसर्पाश्छर्दिनिग्रहजा गदाः ।।१४।।
भुक्त्वा प्रच्छर्दनं धूमो लङ्घनं रक्तमोक्षणम् । रूक्षान्नपानं व्यायामो विरेकश्चात्र शस्यते ।।१५।।

By suppression of vomiting, the diseases caused are itching, urticarial rashes, anorexia, blackish spots on face, swelling, anaemia, fever, skin diseases, nausea and erysipelas. In that case, induction of vomiting after feeding, smoking, fasting (or light diet), blood-letting, rough diet, physical exercises and purgation are prescribed. [14-15]

मन्यास्तम्भः शिरःशूलमर्दितार्धावभेदकौ । इन्द्रियाणां च दौर्बल्यं क्षवथोः स्याद्विधारणात् ।।१६।।
तत्रोर्ध्वजत्रुकेऽभ्यङ्गः स्वेदो धूमः सनावनः । हितं वातघ्नमाद्यं च घृतं चौत्तरभक्तिकम् ।।१७।।

Suppression of sneezing gives rise to stiffness of sideneck, headache, facial paralysis, migraine and weakness of sense organs. There, massage in head-neck region, fomentation, smoking, nasal drops, vāta-pacifying diet and post-meal intake of ghee are prescribed. [16-17]

हिक्का श्वासोऽरुचिः कम्पो विबन्धो हृदयोरसोः । उद्गारनिग्रहात्तत्र हिक्कायास्तुल्यमौषधम् ।।१८।।

By suppression of eructation, the symptoms caused are–hiccup, dyspnoea, anorexia, tremors, obstruction in cardiac region and chest which are prone to treatment similar to that for hiccup. [18]

विनामाक्षेपसंकोचाः सुप्तिः कम्पः प्रवेपनम् । जृम्भाया निग्रहात्तत्र सर्वं वातघ्नमौषधम् ।।१९।।

Suppression of yawning causes bending, convulsion, contraction, numbness, tremors, shaking (of the body) for which the treatment for alleviating vāta is prescribed. [19]

कार्श्यदौर्बल्यवैवर्ण्यमङ्गमर्दोऽरुचिर्भ्रमः । क्षुद्वेगनिग्रहात्तत्र स्निग्धोष्णं लघु भोजनम् ।।२०।।

By suppression of the urge of hunger, emaciation, weakness, disorder of complexion, body-ache, anorexia and giddiness are caused for which fatty, warm and light diet should be prescribed. [20]

कण्ठास्यशोषो बाधिर्यं श्रमः सादो हृदि व्यथा । पिपासानिग्रहात्तत्र शीतं तर्पणमिष्यते ।।२१।।

Suppression of thirst gives rise to dryness of throat and mouth, deafness, fatigue, depression, cardiac pain for which cold and saturating drinks are recommended. [21]

प्रतिश्यायोऽक्षिरोगश्च हृद्रोगश्चारुचिर्भ्रमः । बाष्पनिग्रहणात्तत्र स्वप्नो मद्यं प्रियाः कथाः ।।२२।।

The symptoms caused by suppression of tears are coryza, eye diseases, heart diseases, anorexia, giddiness for which sleep, wines and pleasing talks are prescribed. [22]

जृम्भाऽङ्गमर्दस्तन्द्रा च शिरोरोगोऽक्षिगौरवम् । निद्राविधारणात्तत्र स्वप्नः संवाहनानि च ।।२३।।

By suppression of sleep, yawning, body-ache, drowsiness, head disorders and heaviness in eyes are caused for which sleep and gently pressing the body are recommended. [23]

गुल्महृद्रोगसंमोहाः श्रमनिःश्वासधारणात् । जायन्ते तत्र विश्रामो वातघ्न्यश्च क्रिया हिताः ।।२४।।

Suppression of breathing due to exercise causes gaseous tumour, heart diseases and fainting. Rest and the measures for alleviating vāta are prescribed to overcome this condition. [24]

वेगनिग्रहजा रोगा य एते परिकीर्तिताः । इच्छंस्तेषामनुत्पत्तिं वेगानेतान्न धारयेत् ।।२५।।

The disorders caused by suppression of urges are described here. Persons desiring their prevention should not hold up these urges. [25]

इमांस्तु धारयेद्वेगान् हितार्थी प्रेत्य चेह च । साहसानामशस्तानां मनोवाक्कायकर्मणाम् ।।२६।।

One desirous of well-being here and hereafter should hold up the urges of evil ventures relating to thought, speech and action. [26]

लोभशोकभयक्रोधमानवेगान् विधारयेत् । नैर्लज्ज्येर्ष्यातिरागाणामभिध्यायाश्च बुद्धिमान् ।।२७।।

The urges of greed, grief, fear, anger, vanity and also of shamelessness, envy, excessive attachment and desire of taking another's property should be held up by the wise. [27]

परुषस्यातिमात्रस्य सूचकस्यानृतस्य च । वाक्यस्याकालयुक्तस्य धारयेद्वेगमुत्थितम् ।।२८।।

One should check the impending urge of speech which is harsh, betraying, lie and untimely used. [28]

देहप्रवृत्तिर्या काचिद्विद्यते परपीडया । स्त्रीभोगस्तेयहिंसाद्या तस्या वेगान्विधारयेत् ।।२९।।

Whatever bodily action causes pain to orhers like adultery, theft and violence should be checked in its impending urges. [29]

पुण्यशब्दो विपापत्वान्मनोवाक्कायकर्मणाम् । धर्मार्थकामान् पुरुषः सुखी भुङ्क्ते चिनोति च ।।३०।।

The virtuous-named person, because of having thought, speech and action free from vices, is really happy and enjoys and earns virtue, wealth and desire. [30]

शरीरचेष्टा या चेष्टा स्थैर्यार्था बलवर्धिनी । देहव्यायामसंख्याता मात्रया तां समाचरेत् ।।३१।।

The bodily movement which is meant for producing firmness and strength is known as physical exercise: one should prectise it in moderation. [31]

लाघवं कर्मसामर्थ्यं स्थैर्यं दुःखसहिष्णुता । दोषक्षयोऽग्निवृद्धिश्च व्यायामादुपजायते ।।३२।।

By physical exercise one gets lightness, capacity to work, firmness, tolerance of difficulties, diminution of impurity and stimulation of agni (digestion and metabolism). [32]

श्रमः क्लमः क्षयस्तृष्णा रक्तपित्तं प्रतामकः । अतिव्यायामतः कासो ज्वरश्छर्दिश्च जायते ।।३३।।
(स्वेदागमः श्वासवृद्धिर्गात्राणां लाघवं तथा । हृदयाद्युपरोधश्च इति व्यायामलक्षणम् ।।१।।)

Excessive physical exercise gives rise to fatigue, exhaustion, emaciation, thirst, internal haemorrhage, darkness before eyes, cough, fever and vomiting. [33]

(Appearance of perspiration, increased respiration, lightness of the organs, feeling of obstruction in cardiac region etc. are the signs of proper physical exercise). (1)

व्यायामहास्यभाष्याध्वग्राम्यधर्मप्रजागरान् । नोचितानपि सेवेत बुद्धिमानतिमात्रया ।।३४।।

The wise should not indulge excessively in physical exercise, laughter, speech, travelling on foot, sexual intercourse and night-vigil even if he is accustomed to them. [34]

एतानेवंविधांश्चान्यान् योऽतिमात्रं निषेवते । गजं सिंह इवाकर्षन् सहसा स विनश्यति ।।३५।।

One who indulges excessively in these or similar other activities perishes suddenly like a lion dragging an elephant. [35]

(अतिव्यवायभाराध्वकर्मभिश्चातिकर्शिताः । क्रोधशोकभयायासैः क्रान्ता ये चापि मानवाः ।।१।।
बालवृद्धप्रवाताश्च ये चोच्चैर्बहुभाषकाः । ते वर्जयेयुर्व्यायामं क्षुधितास्तृषिताश्च ये ।।२।।)

(The persons who are much emaciated due to excessive sexual indulgence, weight-carrying, travelling on foot and evacuative measures and are victims of anger, grief, fear and exertion, the children, the old and those having aggravated vāta, those who speak too much and loudly; are hungry and thirsty should abstain from physical excercise.) (1-2)

उचितादहिताद्धीमान् क्रमशो विरमेन्नरः । हितं क्रमेण सेवेत क्रमश्चात्रोपदिश्यते ।।३६।।
प्रक्षेपापचये ताभ्यां क्रमः पादांशिको भवेत् । एकान्तरं ततश्चोर्ध्वं द्व्यन्तरं त्र्यन्तरं तथा ।।३७।।

A wise person should alienate himself from the habitual malpractices gradually. Adoption of good practices should also be in similar way. The gradual order should be like this:–

In the first phase, alienation and adoption should be limited to the quarter portion. The second phase should be on the next day and succeeding phases at the interval of two and three days respectively. [36-37]

क्रमेणापचिता दोषाः क्रमेणोपचिता गुणाः । सन्तो यान्त्यपुनर्भावमप्रकम्प्या भवन्ति च ।।३८।।

Demerits given up gradually and merits adopted in the same way become ever-prevented and unshakable respectively. [38]

समपित्तानिलकफाः केचिद्गर्भादि मानवाः । दृश्यन्ते वातलाः केचित्पित्तलाः श्लेष्मलास्तथा ।।३९।।
तेषामनातुराः पूर्वे वातलाद्याः सदातुराः । दोषानुशयिता ह्येषां देहप्रकृतिरुच्यते ।।४०।।

From the very time of conception, some persons are having equilibrium of pitta, vāta and kapha while others are seen vātala, pittala or śleṣmala (having predominance of vāta or pitta or kapha).

Amongest them, those in the first category are disease-free while others (vātala etc.) are always ill. Ever attachment of a particular doṣa is known as body constitution. [39-40]

विपरीतगुणस्तेषां स्वस्थवृत्तेर्विधिर्हितः । समसर्वरसं सात्म्यं समधातोः प्रशस्यते ।।४१।।

For them, those measures of health are prescribed which are opposite to properties (of that particular doṣa). For the one having equilibrium of dhātus use of all the rasas equally would be wholesome and is thus recommended. [41]

द्वे अधः सप्त शिरसि खानि स्वेदमुखानि च । मलायनानि बाध्यन्ते दुष्टैर्मात्राधिकैर्मलैः ।।४२।।

Two below (anus and urethra), seven in head, other channels and openings of sweat (glands) are excretory passages which are obstructed by excreta vitiated and increased in quantity. [42]

मलवृद्धिं गुरुतया लाघवान्मलसंक्षयम् । मलायनानां बुध्येत सङ्गोत्सर्गादतीव च ।।४३।।

Increase in malas should be known by heaviness and decrease in those by lightness of the excretory passages and also by excessive constipation and elimination of excreta respectively. [43]

तान् दोषलिङ्गैरादिश्य व्याधीन् साध्यानुपाचरेत् । व्याधिहेतुप्रतिद्वन्द्वैर्मात्राकालौ विचारयन् ।।४४।।

After ascertaining the disorders with the help of signs and symptoms of doṣas, one should treat them, if they are curable, by prescribing therapies contradictory to the etiological factors paying due consideration to doṣa and time. [44]

विषमस्वस्थवृत्तानामेते रोगास्तथाऽपरे । जायन्तेऽनातुरस्तस्मात् स्वस्थवृत्तपरो भवेत् ।।४५।।

These direases and other ones arise in persons who do not follow the routine prescribed for health; hence the one who wants to be disease-free should follow the course for the healthy. [45]

माधवप्रथमे मासि नभस्यप्रथमे पुनः । सहस्यप्रथमे चैव हारयेद्दोषसंचयम् ।।४६।।
स्निग्धस्विन्नशरीराणामूर्ध्वं चाधश्च नित्यशः । बस्तिकर्म ततः कुर्यान्नस्यकर्म च बुद्धिमान् ।।४७।।
यथाक्रमं यथायोग्यमत ऊर्ध्वं प्रयोजयेत् । रसायनानि सिद्धानि वृष्ययोगांश्च कालवित् ।।४८।।
रोगास्तथा न जायन्ते प्रकृतिस्थेषु धातुषु । धातवश्चाभिवर्धन्ते जरा मान्द्यमुपैति च ।।४९।।
विधिरेष विकाराणामनुत्पत्तौ निदर्शितः । निजानामितरेषां तु पृथगेवोपदेक्ष्यते ।।५०।।

One should get the accumulation of doṣas evacuated in the first month of spring, rainy season and winter. The wise should administer emetics, purgatives, enema and snuff to those who have got their body oleated and fomented. Thereafter, one who knows times should administer tried rasāyanas and aphrodisiac formulations in order and according to suitability. Thus, dhātus having been stabilised in normal condition, diseases do not arise, dhātus are promoted and aging process is slowed down. This method for prevention of innate disorders is described here, that for others would be described separately. [46-50]

ये भूतविषवाय्वग्निसंप्रहारादिसंभवाः । नृणामागन्तवो रोगाः प्रज्ञा तेष्वपराध्यति ।।५१।।
ईर्ष्याशोकभयक्रोधमानद्वेषादयश्च ये । मनोविकारास्तेऽप्युक्ताः सर्वे प्रज्ञापराधजाः ।।५२।।

In the exogenous diseases which are caused in men by organism, poison, wind, fire, etc. there is error of intellect. Psychological disorders like envy, grief, fear, anger, vanity, aversion etc. are also said to be caused by intellectual error. [51-52]

त्यागः प्रज्ञापराधानामिन्द्रियोपशमः स्मृतिः । देशकालात्मविज्ञानं सद्वृत्तस्यानुवर्तनम् ।।५३।।
आगन्तूनामनुत्पत्तावेष मार्गो निदर्शितः । प्राज्ञः प्रागेव तत् कुर्याद्धितं विद्याद्यदात्मनः ।।५४।।

Forsaking the intellectual errors, Calmness of sense organs, memory, sound knowledge of place, time and self and following the code of good conduct–this is the way shown for prevention of exogenous diseases. The wise should do quite early what he thinks wholesome for himself. [53-54]

आप्तोपदेशप्रज्ञानं प्रतिपत्तिश्च कारणम् । विकाराणामनुत्पत्तावुत्पन्नानां च शान्तये ।।५५।।

Good knowledge of the instructions of the authorities and their implementation is the cause (means) for prevention and alleviation of diseases. [55]

पापवृत्तवचःसत्त्वाः सूचकाः कलहप्रियाः । मर्मोपहासिनो लुब्धाः परवृद्धिद्विषः शठाः ।।५६।।
परापवादरतयश्चपला रिपुसेविनः । निर्घृणास्त्यक्तधर्माणः परिवर्ज्या नराधमाः ।।५७।।

Those with vicious action, speech and thought, informers, quarrelsome, who ridicule the vulnereble points, the greedy, envious of other's prosperity, crooked, who indulge in blackmailing others, the unstable, those who serve the enemy, cruel, who have given up the virtuous path-such mean persons should be avoided. [56-57]

बुद्धिविद्यावयःशीलधैर्यस्मृतिसमाधिभिः । वृद्धोपसेविनो वृद्धाः स्वभावज्ञा गतव्यथाः ॥५८॥
सुमुखाः सर्वभूतानां प्रशान्ताः शंसितव्रताः । सेव्याः सन्मार्गवक्तारः पुण्यश्रवणदर्शनाः ॥५९॥

Those endowed with wisdom, learning, age, good conduct, memory and balanced mind, aged, having company of the aged, knowers of nature, free from pains, good looking to all, peaceful; who have taken some (virtuous) vow, preachers of good conduct, whose narrative and sight are virtuous–should be kept company of with humility and sense of service. [58-59]

आहाराचारचेष्टासु सुखार्थी प्रेत्य चेह च । परं प्रयत्नमातिष्ठेद्बुद्धिमान् हितसेवने ॥६०॥

The wise, who desires happiness here and hereafter, should make best effort to practise the wholesome in respect of diet, conduct and actions. [60]

न नक्तं दधि भुञ्जीत न चाप्यघृतशर्करम् । नामुद्गयूषं नाक्षौद्रं नोष्णं नामलकैर्विना ॥६१॥
ज्वरासृक्पित्तवीसर्पकुष्ठपाण्ड्वामयभ्रमान् । प्राप्नुयात्कामलां चोग्रां विधिं हित्वा दधिप्रियः ॥६२॥

One should not take curd in night, without ghee and sugar, without soup of green gram, honey or āmalaka and that which is hot. One fond of curd and using it recklessly suffers from fever, innate haemorrhage, erysipelas, anemia, giddiness and severe jaundice. [61-62]

तत्र श्लोकाः–
वेगा वेगसमुत्थाश्च रोगास्तेषां च भेषजम् । येषां वेगा विधार्याश्च यदर्थं यद्धिताहितम् ॥६३॥
उचिते चाहिते वर्ज्ये सेव्ये चानुचिते क्रमः । यथाप्रकृति चाहारो मलायनगदौषधम् ॥६४॥
भविष्यतामनुत्पत्तौ रोगाणामौषधं च यत् । वर्ज्याः सेव्याश्च पुरुषा धीमताऽऽत्मसुखार्थिना ॥६५॥
विधिना दधि सेव्यं च येन यस्मात्तदत्रिजः । नवेगान्धारणेऽध्याये सर्वमेवावदन्मुनिः ॥६६॥

Now the summing up verses–

Urges, diseases caused by holding up these urges and their treatment, the urges to be held up, wholesome and unholesome, the gradual order in adoption and giving up the benefecial and harmful habits, diet according to constitution, disorders of the excretory passage and their treatment, prevention and cure of diseases, persons who should be avoided and kept company of by the wise desiring self-happiness and the method of taking curd–about all these, the sage, born of Atri, said in the chapter of non-suppression of urges. [63-66]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
नवेगान्धारणीयो नाम सप्तमोऽध्यायः ॥७॥

Thus ends the seventh chapter on non-suppresion of urges in Ślokasthāna
in the treatise composed by Agniveśa and redcated by Caraka. (7)

●

अष्टमोऽध्यायः

CHAPTER VIII

अथात इन्द्रियोपक्रमणीयमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on introductory description of sense-organs. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

इह खलु पञ्चेन्द्रियाणि, पञ्चेन्द्रियद्रव्याणि, पञ्चेन्द्रियाधिष्ठानानि, पञ्चेन्द्रियार्थाः, पञ्चेन्द्रियबुद्धयो भवन्ति, इत्युक्तमिन्द्रियाधिकारे ।।३।।

Here are five sense organs, five matters of sense organs, five locations of sense organs, five sense objects and five sense perceptions, thus said in the context of sense organs. [3]

अतीन्द्रियं पुनर्मनः सत्त्वसंज्ञकं, 'चेतः' इत्याहुरेके, तदर्थात्मसंपदायत्तचेष्टं चेष्टाप्रत्ययभूतमिन्द्रियाणाम् ।।४।।

Mind transcends the sense organs, it is known as sattva while some call it as cetas. Its action is dependent on its objects and accomplishment of self and at the same time, it is responsible for the action of sense organs. [4]

स्वार्थेन्द्रियार्थसङ्कल्पव्यभिचरणाच्चनेकमेकस्मिन् पुरुषे सत्त्वं, रजस्तमःसत्त्वगुणयोगाच्च; न चानेकत्वं, नह्येकं ह्येककालमनेकेषु प्रवर्तते; तस्मान्नैककाला सर्वेन्द्रियप्रवृत्तिः ।।५।।

Apparently, mind, in person, seems to be more than one because of variations in its own objects, sense objects and its analytical activity and also due to conjuction with the qualities of rajas, tamas and sattwa; but, in fact, there is no numerousness. One (mind) does not attend to more than one at a time that is why there is no activity of all the sense organs simultaneously. [5]

यद्गुणं चाभीक्ष्णं पुरुषमनुवर्तते सत्त्वं तत्सत्त्वमेवोपदिशन्ति मुनयो बाहुल्यानुशयात् ।।६।।

The quality which is predominantly and time and again present in mind of a person is the basis on which sages have described the mind according to predominance. [6]

मनः पुरःसराणीन्द्रियाण्यर्थग्रहणसमर्थानि भवन्ति ।।७।।

The sense organs are capable of perceiving their objects only when they are supported by mind. [7]

तत्र चक्षुः श्रोत्रं घ्राणं रसनं स्पर्शनमिति पञ्चेन्द्रियाणि ।।८।।

Visual, auditory, olfactory, gustatory and tactile are the five sense organs. [8]

पञ्चेन्द्रियद्रव्याणि–खंवायुर्ज्योतिरापो भूरिति ।।९।।

Five matters of sense organs are–Ākāśa, Vāyu, Tejas, Ap and Pṛthivī. [9]

पञ्चेन्द्रियाधिष्ठानानि–अक्षिणी कर्णौ नासिके जिह्वा त्वक् चेति ।।१०।।

Eyes, ears, nostrils, tongue and skin–these five are locations of sense organs. [10]

पञ्चेन्द्रियार्थाः–शब्दस्पर्शरूपरसगन्धाः ।।११।।

Five sense objects are–sound, touch, vision, taste and smell. [11]

पञ्चेन्द्रियबुद्धयः–चक्षुर्बुद्ध्यादिकाः; ताः पुनरिन्द्रयेन्द्रियार्थसत्त्वात्मसन्निकर्षजाः, क्षणिका, निश्चयात्मकाश्च, इत्येतत् पञ्चपञ्चकम् ।।१२।।

Five sense perceptions are visual perception etc. These are produced by the contact of sense organ, sense object, mind and self. They are momentary and determinative. This is about five pentads. [12]

मनो मनोर्थो बुद्धिरात्मा चेत्यध्यात्मद्रव्यगुणसंग्रहः शुभाशुभप्रवृत्तिनिवृत्तिहेतुश्च, द्रव्याश्रितं च कर्म; यदुच्यते क्रियेतिं ।।१३।।

Mind, objects of mind, intellect and self are, in brief, the substances and qualities pertaining to self. This entire group is the cause of inclination towards and abstaining from auspicious and inauspicious acts respectively. Action (also) known as therepeutic measures is dependent on substance. [13]

तत्रानुमानगम्यानां पञ्चमहाभूतविकारसमुदायात्मकानामपि सतामिन्द्रियाणां तेजश्चक्षुषि, खं श्रोत्रे, घ्राणे क्षितिः, आपो रसने, स्पर्शनेऽनिलो विशेषेणोपपद्यते । तत्र यद्यदात्मकमिन्द्रियं विशेषात्तत्तदात्मकमेवार्थमनुगृह्णाति, तत्स्वभावाद्विभुत्वाच्च ।।१४।।

Among the existent sense organs which are comprehensible by inference and are composed of combination of the resultants of five mahābhūtas–the visual, auditory, olfactory, gustatory and tactile organs–have predominance of tejas, ākāśa, prthivī, ap and vāyu respectively. Thus the sense organs perceive the respective objects according to predominance of their constituent mahābhūta, because of their similarity of nature and (specific) capability (for sense perception). [14]

तदर्थातियोगायोगमिथ्यायोगात् समनस्कमिन्द्रियं विकृतिमापद्यमानं यथास्वं बुद्ध्युपघाताय संपद्यते, सामर्थ्ययोगात् पुनः प्रकृतिमापद्यमानं यथास्वं बुद्धिमाप्यायति ।।१५।।

In case of the sense organs alongwith the mind having been deranged due to excessive, negative and perverted conjuction with their sense objects, the respective sense preception gets disturbed. Again with their balanced use when all this returns to normalcy, it promotes the respective sense perception. [15]

मनसस्तु चिन्त्यमर्थः । तत्र मनसो मनोबुद्धेश्च त एव समानातिहीनमिथ्यायोगाः प्रकृतिविकृतिहेतवो भवन्ति ।।१६।।

The object of mind is that which can be thought of. The balanced, excessive, negative and perverted conjuctions are the causes of normalcy and abnormality of mind and its sense perception. [16]

तत्रेन्द्रियाणां समनस्कानामनुपतप्तानामनुपतापाय प्रकृतिभावे प्रयतितव्यमेभिर्हेतुभिः; तद्यथा–सात्म्येन्द्रियार्थसंयोगेन बुद्ध्या सम्यगवेक्ष्यावेक्ष्य कर्मणां सम्यक् प्रतिपादनेन, देशकालात्मगुणविपरीतोपासनेन चेति । तस्मादात्महितं चिकीर्षता सर्वेण सर्वं सर्वदा स्मृतिमास्थाय सद्वृत्तमनुष्ठेयम् ।।१७।।

So in order to prevent derangements in sense organs alongwith mind one should make effort to maintain the normalcy by these methods–such as, with conjuction of wholesome sense objects one should perform acts well properly and invariably examining with intellect, and also by regular use of those which are opposite to the qualities of place, time and self. Hence, one who desires to promote his own well-being should follow the entire code of good conduct fully, invariably and cautiously. [17]

तद्ध्यनुतिष्ठन् युगपत् संपादयत्यर्थद्वयमारोग्यमिन्द्रियविजयं चेति; तत् सद्वृत्तमखिलेणोपदेक्ष्यामोऽग्निवेश! तद्यथा–देवगोब्राह्मणगुरुवृद्धसिद्धाचार्यानर्चयेत्, अग्निमुपचरेत्, ओषधीः प्रशस्ता धारयेत्, द्वौ कालावुपस्पृशेत्, मलायनेष्वभीक्ष्णं पादयोश्च वैमल्यमादध्यात्, त्रिः पक्षस्य केशश्मश्रुलोमनखान् संहारयेत्, नित्यमनुपहतवासाः सुमनाः सुगन्धिः स्यात्, साधुवेशः, प्रसिद्धकेशः, मूर्धश्रोत्रघ्राणपादतैलनित्यः, धूमपः, पूर्वाभिभाषी, सुमुखः, दुर्गेष्वभ्युपपत्ता, होता, यष्टा, दाता, चतुष्पथानां नमस्कर्ता, बलीनामुपहर्ता, अतिथीनां पूजकः पितृभ्यः पिण्डदः, कले हितमितमधुरार्थवादी, वश्यात्मा, धर्मात्मा, हेतावीर्ष्युः, फले नेर्ष्युः, निश्चिन्तः, निर्भीकः, ह्रीमान्, धीमान्, महोत्साहः, दक्षः, क्षमावान्, धार्मिकः, आस्तिकः, विनयबुद्धिविद्याभिजनवयोवृद्धसिद्धाचार्याणामुपासिता, छत्री दण्डी मौली सोपानत्को युगमात्रदृग्विचरेत्, मङ्गलाचारशीलः, कुचेलास्थिकण्टकामेध्यकेशतुषोत्करभस्मकपालस्नानबलिभूमीनां परिहर्ता, प्राक् श्रमाद् व्यायामवर्जी स्यात्, सर्वप्राणिषु बन्धुभूतः स्यात्, क्रुद्धानामनुनेता, भीतानामाश्वासयिता, दीनानामभ्युपपत्ता, सत्यसंधः, सामप्रधानः, परपरुषवचनसहिष्णुः, अमर्षघ्नः, प्रशमगुणदर्शी, रागद्वेषहेतूनां हन्ता च ।।१८।।

That, if practised, fulfils two objectives simultaneously–health and control over sense organs. O Agniveśa! I will explain that code of good conduct fully. Such as–

One should worship gods, cow, brāhmaṇas, preceptors, elderly people, accomplished and teachers. One should honour fire (with oblation), one should put on auspicious herbs, one should wash twice a day, one should clean excretory passages and feet frequently; cutting of hair, shaving and nail cutting should be done thrice a fortnight; one should always wear untorn clothes, use flowers and fragrance; dress should be gentle and style of hair as commonly practised; one should apply oil to head, ear, nose and feet daily; should smoke, should take initiative in talk and remain cheerful, one should have presence of mind even in difficult circumstances, should offer oblation, perform religious sacrifices, donate, pay respect to road crossings, offer balis (religion offerings), entertain guests, offer piṇḍas (rice balls) to forefathers, one should speak useful, measured, sweet and meaningful words; should be self-controlled, self-virtuous, jealous in cause and not in effect, free from anxiety, fearless, shy, wise, great courageous, skillful, forbearing, religious, positivist; devoted to teachers, accomplished persons and who are superior in modesty, intellect, learning, clan and age. One should walk having umbrella, stick, turban and foot-wear and looking six feet forward. One should adopt auspicious conduct, should avoid places with dirty cloth, bones, thorns, impure articles, hairs, chaff, garbage, ash, skull, and of bath and sacrifice. One should discontinue exercise before fatigue, one should behave like kith and kin to all living beings, pacify the angry, cousole the frightened, help the poor, be truthful, peaceful, tolerant of other's harsh words, remover of intolerance, should always look at the qualities of peaceful life and should alleviate the causes of attachment and aversion. [18]

नानृतं ब्रूयात्, नान्यस्वमाददीत, नान्यस्त्रियमभिलषेन्नान्यश्रियं, न वैरं रोचयेत्, न कुर्यात् पापं, न पापेऽपि पापी स्यात्, नान्यदोषान् ब्रूयात्, नान्यरहस्यमागमयेन्, नाधार्मिकैर्न नरेन्द्रद्विष्टैः सहासीत नोन्मत्तैर्न पतितैर्न भ्रूणहन्तृभिर्न क्षुद्रैर्न दुष्टैः, न दुष्टयानान्यारोहेत, न जानुसमं कठिनमासनमध्यासीत, नानास्तीर्णमनुपहितमविशालमसमं वा शयनं प्रपद्येत, न गिरिविषममस्तकेष्वनुचरेत्, न द्रुममारोहेत्, न जलोग्रवेगमवगाहेत, न कुलच्छायामुपासीत, नाग्न्युत्पातमभितश्चरेत्, नोच्चैर्हसेत्, न शब्दवन्तं मारुतं मुञ्चेत्, नानावृतमुखो जृम्भां क्षवथुं हास्यं वा प्रवर्तयेत्, न नासिकां कुष्णीयात्, न दन्तान् विघट्टयेत्, न नखान् वादयेत्, नास्थीन्यभिहन्यात्, न भूमिं विलिखेत्, न छिन्द्यात्तृणं, न लोष्टं मृद्नीयात्, न विगुणमङ्गैश्चेष्टेत, ज्योतींष्यनिष्टममेध्यमशस्तं च नाभिवीक्षेत, न हुंकुर्याच्छवं, न चैत्यध्वजगुरुपूज्याशस्तच्छायामाक्रामेत्, न क्षपास्वमरसदनचैत्यचत्वरचतुष्पथोपवनश्मशानाघातनान्यासेवेत, नैकः शून्यगृहं न चाटवीमनुप्रविशेत्, न पापवृत्तान् स्त्रीमित्रभृत्यान् भजेत, नोत्तमैर्विरुध्येत, नावरानुपासीत, न जिह्मं रोचयेत्, नानार्यमाश्रयेत्, न भयमुत्पादयेत्, न साहसातिस्वप्नप्रजागरस्नानपानाशनान्यासेवेत, नोर्ध्वजानुश्चिरं तिष्ठेत्, न व्यालानुपसर्पेन्न दंष्ट्रिणो न विषाणिनः, पुरोवातातपावश्यायातिप्रवाताञ्जह्यात्, कलिं नारभेत, नासुनिभृतोऽग्निमुपासीत नोच्छिष्टः, नाधः कृत्वा प्रतापयेत्, नाविगतक्लमो नानाप्लुतवदनो न नग्न उपस्पृशेत्, न स्नानशाट्या स्पृशेदुत्तमाङ्गं, न केशाग्राण्यभिहन्यात्, नोपस्पृश्य ते एव वाससी बिभृयात्, नास्पृष्ट्वा रत्नाज्यपूज्यमङ्गलसुमनसोऽभिनिष्क्रामेत्, न पूज्यमङ्गलान्यपसव्यं गच्छेन्नेतराण्यनुदक्षिणम् ।।१९।।

One should not tell a lie nor should take over other's possession nor should desire for other women or other's property, should not be inclined to enmity, should not indulge in sexual acts, should not be vicious even to sinner, should not speak out other's defects, nor should try to know other's secrets, one should not keep company of the unvirtuous, hated by kings, lunatics, fallen persons, foetus-killers, wretched and wicked; one should not ascend on defective vehicles, sit on hard seat of knee height, sleep on a bed not covered (with bedsheet), having no pillow, not sufficiently big or uneven. One should not move on uneven tops of mountains, climb on a tree, take dip in waters with strong currents. One should not tread on the shadow of own kins or those of noble families; move around the place with fire menace. One shound not laugh loudly, release flatus with sound, set in yawning, sneezing or laughter with uncovered mouth, deform the nose, grind the teeth, sound the nails, strike the bones, scrape the earth, cut the grass, press the earthen lump, perform any abnormal action in body parts. One should not see light and undesirable, impure and inauspicious objects, produce any abnormally loud sound at the sight of corpse, and tread on the shadow of sacred or otherwise person. During nights, one should not stay for long in temples, sacred place, raised platforms, cross roads, gardens, cremation ground and the place of execution; enter alone in a deserted house or a forest. One should not be attached to women, friends and servants with sinful conduct, antagonise superiors and be attached to inferior persons. One should not take interest in crooked things, take shelter with the ignoble and create fear. One should not be indulged in undue courage, excessive sleep, night vigils, bath, drinks and food, should not stay for long with knees up and move towards fierce animals and those having prominent teeth and horns. One should abstain from easterly wind, the sun, dews and excessive winds and should not initiate quarrels. One should not worship fire except in lonely and pure condition and should not heat his body in downward position. One should not take bath naked and except being free from exhaustion and having sprinkled over the face first, should not touch the head with bathing cloth, nor should strike at the hair tips nor put on the same cloths after bath. One should not go out without touching the gems, ghee, the respectable, the auspicious and flowers. One should not go through keeping the respectable and the auspicious on left and others on right side. [19]

नारत्नपाणिर्नास्नातो नोपहतवासा नाजपित्वा नाहुत्वा देवताभ्यो नानिरूप्य पितृभ्यो नादत्त्वा गुरुभ्यो नातिथिभ्यो नोपाश्रितेभ्यो नापुण्यगन्धो नामाली नाप्रक्षालितपाणिपादवदनो नाशुद्धमुखो नोदङ्मुखो न विमना नाभक्ताशिष्टाशुचिक्षुधितपरिचरो न पात्रीष्वमेध्यासु नादेशे नाकाले नाकीर्णे नादत्त्वाऽग्रमग्नये नाप्रोक्षितं प्रोक्षणोदकैर्न मन्त्रैरनभिमन्त्रितं न कुत्सयन्न कुत्सितं न प्रतिकूलोपहितमन्नमाददीत, न पर्युषितमन्यत्र मांसहरितकशुष्कशाकफलभक्ष्येभ्यः, नाशेषभुक् स्यादन्यत्र दधिमधुलवण-सक्तुसर्पिर्भ्यः, न नक्तं दधि भुञ्जीत, न सक्तूनेकानश्नीयान्न निशि न भुक्त्वा न बहून्न द्विर्नोदकान्तरितात्, न छित्त्वा द्विजैर्भक्षयेत् ।।२०।।

One should not eat without (wearing) gems on hand, without taking bath, with damaged clothes, without reciting mantras, without offering oblation to gods, without making offerings to forefathers, without offering food to preceptor, guests and dependents, without purifing fragrance and garland, without washing hans, feet and face, with unclean mouth, facing towards north, depressed in mind, having disloyal, indisciplined, unclean and hungry attendants, in unclean plates, in improper place, untimely and in crowded surroundings, without making offering first to fire, without sprinkling with water, without purifying with mantras, with contempt, dirty meal served by the opponents. One should not take stale things except meat, salad, dry vegetable, fruits and hard eatables. One should eat wholly except in cases of curd, honey, salt, roasted grain flower and ghee. One should not take curd in night. One should not take roasted grain flour singly, in night, after meals, excessively, twice, interrupted with water intake and tearing with teeth. [20]

नांनृजुः क्षुयान्नाद्यान्न शयीत, न वेगितोऽन्यकार्यः स्यात्, न वाय्वग्निसलिलसोमार्कद्विजगुरुप्रतिमुखं निष्ठीविका (वात) वर्चोमूत्राण्युत्सृजेत्, न पन्थानमवमूत्रयेन्न जनवति नान्नकाले, न जपहोमाध्ययनबलिमङ्गलक्रियासु श्लेष्मसिङ्घाणकं मुञ्चेत् ।।२१।।

One should not sneeze, eat and sleep in curved position, one should not be engaged in other works while under the natural urges; one should not excrete sputum (wind), faeces and urine in front of wind, fire, water, the moon, the sun, brāhmaṇas and preceptors nor should one urinate on road, in crowded place and while taking food. One should not let out mucous nasal excreta at the time of recital of mantras, oblation, studies, religious and auspicious acts. [21]

न स्त्रियमवजानीत, नातिविश्रम्भयेत्, न गुह्यमनुश्रावयेत्, नाधिकुर्यात् । न रजस्वलां नातुरां नामेध्यां नाशस्तां नानिष्टरूपाचारोपचारां नादक्षां नादक्षिणां नाकामां नान्यकामां नान्यस्त्रियं नान्ययोनिं नायोनौ न चैत्यचत्वरचतुष्पथोपवनश्मशनाघातनसलिलौषधिद्विजगुरुसुरालयेषु न सन्ध्ययोर्नातिथिषु नाशुचिर्नाजग्धभेषजो नाप्रणीतसङ्कल्पो नानुपस्थितप्रहर्षो नाभुक्तवान्नात्यशितो न विषमस्थो न मूत्रोच्चारपीडितो न श्रमव्यायामोपवासक्लमाभिहतो नारहसि व्यवायं गच्छेत् ।।२२।।

One should not insult woman nor should one have too much faith on them; one should not disclose secrets to them nor should one endow her with authority. One should not perform sexual intercourse with a women having menses or some disease, impure, inauspicious, with undesirable appearance, behaviour and attendance; unskilled, not favourable, having no lust or lust for another person, other's woman, in female organ of others than human being, in absence of female organ, (by artificial means), in sacred place, raised platform, cross roads, gardens, cremation ground, execution place, water-reservoir, medicine store and in houses of brāhmaṇas, preceptors and gods (temples), in dawn and dusk, on prohibited days, while unclean, having not taken (aphrodisiac) medicine, without fixed determination, without having intense erection (of male organ), without food or having taken food excessively, in uneven place, pressed with the urges of urine and faeces, suffering from fatigue, physical exercise, fasting and exhaustion and in place having no privacy. [22]

न सतो न गुरून् परिवदेत्, नाशुचिरभिचारकर्मचैत्यपूज्यपूजाध्ययनमभिनिर्वर्तयेत् ।।२३।।

One should not insult noble persons and preceptors, nor should one perform spells, worship of the sacred place and the honourable persons and study while unclean. [23]

न विद्युत्स्वनार्तवीषु नाभ्युदितासु दिक्षु नाग्निसंप्लवे न भूमिकम्पे न महोत्सवे नोल्कापाते न महाग्रहोपगमने न नष्टचन्द्रायां तिथौ न सन्ध्ययोर्नामुखाद्गुरोर्नावपतितं नातिमात्रं न तान्तं न विस्वरं नानवस्थितपदं नातिद्रुतं न विलम्बितं नातिक्लीबं नात्युच्चैर्नातिनीचैः स्वरैरध्ययनमभ्यस्येत् ।।२४।।

One should not study when there is unseasonal lightening, quarters look as if they are lighted during outbreak of fire, earth quake, grand festivals, fall of meteors, eclipse of big planets (solar or lunar); on the date of new moon, in dawn and dusk, without having been instructed by the preceptor's mouth, one should not pronounce words in low, high, weak or deranged voice, without proper accents, neither too fast nor too slow, with excessive impotency and neither with too high nor too low pitch of sound. [24]

नातिसमयं जह्यात्, न नियमं भिन्द्यात्, न नक्तं नादेशे चरेत्, न सन्ध्यास्वभ्यवहाराध्ययनस्त्रीस्वप्नसेवी स्यात्, न बालवृद्धलुब्धमूर्खक्लिष्टक्लीबैः सह सख्यं कुर्यात्, न मद्यद्यूतवेश्याप्रसङ्गरुचिः स्यात्, न गुह्यं विवृणुयात्, न कञ्चिदवजानीयात्, नाहंमानी स्यान्नादक्षो नादक्षिणो नासूयकः, न ब्राह्मणान् परिवदेत्, न गवां दण्डमुद्यच्छेत्, न वृद्धान्न गुरुन्न गणान्न नृपान् वाऽधिक्षिपेत्, न चातिब्रूयात्, न बान्धवानुरक्तकृच्छ्रद्वितीयगुह्यज्ञान् बहिष्कुर्यात् ।।२५।।

One should not give up the traditional practices nor should one be in habit of breaking rules, one should not move in night and to improper place. One should not eat, study, perform coitus or sleep in dawn and dusk; one should not make friendship with the boys, the old, the greedy, the fools, the afflicted and the enunchs. One should not have interest in wine, gambling and prostitutes. One should not disclose secrets nor should one insult anybody; one should not be conceited, unskilled, unfavorite and envious. One should not insult the brāhmaṇas nor should one take up the sticks to (beat) the cow; one should not abuse the old, the preceptors, the administrative class and the king, one should not speak too much nor should one turn out kins, persons attached, that who stood along in difficult times and the person who knows the secrets. [25]

नाधीरो नात्युच्छ्रितसत्त्वः स्यात्, नाभृतभृत्यः, नाविश्रब्धस्वजनः, नैकः सुखी, न दुःखशीलाचारोपचारः, न सर्वविश्रम्भी, न सर्वाभिशङ्की, न सर्वकालविचारी ।।२६।।

One should not be impatient or over-exhilarated; one should not be that who has not supported his attendants, confided in his kins, is happy alone and has unpleasant conduct, behaviour and attendance. One should not confide or suspect on all nor should one be critical at all times. [26]

न कार्यकालमतिपातयेत्, नापरीक्षितमभिनिविशेत्, नेन्द्रियवशगः स्यात्, न चञ्चलं मनोऽनुभ्रामयेत्, न बुद्धीन्द्रियाणामतिभारमादध्यात्, न चातिदीर्घसूत्री स्यात्, न क्रोधहर्षावनुविदध्यात्, न शोकमनुवसेत्, न सिद्धावुत्सेकं यच्छेन्नासिद्धौ दैन्यं, प्रकृतिमभीक्ष्णं स्मरेत्, हेतुप्रभावनिश्चितः स्याद्धेत्वारम्भनित्यश्च, न कृतमित्याश्वसेत्, न वीर्यं जह्यात्, नापवादमनुस्मरेत् ।।२७।।

One should not postpone things at the time of action nor should one take up anything without examining it; one should not be submissive to his sense organs nor should one turn his unstable mind round; one should not over burden the sense organs, one should not be too much dilatory; one should not act under the emotions of anger or exhilaration. One should not live under continued grief. One should not feel exhilarated in success and depressed in failure; one should always keep his constitution in mind. One should be confident of the effect of a cause and as such should always initiate the cause, one should not assume that now nothing is to be done, one should not give up courage nor should one remember his scandals. [27]

नाशुचिरुत्तमाज्याक्षततिलकुशसर्षपैरग्निं जुहुयादात्मानमाशीर्भिराशासानः, अग्निर्मे नापगच्छेच्छरीराद्वायुर्मे प्राणानादधातु विष्णुर्मे बलमादधातु इन्द्रो मे वीर्यं शिवा मां प्रविशन्त्वाप आपो हि ष्ठेत्यपः स्पृशेत्, द्विः परिमृज्योष्ठौ पादौ चाभ्युक्ष्य मूर्धनि खानि चोपस्पृशेदद्भिरात्मानं हृदयं शिरश्च ।।२८।।

One expecting blessings for him should not offer oblation to fire with cow ghee, barley, sesamum, sacred grass and mustard while unclean, one should touch water reciting the mantras 'Agnirme nāpagacchet' etc. After touching the lips and feet, one should touch with water all the orifices in head, and location of self, heart and head. [28]

ब्रह्मचर्यज्ञानदानमैत्रीकारुण्यहर्षोपेक्षाप्रशमपरश्च स्यादिति ।।२९।।

One should be devoted to celibacy, knowledge, charity, friendship, compassion cheerfulness, indifference and calmness. [19]

तत्र श्लोकाः–

पञ्चपञ्चकमुद्दिष्टं मनो हेतुचतुष्टयम् । इन्द्रियोपक्रमेऽध्याये सद्वृत्तमखिलेन च ।।३०।।
स्वस्थवृत्तं यथोद्दिष्टं यः सम्यगनुतिष्ठति । स समाः शतमव्याधिरायुषा न वियुज्यते ।।३१।।
नृलोकमापूरयते यशसा साधुसंमतः । धर्मार्थाविति भूतानां बन्धुतामुपगच्छति ।।३२।।
परान् सुकृतिनो लोकान् पुण्यकर्मा प्रपद्यते । तस्माद्वृत्तमनुष्ठेयमिदं सर्वेण सर्वदा ।।३३।।

Now the summing up verses–

The five pentads, mind, four causes and the code of good conduct have been described fully in the chapter on introductory description of sense organs. One who follows the code of conduct for the healthy, lives a life of hundred years without any abnormality. Such person, praised by the noble ones, fills up the human world with his fame, acquires virtue and wealth, earns friendship of all living beings and at the end, that with holy acts, gets into the virtuous other world. Hence, this code should be followed always by all. [30-33]

यच्चान्यदपि किंचित् स्यादनुक्तमिह पूजितम् । वृत्तं तदपि चात्रेयः सदैवाभ्यनुमन्यते ।।३४।।

Ātreya always approves such other honoured conduct also which has not been said here. [34]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने इन्द्रियोपक्रमणीयो
नामाष्टमोऽध्यायः ।।८।।

Thus ends the eighth chapter on introductory description of sense organs
in Ślokasthāna in the treatise composed by Agniveśa and
redacted by Caraka (8).

इति स्वस्थचतुष्को द्वितीयः ।।२।।

Here ends the second quaduplet on the healthy (2)

●

नवमोऽध्यायः

CHAPTER IX

अथातः खुड्डाकचतुष्पादमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on small quadruped. (1)

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya [2].

भिषग्द्रव्याण्युपस्थाता रोगी पादचतुष्टयम् । गुणवत् कारणं ज्ञेयं विकारव्युपशान्तये ।।३।।

Physician, drug, attendant and patient, this is the quadruped which, if endowed with qualities, leads to alleviation of disorders. [3]

विकारो धातुवैषम्यं, साम्यं प्रकृतिरुच्यते । सुखसंज्ञकमारोग्यं, विकारो दुःखमेव च ।।४।।

Abnormality (disorder) is disequilibrium of dhātus and their equilibrium is normalcy (health). Health is known as happiness while disorder is unhappiness. [4]

चतुर्णां भिषगादीनां शस्तानां धातुवैकृते । प्रवृत्तिर्धातुसाम्यार्था चिकित्सेत्यभिधीयते ।।५।।

Employment of all the excellent four–physician etc.–in case of disorder of dhātus with the object of (re-establishing) their equilibrium is said as therapeutics. [5]

श्रुते पर्यवदातत्वं बहुशो दृष्टकर्मता । दाक्ष्यं शौचमिति ज्ञेयं वैद्ये गुणचतुष्टयम् ।।६।।

Thoroghness in theoretical knowledge, extensive practical experience, dexterity and cleanliness–this is the quadruple of qualities of a physician, [6]

बहुता तत्र योग्यत्वमनेकविधकल्पना । संपच्चेति चतुष्कोऽयं द्रव्याणां गुण उच्यते ।।७।।

Abundance, effectivity, various pharmaceutical forms and excellence of composition–these are the four qualities of drugs. [7]

उपचारज्ञता दाक्ष्यमनुरागश्च भर्तरि । शौचं चेति चतुष्कोऽयं गुणः परिचरे जने ।।८।।

Knowledge of nursing, dexterity, loyalty and cleanliness–these are four qualities of an attendant. [8]

स्मृतिर्निर्देशकारित्वमभीरुत्वमथापि च । ज्ञापकत्वं च रोगाणामातुरस्य गुणाः स्मृताः ।।९।।

Memory, obedience, fearlessness and providing all information about the disorder–these are the qualities of a patient. [9]

करणं षोडशगुणं सिद्धौ पादचतुष्टयम् । विज्ञाता शासिता योक्ता प्रधानं भिषगत्र तु ।।१०।।

This quadruped consisting of sixteen qualities is the cause of success but here also the physician is the main because of his having specific knowledge, administrative and managing positions. [10]

पक्तौ हि कारणं पक्तुर्यथा पात्रेन्धनानलाः । विजेतुर्विजये भूमिश्चमूः प्रहरणानि च ।।११।।
आतुराद्यास्तथा सिद्धौ पादाः कारणसंज्ञिताः । वैद्यस्यातश्चिकित्सायां प्रधानं कारणं भिषक् ।।१२।।

As in the act of cooking, utensils, fuel and fire and in victory of the victorious land, army and weapons are causative factors, similarly, in the success of a physician in treatment (of disorders) patients etc, are mentioned as causative factors. Thus the physician is the principal cause. [11-12]

मृद्दण्डचक्रसूत्राद्याः कुम्भकारादृते यथा । नावहन्ति गुणं वैद्यादृते पादत्रयं तथा ।।१३।।

As earth, stick, wheel, thread etc. do not serve the purpose (of making a pitcher) without the potter, the other three legs are in the same position without the physician. [13]

गन्धर्वपुरवन्नाशं यद्विकाराः सुदारुणाः । यान्ति यच्चेतरे वृद्धिमाशूपायप्रतीक्षिणः ।।१४।।
सति पादत्रये ज्ञाज्ञौ भिषजावत्र कारणम् ।

That extremely severe disorders vanish like the (imaginary) city of gandharvas and even simplest disorders aggravate in want of quick management in spite of the three other legs being existent, confirms that the learned and the ignorant physicians are responsible for the above two consequences respectively. [14]

वरमात्मा हुतोऽज्ञेनन चिकित्सा प्रवर्तिता ।।१५।।
पाणिचाराद्यथाऽचक्षुरज्ञानाद्भीतभीतवत् । नौर्मारुतवशेवाज्ञो भिषक् चरति कर्मसु ।।१६।।

It is better to self-immolate than to be treated by an ignorant (physician). As a blind man moves about with the help of the movement of his hands and as a boat under storm, the ignorant physician, due to ignorance, proceeds in the therapeutic management with too much fear (and lack of confidence). [15-16]

यदृच्छया समापन्नमुत्तार्यं नियतायुषम् । भिषङ्गानी निहन्त्याशु शतान्यनियतायुषाम् ।।१७।।

Such one regarding himself as physician, cures by chance a diseased person whose life-span is certain but, on the other hand, kills hundreds having uncertain life-span. [17]

तस्माच्छास्त्रेऽर्थविज्ञाने प्रवृत्तौ कर्मदर्शने । भिषक् चतुष्टये युक्तः प्राणाभिसर उच्यते ।।१८।।

Hence, a physician devoted to these four–scriptures, understanding, application and practical experience is known as one who promotes life. [18]

हेतौ लिङ्गे प्रशमने रोगाणामपुनर्भवे । ज्ञानं चतुर्विधं यस्य स राजार्हो भिषक्तमः ।।१९।।

The physician who possesses knowledge of the four aspects–cause, symptoms, cure and prevention of diseases, is the best one and is fit for a king. [19]

शस्त्रं शास्त्राणि सलिलं गुणदोषप्रवृत्तये । पात्रापेक्षीण्यतः प्रज्ञां चिकित्सार्थं विशोधयेत् ।।२०।।

Weapon, scripture and water depend on their recepient for consequent merits and demerits. So, (a physician) should purify his intellect for treatment (of patients). [20]

विद्या वितर्को विज्ञानं स्मृतिस्तत्परता क्रिया । यस्यैते षड्गुणास्तस्य न साध्यमतिवर्तते ।।२१।।
विद्या मतिः कर्मदृष्टिरभ्यासः सिद्धिराश्रयः । वैद्यशब्दाभिनिष्पत्तावलमेकैकमप्यतः ।।२२।।
यस्य त्वेते गुणाः सर्वे सन्ति विद्यादयः शुभाः । स वैद्यशब्दं सद्भूतमर्हन् प्राणिसुखप्रदः ।।२३।।

Learning reasoning, specific knowledge, memory, devotion and action–one who possesses these six qualities, nothing remains unachievable for him.

Learning, wisdom, practical knowledge, experience, accomplishment and popularity–out of these even one quality is sufficient to give significance to the degree of 'Vaidya'. The one who possesses all the auspicious qualities like learning etc. deserves to hold the honourable degree of 'Vaidya' who showers happiness on the living beings. [21-23]

शास्त्रं ज्योतिः प्रकाशार्थं दर्शनं बुद्धिरात्मनः । ताभ्यां भिषक् सुयुक्ताभ्यां चिकित्सन्नापराध्यति ।।२४।।
चिकित्सिते त्रयः पादा यस्माद्वैद्यव्यपाश्रयः । तस्मात् प्रयत्नमातिष्ठेद्भिषक् स्वगुणसंपदि ।।२५।।

Scriptures are like light for illumination and own intellect is like eye, endowed properly with both these factors, the physician while treating (a patient) does not commit mistakes. Because in treatment, the (other) three legs are dependent on the physician, hence the physician should make all efforts to enrich his qualities. [24-25]

मैत्री कारुण्यमार्तेषु शक्ये प्रीतिरुपेक्षणम् । प्रकृतिस्थेषु भूतेषु वैद्यवृत्तिश्चतुर्विधा ।।२६।। इति ।

Friendliness and compassion towards the diseased, interest in the amenable and indifference to those who are moving towards end–this is the fourfold attitude of physician. [26]

तत्र श्लोकौ–
भिषग्जितं चतुष्पादं पादः पादश्चतुर्गुणः । भिषक् प्रधानं पादेभ्यो यस्माद्वैद्यस्तु यद्गुणः ।।२७।।
ज्ञानानि बुद्धिर्ब्राह्मी च भिषजां या चतुर्विधा । सर्वमेतच्चतुष्पादे खुड्डाके संप्रकाशितमिति ।।२८।।

Uadruped therapeutics, four qualities of each leg, the reasons why physician is the main one, the qualities of physician, the aspects of knowledge and fourfold philosophical attitude of physician–all this has been described in the chapter on small quadruped. [27-28]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने खुड्डाकचतुष्पादो नाम
नवमोऽध्यायः ।।९।।

Thus ends the ninth chapter on small quadruple in Ślokasthāna in the
treatise composed by Agniveśa and redacted by Caraka (9).

दशमोऽध्यायः

CHAPTER X

अथातो महाचतुष्पादमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on great quadruped. [1]

इति ह स्माह भगवानाश्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

चतुष्पादं षोडशकलं भेषजमिति भिषजो भाषन्ते, यदुक्तं पूर्वाध्याये षोडशगुणमिति, तद्भेषजं युक्तियुक्तमलमारोग्यायेति भगवान् पुनर्वसुरात्रेयः ।।३।।

Therapeutics is four-imbed and has sexteen qualities thus say the physicians, as mentioned in the previous chapter. The therapy administerd rationally is capable for (providing) disease-free condition (health)–thus said Lord Punarvasu Ātreya. [3]

नेति मैत्रेयः, किं कारणं ? दृश्यन्ते ह्यातुराः केचिदुपकरणवन्तश्च परिचारकसंपन्नाश्चात्मवन्तश्च कुशलैश्च भिषग्भिरनुष्ठिताः समुत्तिष्ठमानाः, तथायुक्ताश्चापरे म्रियमाणाः; तस्माद्भेषजमकिंचित्करं भवति तद्यथा–श्वभ्रे सरसि च प्रसिक्तमल्पमुदकं, नद्यां वा स्यन्दमानायां पांसुधाने वा पांसुमुष्टिः प्रकीर्ण इति; तथाऽपरे दृश्यन्तेऽनुपकरणाश्चापरिचारकाश्चानात्मवन्तश्चाकुशलैश्च भिषग्भिरनुष्ठिताः समुत्तिष्ठमानाः, तथायुक्ता म्रियमाणाश्चापरे । यतश्च प्रतिकुर्वन् सिध्यति, प्रतिकुर्वन् म्रियते; अप्रतिकुर्वन् सिध्यति, अप्रतिकुर्वन् म्रियते; ततश्चिन्त्यते भेषजमभेषजेनाविशिष्टमिति ।।४।।

'No' thus contradicted Maitreya. The reason is–it is observed that some patients in spite of having all the (necessary) materials, having been looked after by the attendants, having patience and having been attended by expert physicians recover while others in similar conditions die. Thus therapeutic measures have practically no role. It is similar to a little water thrown in a ditch or a pond or a handful of dust scattered as a flowing river or a heap of dust. On the other hand, there are patients who, in spite of the lack of necessary materials, attendants, patience and expert medical service, recover, while others in similar condition die. As while being treated patient recovers and (in similar condition) other dies; and even while not being treated he recovers and (in similar condition) other dies. Hence it may be taken that therapeutics is not different from non-therapeutics. [4]

मैत्रेय ! मिथ्या चिन्त्यत इत्यात्रेयः; किं कारणं, ये ह्यातुराः षोडशगुणसमुदितेनानेन भेषजेनोपपद्यमाना म्रियन्त इत्युक्तं तदनुपपन्नं, न हि भेषजमसाध्यानां व्याधीनां भेषजमकारणं भवति; ये पुनरातुराः केवलाद्भेषजादृते समुत्तिष्ठन्ते, न तेषां संपूर्णभेषजोपपादनाय समुत्थानविशेषो नास्ति; यथा हि पतितं पुरुषं समर्थमुत्थानायोत्थापयन् पुरुषो बलमस्योपादध्यात्, स क्षिप्रतरमपरिक्लिष्ट एवोत्तिष्ठेत्, तद्वत् संपूर्णभेषजोपलम्भादातुराः; ये चातुराः केवलाद्भेषजादपि म्रियन्ते, न च सर्व एव ते भेषजोपपन्नाः समुत्तिष्ठेरन्, नहि सर्वे व्याधयो भवन्त्युपायसाध्याः, न चोपायसाध्यानां व्याधीनामनुपायेन सिद्धिरस्ति, न चासाध्यानां व्याधीनां भेषजसमुदायोऽयमस्ति, न ह्यलं ज्ञानवान् भिषङ्मुमूर्षमातुरमुत्थापयितुं; परीक्ष्यकारिणो हि कुशला भवन्ति, यथा हि योगज्ञोऽभ्यासनित्य इष्वासो धनुरादायेषुमस्यन्नातिविप्रकृष्टे महति काये नापराधवान् भवति, संपादयति चेष्टकार्यं, तथा भिषक् स्वगुणसंपन्न उपकरणवान् वीक्ष्य कर्मारभमाणः साध्यरोगमनपराधः संपादयत्येवातुरमारोग्येण; तस्मान्न भेषजमभेषजेनाविशिष्टं भवति ॥५॥

Maitreya ! you think wrongly–said Ātreya. The argument is this–that patients inspite of having been treated with therapy equipped with sixteen qualities die is incorrect because therapy is never impotent in respect of curable diseases. However, the patients who recover without the entire therapy, in these cases too, it is not correct to say that administration of total therapy does not contribute to the recovery. For intance, when somebody helps a fallen person, even if he himself is able to get up, he stands up more quickly and easily. Likewise, the patients recover with administration of total therapy. In case of the patients who die even after the total therapy, they all are not liable to recovery after therapeutic administration because all deseases are not curable by therapeutic measures. On one side, there is no cure of curable diseases without applying therapeutic measures and, on the other side, the therapeutics has no role in case of incurable diseases, even a learned physician is not capable to arouse a dying patient. Hence the skillful people always act after careful examination (of the situation). As an archer having theoretical knowledge and practical experience in the art, does not fail when he takes the bow and strikes the arrow to a not distant and big object and thus achieves the desired result, likewise, the physician, endowed with his qualities and equipped with all necessary materials, proceeds with treatment (of the patient) after careful examination, alleviates the curable disease without fail and provides normalcy to the patient. Therefore, it is not correct to say that therapeutics is not different from non-therapeutics. [5]

इदं च नः प्रत्यक्षं–यदनातुरेण भेषजेनातुरं चिकित्सामः, क्षाममक्षामेण, कृशं च दुर्बलमाप्याययामः स्थूलं मेदस्विनमपतर्पयामः, शीतेनोष्णाभिभूतमुपचरामः, शीताभिभूतमुष्णेन; न्यूनान् धातून् पूरयामः, व्यतिरिक्तान् ह्रासयामः, व्याधीन् मूलविपर्ययेणोपचरन्तः सम्यक् प्रकृतौ स्थापयामः; तेषां नस्तथा कुर्वतामयं भेषजसमुदायः कान्ततमो भवति ।।६।।

This is also observed by us–that we treat a diseased person with disease-alleviating therapy, the wasted with anti-wasting-therapy; we saturate the emaciated and weak, dissaturate the plumpy and obese, we treat the one afflicted with heat with cold therapy and that with cold with hot therapy, we compensate the depleted dhātus and reduce the increased ones. Thus by treating the disorders with therapy which is opposite to the causative factor we re-establish the normalcy well. Because of their effective role in the aforesaid way, the therapeutic measures are valuable to us. [6]

भवन्ति चात्र–
साध्यासाध्यविभागज्ञो ज्ञानपूर्वं चिकित्सकः । काले चारभते कर्म यत्तत् साधयति ध्रुवम् ।।७।।
अर्थविद्यायशोहानिमुपक्रोशमसंग्रहम् । प्राप्नुयान्नियतं वैद्यो योऽसाध्यं समुपाचरेत् ।।८।।

Thus is said–

The physician, who knows the classification of curable and incurable diseases and proceeds with treatment in time after thorough knowledge certainly succeeds.

On the other hand, the physician, treating an incurable disease certainly suffers from the loss of wealth, learning and reputation and from censure and unpopularity. [7-8]

सुखसाध्यं मतं साध्यं कृच्छ्रसाध्यमथापि च । द्विविधं चाप्यसाध्यं स्याद्याप्यं यच्चानुपक्रमम् ।।९।।
साध्यानां त्रिविधश्चाल्पमध्यमोत्कृष्टतां प्रति । विकल्पो, न त्वसाध्यानां नियतानां विकल्पना ।।१०।।

Curable diseases are of two types–easily curable and hardly curable. In curable ones are also of two types–palliable and unmanagable. In curable diseases too there are three grades–low, medium and high; but as regards incurable ones, there is no any gradation. [9-10]

हेतवः पूर्वरूपाणि रूपाण्यल्पानि यस्य च । न च तुल्यगुणो दूष्यो न दोषः प्रकृतिर्भवेत् ।।११।।
न च कालगुणस्तुल्यो न देशो दुरुपक्रमः । गतिरेका नवत्वं च रोगस्योपद्रवो न च ।।१२।।
दोषश्चैकः समुत्पत्तौ देहः सर्वौषधक्षमः । चतुष्पादोपपत्तिश्च सुखसाध्यस्य लक्षणम् ।।१३।।

Causes, prodromes and symptoms are a few; dūṣya is not similar to doṣa in quality nor is doṣa as (dominant) in constitution, the quality of time is also not similar, the place is not such where management is difficult, movement is one sided, origin of disorder is recent, absence of complications, involvement of one doṣa in pathogenesis, body capable of tolerating all therapeutic measures and proper arrangement of four legs (physician, drug, attendant and patient). This denotes the curable disease. [11-13]

निमित्तपूर्वरूपाणां रूपाणां मध्यमे बले । कालप्रकृतिदूष्याणां सामान्येऽन्यतमस्य च ।।१४।।
गर्भिणीवृद्धबालानां नात्युपद्रवपीडितम् । शस्त्रक्षाराग्निकृत्यानामनवं कृच्छ्रदेशजम् ।।१५।।
विद्यादेकपदं रोगं नातिपूर्णचतुष्पदम् । द्विपथं नातिकालं वा कृच्छ्रसाध्यं द्विदोषजम् ।।१६।।

In case of medium severity of cause, prodromes and symptoms similarity of any one of time, constitution and dūṣya, the patient being a pregnant lady, old man and a child, not afflicted with too many complications, having operation of surgical measures, alkali or fire, not recently developed, location in vital parts, involvement of one passage but not equipped fully with four legs (of therapy), of two passages but not of very long period and having causation by two doṣas, the disease should be taken as hardly curable. [14-16]

शेषत्वादायुषो याप्यमसाध्यं पथ्यसेवया । लब्ध्याल्पसुखमल्पेन हेतुनाऽऽशुप्रवर्तकम् ।।१७।।
गम्भीरं बहुधातुस्थं मर्मसन्धिसमाश्रितम् । नित्यानुशायिनं रोगं दीर्घकालमवस्थितम् ।।१८।।

The palliable disease, though incurable, does not cut the life-span and the patient gets some relief by observing the wholesome routine, but the trouble aggravates shortly even by the slight cause. Such disease is deep-seated, located in more than one dhātus, affecting vital parts and joints, ever continuing for a long period and caused by two doṣas. [17-18]

विद्याद्द्विदोषजं, तद्वत् प्रत्याख्येयं त्रिदोषजम् । क्रियापथमतिक्रान्तं सर्वमार्गानुसारिणम् ।।१९।।
औत्सुक्यारतिसंमोहकरमिन्द्रियनाशनम् । दुर्बलस्य सुसंवृद्धं व्याधिं सारिष्टमेव च ।।२०।।

Likewise, the rejactable (incurable) disease is caused by three doṣas, not amenable to any therapy, involving all the passages, producing anxiety, uneasiness, and disorders of consciousness, destroying the (function of) the sense organs, quite advanced, haing developed fatal signs particularly in weak patients. [19-20]

भिषजा प्राक् परीक्ष्यैवं विकाराणां स्वलक्षणम् । पश्चात्कर्मसमारम्भः कार्यः साध्येषु धीमता ।।२१।।
साध्यासाध्यविभागज्ञो यः सम्यक्प्रतिपत्तिमान् । न स मैत्रेयतुल्यानां मिथ्याबुद्धिं प्रकल्पयेत् ।।२२।।

Thus, a wise physician should first examine the specific characters of diseases and then take up the treatment only in case of curable diseases. One who knows The difference between curable and incurable diseases and takes action in right earnest is not liable to produce wrong notions in persons like Maitreya. [21-22]

तत्र श्लोक–
इहौषधं पादगुणाः प्रभवो भेषजाश्रयः । आत्रेयमैत्रेयमती मतिद्वैविध्यनिश्चयः ।।२३।।

चतुर्विधविकल्पाश्च व्याधयः स्वस्वलक्षणाः । उक्ता महाचतुष्पादे येष्वायत्तं भिषग्जितम् ।।२४।।

Now the summing up verses–

Therapeutics, qualities of (four) legs (of therapeutics), effect of therapeutics, views of Ātreya and Maitreya, conclusion of two divergent views, four categories of diseases (according to prognosis) with their respective characters–All this has been described in the chapter on great quadruple on which the therapeutics depends. [23-24]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने महाचतुष्पादो नाम दशमोऽध्यायः ।।१०।।

Thus ends the tenth chapter on great quadruple in Ślokasthāna in the
treatise composed by Agniveśa and redacted by Caraka (10).

●

एकादशोऽध्यायः

CHAPTER XI

अथातस्तिस्रैषणीयमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on three desires etc. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

इह खलु पुरुषेणानुपहतसत्त्वबुद्धिपौरुषपराक्रमेण हितमिह चामुष्मिंश्च लोके समनुपश्यता तिस्र एषणाः पर्येष्टव्या भवन्ति । तद्यथा–प्राणैषणा, धनैषणा, परलोकैषणेति ।।३।।

A person, having underanged mind, intellect, potency and prowess and looking to his well-being here and in the world hereafter, should pursue three desires such as desire for life, desire for wealth and desire for the other world. [3]

आसां तु खल्वेषणानां प्राणैषणां तावत् पूर्वतरमापद्येत । कस्मात् ? प्राणपरित्यागे हि सर्वत्यागः । तस्यानुपालनं–स्वस्थस्य स्वस्थवृत्तानुवृत्तिः, आतुरस्य विकारप्रशमनेऽप्रमादः, तदुभयमेतदुक्तं वक्ष्यते च; तद्यथोक्तमनुवर्तमानः प्राणानुपालनाद्दीर्घमायुरवाप्नोतीति प्रथमैषणा व्याख्याता भवति ।।४।।

Out of all these desires, one should follow the desire to live first. Why ? because on departure of life, everything departs. That can be maintained by observance of the code of conduct for the healthy and non-carelessness in alleviation of disorders in the diseased. Both these have been said (in part) and will be said further. Following the aforesaid path, by maintaining the vital power, one achieves long life. Thus desire for life is described. [4]

अथ द्वितीयां धनैषणामापद्येत, प्राणेभ्यो ह्यनन्तरं धनमेव पर्येष्टव्यं भवति; न ह्यतः पापात् पापीयोऽस्ति यदनुपकरणस्य दीर्घमायुः, तस्मादुपकरणानि पर्येष्टुं यतेत । तत्रोपकरणोपायाननुव्यांख्यास्यामः; तद्यथा–कृषिपाशुपाल्यवाणिज्यराजोपसेवादीनिः यानि चान्यान्यपि सतामविगर्हितानि कर्माणि वृत्तिपुष्टिकराणि विद्यात्तान्यारभेत कर्तुं; तथा कुर्वन् दीर्घजीवितं जीवत्यनवमतः पुरुषो भवति । इति द्वितीया धनैषणा व्याख्याता भवति ।।५।।

Hereafter, one should pursue the desire for wealth. Next to life, it is wealth which is to be sought. There is nothing more sinful than to have a long life without means (of maintenance). Hence one should make effort to achieve these means, the methods for which are mentioned here such as–agriculture, animal husbandry, trade and commerce, government service etc. and other such works which are not discarded by noble persons and are promoters of livelihood–such works one should start doing. By working in this way one lives a long life without any dishonour. Thus the second desire for wealth is explained. [5]

अथ तृतीयां परलोकैषणामापद्येत । संशयश्चात्र, कथं ? भविष्याम इतश्च्युता न वेति; कुतः पुनः संशय इति, उच्यते–सन्ति ह्येके प्रत्यक्षपराः परोक्षत्वात् पुनर्भवस्य नास्तिक्यमाश्रिताः, सन्ति चागमप्रत्ययादेव पुनर्भवमिच्छन्ति; श्रुतिभेदाश्च–

'मातरं पितरं चैके मन्यन्ते जन्मकारणम् । स्वभावं परनिर्माणं यदृच्छां चापरे जनाः ।।इति।। अतः संशयः–किं नु खल्वस्ति पुनर्भवो न वेति ।।६।।

Now one should pursue the third desire for the other world. Here is doubt, why ? because whether we shall be reborn after departing (from this world) or not. The background of such doubt is that some scholars devoted to perception only have accepted nihilism because rebirth is imperceptible while others hold rebirth only on evidence of scriptures. Then, there is also difference of opinion among the scriptures such as–

'Some consider parents as the cause of birth while others hold nature, creation by other (creator) and chance as the same'. Hence it is doubtful whether there is rebirth or not. [6]

तत्र बुद्धिमान्नास्तिक्यबुद्धिं जह्याद्विचिकित्सां च । कस्मात् ? प्रत्यक्षं ह्यल्पम्; अनल्पमप्रत्यक्षमस्ति, यदागमानुमानयुक्तिभिरुपलभ्यते; यैरेव तावदिन्द्रियैः प्रत्यक्षमुपलभ्यते, तान्येव सन्ति चाप्रत्यक्षाणि ।।७।।

Here, the wise person should give up nihilistic approach and also vascillation. Why ? because the scope of perception is very limited while that of the imperceptible is large which is known by scriptures, inference and reasoning. Moreover, the sense organs which are instruments of perception, are themselves imperceptible. [7]

सतां च रूपाणामतिसन्निकर्षादतिविप्रकर्षादावरणात् करणदौर्बल्यान्मनोनवस्थानात् समानाभिहारादभिभवादतिसौक्ष्म्याच्च प्रत्यक्षानुपलब्धिः; तस्मादपरीक्षितमेतदुच्यते—प्रत्यक्षमेवास्ति, नान्यदस्तीति ।।८।।

Even the existing forms can't be known by perception due to various factors such as excessive nearness, too much distance, covering, inability of sense organs, instability of mind, mixing up with similar objects, over-shadowing and excessive minuteness. Hence it is illogical to say that only perception is there and nothing else. [8]

श्रुतयश्चैता न कारणं, युक्तिविरोधात् ।
आत्मा मातुः पितुर्वा यः सोऽपत्यं यदि संचरेत् । द्विविधं संचरेदात्मा सर्वो वाऽवयवेन वा ।।९।।
सर्वश्चेत् संचरेन्मातुः पितुर्वा मरणं भवेत् । निरन्तरं, नावयवः कश्चित्सूक्ष्मस्य चात्मनः ।।१०।।

The (divergent) scriptures too can not stand because of contradiction to reasoning. If the self of the parents migrates to the progeny, it may go either wholly or partly. In case, it goes wholly, the parents should die invariably and as regards the other alternative, there can not be any part of the subtle self. [9-10]

बुद्धिर्मनश्च निर्णीते यथैवात्मा तथैव ते । येषां चैषा मतिस्तेषां योनिर्नास्ति चतुर्विधा ।।११।।

As in case of self, decision may be taken in cases of intellect and mind too (of the parents being responsible for birth). Moreover, in the opinion of people having such view, there can not be fourfold categories of (moving ones). [11]

विद्यात् स्वाभाविकं षण्णां धातूनां यत् स्वलक्षणम् । संयोगे च वियोगे च तेषां कर्मैव कारणम् ।।१२।।

Though specific characters of the nature of six dhātus are there, their conjunction and disjunction (responsible for birth and death respectively) depend upon the causation of action (of ātman). [12]

अनादेश्चेतनाधातोर्नेष्यते परनिर्मितिः । पर आत्मा स चेद्धेतुरिष्टोऽस्तु परनिर्मितिः ।।१३।।

Creation of beginningless and sustainer of concsiousness (self) by some other (creator) does not look logical. If the word 'para' means 'ātman' himself then this may be accepted as the cause (of creation). [13]

न परीक्षा न परीक्ष्यं न कर्ता कारणं न च । न देवा नर्षयः सिद्धाः कर्म कर्मफलं न च ।।१४।।
नास्तिकस्यास्ति नैवात्मा यदृच्छोपहतात्मनः । पातकेभ्यः परं चैतत् पातकं नास्तिकग्रहः ।।१५।।

For the negativist whose consciousness has been injured by (accepting) the theory of chance, there is no examination, one to be examined, doer, cause, gods, sages, accomplished persons, action, result of action and also the self. This holding up of negativism is the worst among sinful. [14-15]

तस्मान्मतिं विमुच्यैताममार्गप्रसृतां बुधः । सतां बुद्धिप्रदीपेन पश्येत्सर्वं यथातथम् ।।१६।।

Hence the learned should give up this view leading to bad path and should see all in reality with the lamp of knowledge provided by noble persons. [16]

द्विविधमेव खलु सर्वं सच्चासच्च; तस्य चतुर्विधा परीक्षा–आप्तोपदेशः, प्रत्यक्षम्, अनुमानं, युक्तिश्चेति ।।१७।।

All can be divided into two–existent (manifest) and non-existent (unmanifest). Their examination is fourfold–authoritative statement, perception, inference and rationale. [17]

आप्तास्तावत्–
रजस्तमोभ्यां निर्मुक्तास्तपोज्ञानबलेन ये । येषां त्रिकालममलं ज्ञानमव्याहतं सदा ।।१८।।
आप्ताः शिष्टा विबुद्धास्ते तेषां वाक्यमसंशयम् । सत्यं, वक्ष्यन्ति ते कस्मादसत्यं नीरजस्तमाः ।।१९।।

Now the definition of the authority–those who are free from rajas and tamas and endowed with strength of penance and knowledge, and whose knowledge is flawless, always uncontradicted and true universally in past, present and future, are known as āpta (who have acquired all the knowledge), śiṣṭa (expert in the discipline) and vibuddha (enlightened); their word is free from doubt and is true because being devoid of rajas and tamas how they can speak a lie. [18-19]

आत्मेन्द्रियमनोर्थानां सन्निकर्षात् प्रवर्तते । व्यक्ता तदात्वे या बुद्धिः प्रत्यक्षं सा निरुच्यते ।।२०।।

The knowledge which arises by the contact of self, sense organs, mind and sense objects, is explicit and only limited to the present is known as perception. [20]

प्रत्यक्षपूर्वं त्रिविधं त्रिकालं चानुमीयते । वह्निर्निगूढो धूमेन मैथुनं गर्भदर्शनात् ।।२१।।
एवं व्यवस्यन्त्यतीतं बीजात् फलमनागतम् । दृष्ट्वा बीजात् फलं जातमिहैव सदृशं बुधाः ।।२२।।

Inference is based on prior perception. It is of three types and is related to the three times. One can infer hidden fire from smoke, sexual intercourse from observing the foetus and the future fruit from seed. By observing the bearing of similar fruit, the learned infer the causation of seed. [21-22]

जलकर्षणबीजर्तुसंयोगात् सस्यसंभवः । युक्तिः षड्धातुसंयोगाद्गर्भाणां संभवस्तथा ।।२३।।
मथ्यमन्थन(क)मन्थानसंयोगादग्निसंभवः । युक्तियुक्ता चतुष्पादसंपद्व्याधिनिबर्हणी ।।२४।।

The growth of crops is observed from combination of water, ploughing, seed and climate and so is the growth of foetus from combination of six dhātus. This is (possible only because of) yukti–(proper and rational combination of all constituent factors). Similar is the case of production of fire from the combination of one to be churned, churning (process) and the churning stick. So is the arrangement of four limbs (of therapeutics) which alleviates diseases if combined and used rationally. [23-24]

बुद्धिः पश्यति या भावान् बहुकारणयोगजान् । युक्तिस्त्रिकाला सा ज्ञेया त्रिवर्गः साध्यते यया ।।२५।।

(Thus yukti may be defined as follows):–

The knowledge which observes the things produced by combination of multiple causative factors is yukti (rationale). It is true in the three times and is also helpful in achieving the three categories (virtue, wealth and enjoyment). [25]

एषा परीक्षा नास्त्यन्या यया सर्वं परीक्ष्यते । परीश्यं सदसच्चैवं तया चास्ति पुनर्भवः ।।२६।।

This is the (method and) instrument of examination and not any other, by which all to be examined, existent and non-existent, is examined. By that examination rebirth is proved. [26]

तत्राप्तागमस्तावद्वेदः, यश्चान्योऽपि कश्चिद्वेदार्थादविपरीतः परीक्षकैः प्रणीतः शिष्टानुमतो लोकानुग्रहप्रवृत्तः शास्त्रवादः, स चाऽऽप्तागमः; आप्तागमादुपलभ्यते दानतपोयज्ञसत्याहिंसाब्रह्मचर्याण्यभ्युदयनिःश्रेयसकराणीति ।।२७।।

Authoritative scripture is the Veda or any other source of learning which is not in disagreement with the Veda, is composed by investigating scholars, approved by noble persons and intended for well-being of the people. This is the authoritative scripture. From the authoritative scripture it is known that charity, penance, religious sacrifice, truthfulness, non-violence and celibacy lead to worldly prosprity and liberation. [27]

न चानतिवृत्तसत्त्वदोषाणामदोषैरपुनर्भवो धर्मद्वारेषूपदिश्यते ।।२८।।

By those who are devoid of all defects (sages), in religious scriptures, freedom from rebirth is not mentioned for those who have not overcome their mental defects. [28]

धर्मद्वारावहितैश्च व्यपगतभयरागद्वेषलोभमोहमानैर्ब्रह्मपरैराप्तैः कर्मविद्भिरनुपहतसत्त्वबुद्धिप्रचारैः पूर्वैः पूर्वतरैर्महर्षिभिर्दिव्यचक्षुभिर्दृष्ट्वोपदिष्टः पुनर्भव इति व्यवस्येदेवम् ।।२९।।

Rebirth has been established on perceiving with divine vision by early and earlier great sages who were devoted to religious scriptures, are devoid of fear, attachment, aversion, greed, confusion and conceit; devoted to ultimate knowledge, endowed with authoritative knowledge, having practical experience and having movement of mind and intellect quite underanged. So one should decide like that. [29]

प्रत्यक्षमपि चोपलभ्यते–मातापित्रोर्विसदृशान्यपत्यानि, तुल्यसंभवानां वर्णस्वराकृतिसत्त्वबुद्धिभाग्यविशेषाः, प्रवरावरकुलजन्म, दास्यैश्वर्यं, सुखासुखमायुः, आयुषो वैषम्यम्, इह कृतस्यावाप्तिः, अशिक्षितानां च रुदितस्तनपानहासत्रासादीनां प्रवृत्तिः, लक्षणोत्पत्तिः, कर्मसादृश्ये फलविशेषः, मेधा क्वचित् क्वचित् कर्मण्यमेधा, जातिस्मरणम्–इहागमनमितश्च्युतानामिति, समदर्शने प्रियाप्रियत्वम् ।।३०।।

By perception also it is observed–progeny dissimilar to parents, difference in complexion, voice, physiognomy, mind, intellect and fate inspite of the similar genetic source, birth in a superior and inferior clan, slavery and sovereignty, happy and unhappy life, inequality in life span, achievement of the result of the deed here, inclination of untrained (babies) to weeping, breast-suckling, laughing, fear etc., appearance of marks (in body parts), difference in result inspite of similarity in action, intellectual interest or otherwise in objects, memory of pervious birth showing the coming back of the persons who had left the world, liking or otherwise in spite of similar look. [30]

अत एवानुमीयते–यत् स्वकृतमपरिहार्यमविनाशि पौर्वदेहिकं दैवसंज्ञकमानुबन्धिकं कर्म, तस्यैतत् फलम्; इतश्चान्यद्भविष्यतीति; फलाद्बीजमनुमीयते, फलं च बीजात् ।।३१।।

On the same basis, it is inferred that the deed of the self is unavoidable, undestructible, related to previous body and continuing is known as 'daiva' (fate). This (rebirth) is result of that (deed). Hereafter another (birth) would also be these seed is inferred from fruit and vice versa. [31]

युक्तिश्चैषा–षड्धातुसमुदयाद्गर्भजन्म, कर्तृकरणसंयोगात् क्रिया; कृतस्य कर्मणः फलं नाकृतस्य, नाङ्कुरोत्पत्तिरबीजात्; कर्मसदृशं फलं, नान्यस्माद्बीजादन्यस्योत्पत्तिः; इति युक्तिः ।।३२।।

Rationale is also there–foetus is formed by combination of six dhātus, action is due to conjunction of doer and instrument, result comes out of the action performed and not of unperformed, there is no growth of sprout without seed. Result is in consonance with action, no another (plant) grows from another seed. This is rationale. [32]

एवं प्रमाणैश्चतुर्भिरुपदिष्टे पुनर्भवे धर्मद्वारेष्ववधीयेत; तद्यथा–गुरुशुश्रूषायामध्ययने व्रतचर्यायां दारक्रियायामपत्योत्पादने भृत्यभरणेऽतिथिपूजायां दानेऽनभिध्यायां तपस्यनसूयायां देहवाङ्मानसे कर्मण्यक्लष्टे देहेन्द्रियमनोर्थबुद्ध्यात्मपरीक्षायां मनःसमाधाविति; यानि चान्यान्यप्येवंविधानि कर्माणि सतामविगर्हितानि स्वर्ग्याणि वृत्तिपुष्टिकराणि विद्यात्तान्यारभेत कर्तुं; तथा कुर्वन्निह चैव यशो लभते प्रेत्य स्वर्गम् । इति तृतीया परलोकैषणा व्याख्याता भवति ।।३३।।

Thus, re-birth having been established by (all) the four means of correct knowledge, one should attend to religious scriptures (and duties prescribed by them) such as service of the teacher, study, performance of rites, marriage, reproduction, supporting servants intertaining guests, charity, refraining from desire of taking (another's property), penance, refraining from envy, benevolent acts of body, speech and mind, constant examination of body, sense organs, mind, objects, intellect and self and also concentration of mind. One should also take up such other works which are undespised by noble persons, heavenly and which promote livelihood. Acting so one attains fame here and heaven hereafter. Thus the third desire for the other world is explained. [33]

अथ खलु त्रय उपस्तम्भाः, त्रिविधं बलं, त्रीण्यायतनानि, त्रयो रोगाः, त्रयो रोगमार्गाः, त्रिविधा भिषजः, त्रिविधमौषधमिति ।।३४।।

There are three sub-pillars, three types of strength, three causes, three diseases, three passages of diseases, three types of physicians and three types of therapy. [34]

त्रय उपस्तम्भा इति–आहार:, स्वप्नो, ब्रह्मचर्यमिति; एभिस्त्रिभिर्युक्तियुक्तैरुपस्तब्धमुपस्तम्भैः शरीरं बलवर्णोपचयोपचितमनुवर्तते यावदायुःसंस्करात् संस्कारमहितमनुपसेवमानस्य, य इहैवोपदेक्ष्यते ।।३५।।

There sub-pillars are–diet, sleep and celibacy, if these three are observed properly and thus the body is supported well by these pillars, it continues well endowed with strength, complexion and development till the completion of lifespan provided one abstains from harmful practices which will be explained here itself. [35]

त्रिविधं बलमिति–सहजं, कालजं, युक्तिकृतं च । सहजं यच्छरीरसत्त्वयोः प्राकृतं, कालकृतमृतुविभागजं वयःकृतं च, युक्तिकृतं पुनस्तद्यदाहारचेष्टायोगजम् ।।३६।।

Strength is of three types–congenital, time-effected and acquired. Congenital is that which is natural to the body and mind; time-effected is due to seasonal variations and age factor. Acquired one is produced by proper application of diet and exercise. [36]

त्रीण्यायतनानीति–अर्थाना कर्मणः कालस्य चातियोगायोगमिथ्यायोगाः । तत्रातिप्रभावतां दृश्यानामतिमात्रं दर्शनमतियोगः, सर्वशोऽदर्शनमयोगः, अतिश्लिष्टातिविप्रकृष्टरौद्रभैरवाद्भुतद्विष्टबीभत्सनविकृतवित्रासनादिरूपदर्शनं मिथ्यायोगः, तथाऽतिमात्रस्तनितपटहोत्क्रुष्टादीनां शब्दानामतिमात्रं श्रवणमतियोगः, सर्वशोऽश्रवणमयोगः, परुषेष्टविनाशोपघातप्रधर्षणभीषणादिशब्दश्रवणं मिथ्यायोगः, तथाऽतितीक्ष्णोग्राभिष्यन्दिनां गन्धानामतिमात्रं घ्राणमतियोगः, सर्वशोऽघ्राणमयोगः, पूतिद्विष्टामेध्यक्लिन्नविषपवनकुणपगन्धादिघ्राणं मिथ्यायोगः, तथा रसानामत्यादानमतियोगः, सर्वशोऽनादानमयोगः, मिथ्यायोगो राशिवर्ज्येष्वाहारविधिविशेषायतनेषूपदेक्ष्यते; तथाऽतिशीतोष्णानां स्पृश्यानां स्नानाभ्यङ्गोत्सादनादीनां चात्युपसेवनमतियोगः, सर्वशोऽनुपसेवनमयोगः, स्नानादीनां शीतोष्णादीनां च स्पृश्यानामनानुपूर्व्योपसेवनं विषमस्थानाभिघाताशुचिभूतसंस्पर्शादयश्चेति मिथ्यायोगः ।।३७।।

There are three causes (of disorders)–excessive, negative and perverted uses of sense-objects, actions and time. Such as–excessive gazing at the overbrilliant object is excessive use, avoiding looking altogether is negative use and seeing too near, too distant, fierce, frightful, wonderful, disliked, disgusting, deformed and terrifying objects is perverted use of visual objects. Likewise, to hear too much the loud sound of clouds, drums, cries etc. is excessive use; not at all hearing is negative use and hearing of harsh and frightful words and those which indicate death of dear ones, loss, humiliation etc. is perverted use of auditory objects. Too much smelling of too sharp, intense and congestant odors is excessive use, not at all smelling is negative use and smelling of foetid, disliked, impure, decomposed, poisoned air, cadaveraceous odour etc. is perverted use of olfactory objects, Likewise, too much intake of rasas (tastes) is excessive use, not at all taking is negative use of gustatory objects. Perverted use of those will be described in the chapter dealing with the methods of eating except the quantity. Too much indulgence in very hot and very cool objects and also in bath, massage, anointing etc. is excessive use of tactile objects; total abstinence from them is negative use and application of tactile objects such as hot and cold bath etc. without the usual order and also the touch of uneven surface, injury, dirty objects, organisms etc. is perverted use of tactile object. [37]

तत्रैकं स्पर्शनमिन्द्रियाणामिन्द्रियव्यापकं चेतःसमवायि, स्पर्शनव्याप्तेर्व्यापकमपि च चेतः; तस्मात् सर्वेन्द्रियाणां व्यापकस्पर्शकृतो यो भावविशेषः; सोऽयमनुपशयात् पञ्चविधस्त्रिविधविकल्पो भवत्यसात्म्येन्द्रियार्थसंयोगः; सात्म्यार्थो ह्युपशयार्थः ।।३८।।

Out of all the senses, the tactile sense alone pervades all the sense organs and is also associated inherently with mind so due to pervading of tactile sense, mind also pervades. Thus the condition of all the sense organs produced by the overall tactile sensation, because of being harmful, is known as unwholesome conjunction of sense organs and its objects which is of five types each having three sub-divisions. The objects which are accepted suitably are known as wholesome ones. [38]

कर्म वाङ्मनःशरीरप्रवृत्तिः । तत्र वाङ्मनःशरीरातिप्रवृत्तिरतियोगः; सर्वशोऽप्रवृत्तिरयोगः; वेगधारणोदीरणविषमस्खलनपतनाङ्गप्रणिधानाङ्गप्रदूषणप्रहारमर्दनप्राणोपरोधसंक्लेशनादिः शारीरो मिथ्यायोगः सूचकानृताकालकलहाप्रियाबद्धानुपचारपरुषवचनादिर्वाङ्मिथ्यायोगः, भयशोकक्रोधलोभमोहमानेर्ष्यामिथ्यादर्शनादिर्मानसो मिथ्यायोगः ।।३९।।

Action is application of speech, mind and body. Too much application of these is excessive use and their total non-application is negative use. Holding up or forcing of urges, sleeping, falling and posturing on uneven places, abnormal posturing, heating, pressing, obstructing breath and torturing is the perverted use of bodily actions, words indicating betrayal, lying, untimely speech, quarrel, unliking, irrelevance, indiscipline and harshness etc. come under the perverted uses of speech; fear, grief, anger, greed, confusion, conciet, envy, wrong knowledge is the perverted use of mind. [39]

संग्रहेण चातियोगायोगवर्जं कर्म वाङ्मनःशरीरजमहितमनुपदिष्टं यत्तच्च मिथ्यायोगं विद्यात् ।।४०।।

In short, the harmful action of speech, mind and body which remain unsaid except excessive and negative uses be taken as their perverted use. [40]

इति त्रिविधविकल्पं त्रिविधमेव कर्म प्रज्ञापराध इति व्यवस्येत् ।।४१।।

This threefold action each having three subdivisions is taken as prajñāparādha (intellectual error). [41]

शीतोष्णवर्षलक्षणाः पुनर्हेमन्तग्रीष्मवर्षाः संवत्सरः, स कालः । तत्रातिमात्रस्वलक्षणः कालः कालातियोगः, हीनस्वलक्षणः (कालः) कालायोगः, यथास्वलक्षणविपरीतलक्षणस्तु (कालः)कालमिथ्यायोगः । कालः पुनः परिणाम उच्यते ।।४२।।

Time is year which again consists of winter, summer and rainy seasons with (dominant) characters of cold, heat and rains respectively. If there is excess of the specific character of time, it is called as excessive occurence, deficiency in these characters denote the deficient occurence and time having characters opposite to its own ones indicates the perverted occurence. Time is again known as consequence. [42]

इत्यसात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति त्रयस्त्रिविधविकल्पा हेतवो विकाराणां; समयोगयुक्तास्तु प्रकृतिहेतवो भवन्ति ।।४३।।

Thus, unwholesome conjunction of sense organs and objects, intellectual error and consequence–these three with three subdivisions each are causes of disorders while conjoined in balanced combination are causes of normalcy. [43]

सर्वेषामेव भावानां भावाभावौ नान्तरेण योगायोगातियोगमिथ्यायोगान् समुपलभ्येते; यथास्वयुक्त्यपेक्षिणौ हि भावाभावौ ।।४४।।

Existence and non-existence of all the objects are not met with without proper and improper (excessive, negative and perverted) uses respectively. Existence and non-existence depend on the respective uses. [44]

त्रयो रोगा इति–निजागन्तुमानसाः । तत्र निजः शारीरदोषसमुत्थः, आगन्तुर्भूतविषवाय्वग्निसंप्रहारादिसमुत्थः, मानसः पुनरिष्टस्य लाभाल्लाभाच्चानिष्टस्योपजायते ।।४५।।

There are three (types of) diseases–innate, exogenous and psychic. Innate is that which arises due to bodily dosas, exogenous is that which is caused by Bhūta (spirits and organisms), poisoned air, fire, trauma etc. Psychic is that which is caused by non-fulfilment of desires and facing of the undesired. [45]

तत्र बुद्धिमता मानसव्याधिपरीतेनापि सता बुद्ध्या हिताहितमवेक्ष्यावेक्ष्य धर्मार्थकामानामहितानामनुपसेवने हितानां चोपसेवने प्रयतितव्यं,न ह्यन्तरेण लोके त्रयमेतन्मानसं किंचिन्निष्पद्यते सुखं वा दुःखं वा; तस्मादेतच्चानुष्ठेयं–तद्विद्यानां चोपसेवने प्रयतितव्यम्, आत्मदेशकुलकालबलशक्तिज्ञाने यथावच्चेति ।।४६।।

There, the wise person, inspite of being affects by mental disorder, should strive for abstaining from unwholesome virtue, wealth and enjoyment and for pursuing the wholesome ones, constantly keeping an eye to wholesomeness and otherwise with clear understanding. No mental happiness or unhappiness can occur in this world without these three. Hence, this should be practised–effort to remain in touch with the experts and to know properly the self, place, clan, time, strength and capacity. [46]

भवति चात्र–

मानसं प्रति भैषज्यं त्रिवर्गस्यान्ववेक्षणम् । तद्विद्यसेवा विज्ञानमात्मादीनां च सर्वशः ।।४७।।

Here it is said–

The therapy of psychic disorders is properly following the three categories (virtue, wealth and enjoyment), company of experts and alround specific knowledge of self etc. [47]

त्रयो रोगमार्गा इति–शाखा, मर्मास्थिसन्धयः, कोष्ठश्च । तत्र शाखा रक्तादयो धातवस्त्वक् च, बाह्यो रोगमार्गः; मर्माणि पुनर्बस्तिहृदयमूर्धादीनि, अस्थिसन्धयोऽस्थिसंयोगास्तत्रोपनिबद्धाश्च स्नायुकण्डराः, स मध्यमो रोगमार्गः; कोष्ठः पुनरुच्यते महास्रोतः शरीरमध्यं महानिम्नमामपक्वाशयश्चेति पर्यायशब्दैस्तन्त्रे, स रोगमार्ग आभ्यन्तरः ।।४८।।

There are three passages of diseases–periphery, vital parts alongwith bonejoints and belly. Periphery consists of dhātus–blood etc. and twak (skin including rasa dhātu located in that). This is the external passage of disease. Vital parts are urinary bladder, heart, head etc., bone-joints are those where bones meet alongwith the bound ligaments and tendons–this is the middle passage of diseases. Belly is commonly known as the great channel in the middle of the body extending from above downwards including āmāśaya (stomach) and pakwāśāya (intestines). This passage of disease is the internal one. [48]

तत्र, गण्डपिडकालज्यपचीचर्मकीलाधिमांसमषककुष्ठव्यङ्गादयो विकारा बहिर्मार्गजाश्च विसर्पश्वयथुगुल्मार्शोविद्रध्यादयः शाखानुसारिणो भवन्ति रोगाः; पक्षवधग्रहापतानकार्दितशोषराजयक्ष्मास्थिसन्धिशूलगुदभ्रंशादयः शिरोहृद्बस्तिरोगादयश्च मध्यममार्गानुसारिणो भवन्ति रोगाः; ज्वरातीसारच्छर्द्यलसकविसूचिकाकासश्वासहिक्कानाहोदरप्लीहादयोऽन्तर्मार्गजाश्च विसर्पश्वयथुगुल्मार्शोविद्रध्यादयः कोष्ठानुसारिणो भवन्ति रोगाः ।।४९।।

There, diseases like glands, boils, diabetic boils, socrofula, wart, granuloma, moles, leprosy and other skin diseases freckles etc. and erysipelas, oedema, gaseous tumour, piles and abscess etc. occuring in the external passage are the diseases following the (passage of) periphery. Hemiplegia, stiffness of sides, convulsion, facial paralysis, wasting, tuberculosis, pain in bone-joints, prolapse of rectum etc. and also the diseases of head, heart and urinary bladder are the diseases following the middle passage. Diarrhoea, vomiting, alasaka, fever, cholera, cough, dyspnoea, hiccup, hardness of bowels, abdominal enlargement, spleen enlargement etc. along with erysipelas, oedema, gaseous tumour, piles, abscess etc. occurring in internal passage are the diseases which follow the (passage of) belly. [49]

त्रिविधा भिषज इति–

भिषक्छद्मचराः सन्ति सन्त्येके सिद्धसाधिताः । सन्ति वैद्यगुणैर्युक्तास्त्रिविधा भिषजो भुवि ।।५०।।
वैद्यभाण्डौषधैः पुस्तैः पल्लवैरवलोकनैः । लभन्ते ये भिषक्शब्दमज्ञास्ते प्रतिरूपकाः ।।५१।।
श्रीयशोज्ञानसिद्धानां व्यपदेशादतद्विधाः । वैद्यशब्दं लभन्ते ये ज्ञेयास्ते सिद्धसाधिताः ।।५२।।
प्रयोगज्ञानविज्ञानसिद्धिसिद्धाः सुखप्रदाः । जीविताभिसरास्ते स्युर्वैद्यत्वं तेष्ववस्थितमिति ।।५३।।

There are three types of physicians–fradulent, those imitating the accomplished ones and other endowed with physician's qualities. Those who by virtue of having some containers with medicines, models (and charts), useless speech and look use the title of 'physician' are fools and fake ones. Those who practise in the name of physicians accomplished in wealth, fame and knowledge, and, though not similar to them are the physicians imitating the accomplished ones. Those who are accomplished in rational administration, knowledge, specific knowledge and success, and who provide happiness and promote life are the real physicians in which qualities of physicians are found. [50-53]

त्रिविधमौषधमिति–दैवव्यपाश्रयं, युक्तिव्यपाश्रयं, सत्त्वावजयश्च । तत्र दैवव्यपाश्रयं–मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनादि, युक्तिव्यपाश्रयं–पुनराहारौषधद्रव्याणां योजना, सत्त्वावजयः–पुनरहितेभ्योऽर्थेभ्यो मनोनिग्रहः ।।५४।।

There are three types of therapy–spiritual, rational and psychological. The spiritual therapy consists of recitation of mantras, wearing roots and gems, auspicious acts, oflerings, gifts, oblations, following religious precepts, atonement, fasting, invoking blessings, falling on (the feet of) the gods, pilgrimage etc. The rational therapy consists of rational administration of diet and drugs. Psychological therapy is restraint of mind from the unwholesome objects. [54]

शरीरदोषप्रकोपे खलु शरीरमेवाश्रित्य प्रायशस्त्रिविधमौषधमिच्छन्ति–अन्तःपरिमार्जनं, बहिः-परिमार्जनं, शस्त्रप्रणिधानं चेति । तत्रान्तःपरिमार्जनं यदन्तःशरीरमनुप्रविश्यौषधमाहारजातव्याधीन् प्रमार्ष्टि, यत्पुनर्बहिःस्पर्शमाश्रित्याभ्यङ्गस्वेदप्रदेहपरिषेकोन्मर्दनाद्यैरामयान् प्रमार्ष्टि तद्बहिःपरिमार्जनं, शस्त्रप्रणिधानं पुनच्छेदनभेदनव्यधनदारणलेखनोत्पाटनप्रच्छनसीवनैषणक्षारजलौकसश्चेति ।।५५।।

In case of vitiation of bodily doṣas, three types of therapy are administered in relation to the body–they are : internal cleansing, external cleansing and surgical operation. Internal cleansing means the therapy which, entering into the body inside, alleviates the disorders caused by diet. The therapy which by external contact through massage, fomentation, pasting, sprinkling, pressing etc. removes the disorders. Surgical operation consists of excision, incision, puncturing, rupturing, scraping, extraction, scarifying, probing and (application of) alkli and leeches. [55]

भवन्ति चात्र–

प्राज्ञो रोगे समुत्पन्ने बाह्येनाभ्यन्तरेण वा । कर्मणा लभते शर्म शस्त्रोपक्रमणेन वा ।।५६।।
बालस्तु खलु मोहाद्वा प्रमादाद्वा न बुध्यते । उत्पद्यमानं प्रथमं रोगं शत्रुमिवाबुधः ।।५७।।
अणुर्हि प्रथमं भूत्वा रोगः पश्चाद्विवर्धते । स जातमूलो मुष्णाति बलमायुश्च दुर्मतेः ।।५८।।
न मूढो लभते संज्ञां तावद्यावन्न पीड्यते । पीडितस्तु मतिं पश्चात् कुरुते व्याधिनिग्रहे ।।५९।।
अथ पुत्रांश्च दारांश ज्ञातींश्चाहूय भाषते । सर्वस्वेनापि मे कश्चिद्भिषगानीयतामिति ।।६०।।
तथाविधं च कः शक्तो दुर्बलं व्याधिपीडितम् । कृशं क्षीणेन्द्रियं दीनं परित्रातुं गतायुषम् ।।६१।।

स त्रातारमनासाद्य बालस्त्यजति जीवितम् । गोधा लाङ्गूलबद्धेवाकृष्यमाणा बलीयसा ।।६२।।
तस्मात् प्रागेव रोगेभ्यो रोगेषु तरुणेषु वा । भेषजैः प्रतिकुर्वीत य इच्छेत् सुखमात्मनः ।।६३।।

Here are the verses–

The wise, in case of disease, gets relief by external or internal or surgical measures, the childish, due to confusion or carelessness do not know about the emerging disorder in early stage as fools about the enemy. The disorder, though having a minute start, advances afterwards and gradually becoming deep-rooted takes away the strength and life of the foolish one. The fool does not realise till he is afflicted and only thereafter he thinks for controlling the disease. Then he collects son, wife and kins and requests them to bring some physician even at the cost of his entire possession, but who can be able to save him, the devoid of life, weak, afflicted, emaciated, anxious and with the sense organs waned away. Thus not finding a saviour that fool leaves his life like an inguana with her tail bound and dragged by a strong person. Hence one, who wishes happiness, should counteract with medicines before the disorder is produced or when it is newly risen. [56-63]

तत्र श्लोकौ–

एषणाः समुपस्तम्भा बलं कारणमामयाः । तिस्रैषणीये मार्गाश्च भिषजो भेषजानि च ।।६४।।
त्रित्वेनाष्टौ समुद्दिष्टाः कृष्णात्रेयेण धीमता । भावा, भावेष्वसक्तेन येषु सर्वं प्रतिष्ठितम् ।।६५।।

Now the summing up verses–

Desires, sub-pillars, strength, causes, disorders, passages, physicians and therapies these eight things have been described as three-fold by Kṛṣṇātreya, wise and detached from worldly things. On these all is based. [64-65]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने तिस्रैषणीयो नामैकादशोऽध्यायः ।।११।।

Thus ends the eleventh chapter on three desires etc. in Ślokasthāna in the treatise compiled by Agniveśa and redacted by Caraka (11).

◆

द्वादशोऽध्यायः

CHAPTER XII

अथातो वातकलाकलीयमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on merits and demerits of vāta etc. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

वातकलाकलाज्ञानमधिकृत्य परस्परमतानि जिज्ञासमानाः समुपविश्य महर्षयः प्रपच्छुरन्योऽन्यं–किंगुणो वायुः, किमस्य प्रकोपणम्, उपशमनानि वाऽस्य कानि, कथं चैनमसङ्घातवन्तमनवस्थितमानासाद्य प्रकोपणप्रशमनानि प्रकोपयन्ति प्रशमयन्ति वा, कानि चास्य कुपिताकुपितस्य शरीराशरीरचरस्य शरीरेषु चरतः कर्माणि बहिःशरीरेभ्यो वेति ॥३॥

In reference to the knowledge about merits and demerits of vāta, the sages, with a view to knowing one another's view point put forth the questions for mutual discussion–what are the properties of vāyu ? What is the cause of its vitiation or pacification ? How, without coming in contact of vāyu, which is formless and unstable, the vitiating or pacifying agents perform their actions ? What are its functions in the body or outside in case of its vitiation or normalcy ? [3]

अत्रोवाच कुशः साङ्कृत्यायनः–रूक्षलघुशीतदारुणखरविशदाः षडिमे वातगुणा भवन्ति ॥४॥

On this said Kuśa Sāṅkṛtyāyana–roughness, lightness, coldness, hardness, coarseness and non-sliminess–these are the six properties of vāta. [4]

तच्छ्रुत्वा वाक्यं कुमारशिरा भरद्वाज उवाच–एवमेतद्यथा भगवानाह, एत एव वातगुणा भवन्ति, स त्वेवंगुणैरेवंद्रव्यैरेवंप्रभावैश्च कर्मभिरभ्यस्यमानैर्वायुः प्रकोपमापद्यते, समानगुणाभ्यासो हि धातूनां वृद्धिकारणमिति ॥५॥

Having heard this statement, Kumāraśirā Bharadwāja said–you have said correctly, these are the properties of vāta. That vāyu gets vitiated due to prolonged use of measures having similar properties, substances and effects because prolonged use of similar properties is the cause of increase in dhātus. [5]

तच्छ्रुत्वा वाक्यं काङ्कायनो बाह्लीकभिषगुवाच–एवमेतद्यथा भगवानाह, एतान्येव वातप्रकोपणानि भवन्ति; अतो विपरीतानि वातस्य प्रशमनानि भवन्ति, प्रकोपणविपर्ययो हि धातूनां प्रशमकारणमिति ॥६॥

Having heard this, Kāṅkāyana, the physician from Bāhlīka, said–this is as you said, those very factors are the vitiating causes of vāta and those having opposite properties are the pacifying factors as the opposite to vitiating (factors) is the cause of pacification of dhātus. [6]

तच्छ्रुत्वा वाक्यं बडिशो धामार्गव उवाच–एवमेतद्यथा भगवानाह, एतान्येव वातप्रकोपणप्रशमनानि भवन्ति । यथा ह्येनमसङ्घातमनवस्थितमनासाद्य प्रकोपणप्रशमनानि प्रकोपयन्ति, प्रशमयन्ति वा, तथाऽनुव्याख्यामः–वातप्रकोपणानि खलु रूक्षलघुशीतदारुणखरविशदशुषिरकराणि शरीराणां, तथा विधेषु शरीरेषु वायुराश्रयं गत्वाऽऽप्यायमानः प्रकोपमापद्यते; वातप्रशमनानि पुनः स्निग्धगुरूष्णाश्लक्ष्णमृदुपिच्छिलघनकराणि शरीराणां, तथाविधेषु शरीरेषु वायुरसज्यमानश्चरन् प्रशान्तिमापद्यते ॥७॥

Having heard this, Badiśa Dhāmārgava said–you have said correctly, sir, these are verily the factors vitiating or pacifying vāta. Now I am explaining how these (factors) without coming in contact with the formless and unstable vāta exert their vitiating or pacifying action. The vāta-vitiating factors produce roughness, lightness, coldness, hardness, coarseness, non-sliminess and hollowness in the body parts and vāyu finding favourable environment there gets located in those body parts and because of nourishment gets vitiated. On the contrary, the vāta-pacifying factors produce unctuousness, heaviness, hotness, smoothness, softness, sliminess and solidity. Thus vāyu moving in such body parts finds no location and as such gets pacified. [7]

तच्छुत्वा बडिशवचनमवितथमृषिगणैरनुमतमुवाच वार्योविदो राजर्षिः—एवमेतत् सर्वमनपवादं यथा भगवानाह। यानि तु खलु वायोः कुपिताकुपितस्य शरीराशरीरचरस्य शरीरेषु चरतः कर्माणि बहिःशरीरेभ्यो वा भवन्ति, तेषामवयवान् प्रत्यक्षानुमानोपदेशैः साधयित्वा नमस्कृत्य वायवे यथाशक्ति प्रवक्ष्यामः—वायुस्तन्त्रयन्त्रधरः, प्राणोदानसमानव्यानापानात्मा, प्रवर्तकश्चेष्टानामुच्चावचानां, नियन्ता प्रणेता च मनसः, सर्वेन्द्रियाणामुद्योजकः, सर्वेन्द्रियार्थानामभिवोढा, सर्वशरीरधातुव्यूहकरः, सन्धानकरः शरीरस्य, प्रवर्तको वाचः, प्रकृतिः स्पर्शशब्दयोः, श्रोत्रस्पर्शनयोर्मूलं, हर्षोत्साहयोर्योनिः, समीरणोऽग्नेः, दोषसंशोषणः, क्षेप्ता बहिर्मलानां, स्थूलाणुस्रोतसां भेत्ता, कर्ता गर्भाकृतीनाम्, आयुषोऽनुवृत्तिप्रत्ययभूतो भवत्यकुपितः। कुपितस्तु खलु शरीरे शरीरं नानाविधैर्विकारैरुपतपति बलवर्णसुखायुषामुपघाताय, मनो व्याहर्षयति, सर्वेन्द्रियाण्युपहन्ति, विनिहन्ति गर्भान् विकृतिमापादयत्यतिकालं वा धारयति, भयशोकमोहदैन्यातिप्रलापाञ्जनयति, प्राणांश्चोपरुणद्धि। प्रकृतिभूतस्य खल्वस्य लोके चरतः कर्माणीमानि भवन्ति; तद्यथा—धरणीधारणं, ज्वलनोज्ज्वालनम्, आदित्यचन्द्रनक्षत्रग्रहगणानां सन्तानगतिविधानं, सृष्टिश्च मेघानाम्, अपां विसर्गः, प्रवर्तनं स्रोतसां, पुष्पफलानां चाभिनिर्वर्तनम्, उद्भेदनं चौद्भिदानाम्, ऋतूनां प्रविभागः, विभागो धातूनां, धातुमानसंस्थानव्यक्तिः, बीजाभिसंस्कारः, शस्याभिवर्धनमविक्लेदोपशोषणे, अवैकारिकविकारश्चेति। प्रकुपितस्य खल्वस्य लोकेषु चरतः कर्माणीमानि भवन्ति; तद्यथा—शिखरिशिखरावमथनम्, उन्मथनमनोकहानाम्, उत्पीडनं सागराणाम्, उद्वर्तनं सरसां, प्रतिसरणमापगानाम्, आकम्पनं च भूमेः, आधमनमम्बुदानां, नीहारनिर्ह्रादपांशुसिकतामत्स्यभेकोरगक्षाररुधिराश्माशनिविसर्गः, व्यापादनं च षण्णामृतूनां, शस्यानामसङ्घातः, भूतानां चोपसर्गः, भावानां चाभावकरणं, चतुर्युगान्तकराणां मेघसूर्यानलानिलानां विसर्गः, स हि भगवान् प्रभवश्चाव्ययश्च, भूतानां भावाभावकरः सुखासुखयोर्विधाता, मृत्युः, यमः, नियन्ता, प्रजापतिः, अदितिः, विश्वकर्मा, विश्वरूपः; सर्वगः, सर्वतन्त्राणां विधाता, भावानामणुः विभुः, विष्णुः, क्रान्ता लोकानां, वायुरेव भगवानिति ॥८॥

Having heard the correct statement as approved by the groups of sages, the royal sage. Vāryovida said–this is all free from fallacy as you said, sir. Now I shall describe, as far as possible, after bowing to (Lord) Vāyu and confirming each item by perception, inference and authoritative sources, the effects of Vāyu–vitiated or unvitiated, manifested in or outside the body.

Vāyu, when unvitiated, holds up the systems and organs, has five forms–prāṇa, udāna, samāna, vyāna and apāna, initiates upward and downward movements, leads and controls mind, employs all sense organs in their activity, carries all sense objects, causes structural formation of all bodily dhātus, promotes union in body, prompts speech, originates touch and sound, is the root of auditory and tactile sense organs, is source of exhilaration and courage, stimulates agni (digestion), absorbs doṣas, throws out excreta, makes the gross and subtle channels, shapes the foetus and maintains life span.

When it is vitiated in the body, it afflicts it with various disorders and thereby affects strength, complexion, happiness and life-span; agitates mind, affects all the sense organs, destroys, deforms or detains the embryo for long, produces fear, grief, confusion, anxiety and excessive delirium and (at the end) stops the vital breath.

The normal vāyu, moving about in the nature performs these functions–holding up the earth, kindling of fire, disposing continuous movement of the sun, the moon and groups of stars and planets, making of clouds, raining waters, initiation of streams, producing flowers and fruits, sprouting of plants, demarcation of seasons, division of dhātus, manifesting the measure and shape of dhātus, strengthening of seeds, growth of plants, removing excessive moisture, absorbing and normal transformation.

When it moves about in nature in the vitiated condition it shows these effects–churning the tops of mountains, churning of trees, producing high tides in oceans, overflowing of the lakes, counter-current in rivers, earthquake, moving of clouds with sound, showering of dew, thunder, dust, sand, fish, frog, snake, alkali, blood, stone and thunderstorm; derangement of six seasons, non-compactness of crops, complications in creatures, replacing the positive factors with negative ones and release of clouds, sun, fire and wind which bring about the end of four ages.

Vāyu is all powerful, producer and indestructible; causes negation of the positive factors in creatures and brings about happiness and misery; he is Death, Yama (god of death), regulator, Prajāpati (master of the creatures), Aditi, Viśwa, karmā (performing all sorts of functions), taking all sorts of forms, penetrates into all executes all the systems is subtle among the things, is pervasive, Viṣṇu (protector)moves in the entire nature, what else Vāyu himself is the Lord (all powerful). [8]

तच्छ्रुत्वा वार्योविदवचो मरीचिरुवाच–यद्यप्येवमेतत्, किमर्थस्यास्य वचने विज्ञाने वा सामर्थ्यमस्ति भिषग्विद्यायां; भिषग्विद्यामधिकृत्येयं कथा प्रवृत्तेति ।।९।।

Having heard the statement of Vāryovida, Marīci said–even it is so, what is the relevance of this in exposition or knowledge of medicine because this symposium is convened in relation to medicine ? [9]

वार्योविद उवाच–भिषक् पवनमतिबलमतिपरुषमतिशीघ्रकारिणमात्ययिकं चेन्नानुनिशम्येत्सहसा प्रकुपितमतिप्रयतः कथमग्रेऽभिरक्षितुमभिधास्यति प्रागेवैनमत्ययभयात्, वायोर्यथार्था स्तुतिरपि, भवत्यारोग्याय बलवर्णविवृद्धये वर्चस्वित्वायोपचयाय ज्ञानोपपत्तये परमायुःप्रकर्षाय चेति ।।१०।।

Vāryovida replied–If a physician does not realise the (importance of) vāyu which is too strong, too rough, too quick-acting and causing emergent conditions, how would he be able to protect further aggravation of suddenly vitiated vāyu, inspite of best efforts, or prior to this to prevent the emergency. The sincere regard to vāyu, too, is conductive to health, improvement of strength and complexion, valour, development, improvement of knowledge and maximum expanse of life-span. [10]

मरीचिरुवाच–अग्निरेव शरीरे पित्तान्तर्गतः कुपिताकुपितः शुभाशुभानि करोति; तद्यथा–पक्तिमपक्तिं दर्शनमदर्शनं मात्रामात्रत्वमूष्मणः प्रकृतिविकृतिवर्णौ शौर्यं भयं क्रोधं हर्षं मोहं प्रसादमित्येवमादीनि चापराणि द्वन्द्वानीति ।।११।।

Marīci said–Agni itself which is included in pitta in the body is responsible for producing wholesome or unwholesome effects in vitiated or unvitiated states respectively. Such as–digestion-indigestion, vision-nonvision, (proper) degree or otherwise of heat, normal-abnormal complexion, prowess-fear, anger-exhilaration, confusion and clarity and other such duals. [11]

तच्छ्रुत्वा मरीचिवचः काप्य उवाच–सोम एव शरीरे श्लेष्मान्तर्गतः कुपिताकुपितः शुभाशुभानि करोति; तद्यथा–दार्ढ्यं शैथिल्यमुपचयं कार्श्यमुत्साहमालस्यं वृषतां क्लीबतां ज्ञानमज्ञानं बुद्धिं मोहमेवमादीनि चापराणि द्वन्द्वानीति ।।१२।।

Having heard the statement of Marīci, Kāpya said–It is soma which included in kapha gives rise to good or bad effects in vitiated or unvitiated condition respectively, such as firmness-laxity, development-emaciation, enthusiasm and idleness, potency-impotency, knowledge-ingorance, understanding-confusion and other such duals. [12]

तच्छ्रुत्वा काप्यवचो भगवान् पुनर्वसुरात्रेय उवाच–सर्व एव भवन्तः सम्यगाहुरन्यत्रैकान्तिकवचनात्; सर्व एव खलु वातपित्तश्लेष्माणः प्रकृतिभूताः पुरुषमव्यापन्नेन्द्रियं बलवर्णसुखोपपन्नमायुषा महतोपपादयन्ति सम्यगेवाचरिता धर्मार्थकामा इव निःश्रेयसेन महता पुरुषमिह चामुष्मिंश्च लोके; विकृतास्त्वेनं महता विपर्ययेणोपपादयन्ति ऋतवस्त्रय इव विकृतिमापन्ना लोकमशुभेनोपघातकाल इति ।।१३।।

Having heard the statement of Kāpya, Lord Punarvasu Ātreya said–All of you have said correctly except non-exclusive statement. All vāta, pitta and kapha, in normal state, endow the person with unaffected sense organs, strength, complexion and happiness and also with a long life-span as virtue, wealth and enjoyment pursued properly endow the person with great well-being here and in the world hereafter; on the contrary, in abnormal state, they give rise to severe abnormalities as three seasons, when abnormal, produce harmful effects in the world particularly at the time of final destruction. [13]

तदृषयः सर्व एवानुमेनिरे वचनमात्रेयस्य भगवतोऽभिननन्दुश्चेति ।।१४।।

This conclusive statement of Lord Ātreya was concurred in and applauded by all the sages. [14]

भवति चात्र–

तदात्रेयवचः श्रुत्वा सर्व एवानुमेनिरे । ऋषयोऽभिननन्दुश्च यथेन्द्रवचनं सुराः ।।१५।।

Here it is said–

Having listened to the statement of Lord Ātreya, all the sages concurred in and applauded as the words of Indra by the gods. [15]

तत्र श्लोकौ–

गुणाः षड् द्विविधो हेतुर्विविधं कर्म यत् पुनः । वायोश्चतुर्विधं कर्म पृथक् च कफपित्तयोः ।।१६।।
महर्षीणां मतिर्या या पुनर्वसुमतिश्च या । कलाकलीये वातस्य तत् सर्वं संप्रकाशितम् ।।१७।।

Now the summing up verses–

Six properties, twofold causes, various functions, fourfold effects of vāyu and also separately of kapha and pitta–on these topics the views of sages and the conclusion by Lord Ātreya–all this has been described in the chapter on merits and demerits of vāta. [16-17]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने वातकलाकलीयो नाम
द्वादशोऽध्यायः समाप्तः ।।१२।।

Thus ends the twelfth chapter on merits and demerits of vāta in
Ślokasthāna in the treatise composed by Agniveśa and
redacted by Caraka (12).

इति निर्देशचतुष्कः ।।३।।

Thus ends the third quadruplet on basic precepts (3).

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त्रयोदशोऽध्यायः

CHAPTER XIII

अथातः स्नेहाध्यायं व्याख्यास्यामः ।।१।।

(I) shall now expound the chapter on unction. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

सांख्यैः संख्यातसंख्येयैः सहासीनं पुनर्वसुम् । जगद्धितार्थं प्रपच्छ वह्निवेशः स्वसंशयम् ।।३।।

Agniveśa put forth his doubts as queries, for welfare of the world, to Punarvasu who was sitting with the well-informed scholars. [3]

किंयोनयः कति स्नेहाः के च स्नेहगुणाः पृथक् । कालानुपाने के कस्य कति काश्च विचारणाः ।।४।।
कति मात्राः कथंमानाः का च केषूपदिश्यते । कश्च केभ्यो हितः स्नेहः प्रकर्षः स्नेहने च कः ।।५।।
स्नेह्याः के के न च स्निग्धास्निग्धातिस्निग्धलक्षणम् । किं पानात् प्रथमं पीते जीर्णे किंच हिताहितम् ।।६।।
के मृदुक्रूरकोष्ठाः का व्यापदः सिद्धयश्च काः । अच्छे संशोधने चैव स्नेहे का वृत्तिरिष्यते ।।७।।
विचारणाः केषु योज्या विधिना केन तत् प्रभो ! । स्नेहस्यामितविज्ञान ज्ञानमिच्छामि वेदितुम् ।।८।।

What are the sources? How many are the uncting substances? what are the properties of these substances separately and also their time and vehicle? How many and what are the unction media? How many doses and in what measure are prescribed and for whom ? what uncting substance is suitable for whom? What are the maximum and minimum durations of unction? Who are fit for unction and who are otherwise? What are the symptoms of uncted, non-uncted and excessively uncted? What is beneficial before, after intake and after digestion of uncting substance? Who are those having soft, medium and hard bowel? What are the complications and their treatment? What is to be done during intake of simple as well as evacuative unction? To whom and by what method the media may be administered? I want to have knowledge about unction. O Lord heaving immeasurable understanding![4-8]

अथ तत्संशयच्छेत्ता प्रत्युवाच पुनर्वसुः । स्नेहानां द्विविधा सौम्य योनिः स्थावरजङ्गमा ।।९।।

Then, punarvasu, the remover of his doubt, replied–there are two types of the sources of uncting substances–vegetable and animal, O gentle one! [9]

तिलः प्रियालाभिषुकौ बिभीतकश्चित्राभयैरण्डमधूकसर्षपाः ।
कुसुम्भबिल्वारुकमूलकातसीनिकोचकाक्षोडकरञ्जशिग्रुकाः ।।१०।।
स्नेहाशयाः स्थावरसंज्ञितास्तथा स्युर्जङ्गमा मत्स्यमृगाः सपक्षिणः ।
तेषां दधिक्षीरघृतामिषं वसा स्नेहेषु मज्जा च तथोपदिश्यते ।।११।।

Tila, priyāla, abhiṣuka, bibhītaka, dantī, harītakī, eraṇḍa, madhūka sarṣapa, kusumbha, bilwa, āruka, mūlaka, atasī, nikocaka, akṣoda, karañja and śigru–these are vegetable sources of uncting substance. As regards the animal source, fish, quadruped animals and birds come under this group. their curd, milk, ghee, meat, muscle-fat and (bone) marrow are used as uncting substance. [10-11]

सर्वेषां तैलजातानां तिलतैलं विशिष्यते । बलार्थे स्नेहने चाग्र्यमैरण्डं तु विरेचने ।।१२।।
(कटूष्णं तैलमैरण्डं वातश्लेष्महरं गुरु । कषायस्वादुतिक्तैश्च योजितं पित्तहन्त्रपि ।।१।।)

Of all the oils, tila oil is the best one for strength and unction while castor oil is best for purgation. [12]

(Castor oil is pungent, hot, heavy and alleviates vāta and kapha. It also alleviates pitta if combined with (drugs of) astringent, sweet and bitter groups.) [1]

सर्पिस्तैलं वसा मज्जा सर्वस्नेहोत्तमा मताः । एषु चैवोत्तमं सर्पिः संस्कारस्यानुवर्तनात् ।।१३।।

Ghee, oil, fat and marrow–these are regarded as the best ones among all the uncting substances. Among them too, ghee is the best one because of the continuance of (the properties of) processing. [13]

घृतं पित्तानिलहरं रसशुक्रौजसां हितम् । निर्वापणं मृदुकरं स्वरवर्णप्रसादनम् ।।१४।।

Ghee alleviates pitta and vāta, is beneficial for rasa, semen and ojas, cooling softening and improves voice and complexion. [14]

मारुतघ्नं न च श्लेष्मवर्धनं बलवर्धनम् । त्वच्यमुष्णं स्थिरकरं तैलं योनिविशोधनम् ।।१५।।

Oil alleviates vāta but, at the same time, does not aggravate kapha. It promotes strength, is beneficial for skin, hot, provides firmness and cleans female genital passage. [15]

विद्धभग्नाहतभ्रष्टयोनिकर्णशिरोरुजि । पौरुषोपचये स्नेहे व्यायामे चेष्यते वसा ।।१६।।

Muscle-fat is used in perforation, fracture, injury, prolapse of uterus, ear-ache, and headache. It is also useful for enhancing virility, unction and for those who practice physical exercise. [16]

बलशुक्ररसश्लेष्ममेदोमज्जविवर्धनः । मज्जा विशेषतोऽस्थ्नां च बलकृत् स्नेहने हितः ।।१७।।

Marrow promotes strength, semen, rasa, kapha, meda (fat) and majjā (marrow). It is particularly strength-giving to bones and is useful for unction. [17]

सर्पिः शरदि पातव्यं वसा मज्जा च माधवे । तैलं प्रावृषि नात्युष्णशीते स्नेहं पिबेन्नरः ।।१८।।

Ghee should be ṭaken in autumn, fat and marrow in spring and oil in early rains. One should not take uncting substance in weather too hot or too cold. [18]

वातपित्ताधिको रात्रावुष्णे चापि पिबेन्नरः । श्लेष्माधिको दिवा शीते पिबेच्चामलभास्करे ।।१९।।

One, having aggravation of vāta and pitta and also in summer, should take unction in night. That with aggravated kapha and in winter should take it in day when the sun is clear. [19]

अत्युष्णे वा दिवा पीतो वातपित्ताधिकेन वा । मूर्च्छां पिपासामुन्मादं कामलां वा समीरयेत् ।।२०।।
शीते रात्रौ पिबन् स्नेहं नरः श्लेष्माधिकोऽपि वा । आनाहमरुचिं शूलं पाण्डुतां वा समृच्छति ।।२१।।

(If this instruction is not followed and) one, having aggravation of vāta and, pitta or in very hot season, takes unction in day, he becomes afflicted with fainting thirst, insanity or jaundice. Similarly, if the person having dominant kapha or in cold season takes it in night, he gets hardness of bowels, colic pain or anaemia. [20-21]

जलमुष्णं घृते पेयं यूषस्तैलेऽनु शस्यते । वसामज्ज्ञोस्तु मण्डः स्यात् सर्वेषूष्णमथाम्बु वा ।।२२।।

After taking ghee one should drink hot water. Similarly, he should take soup after oil, maṇḍa (boiled rice water) after fat and marrow or in all cases hot water. [22]

ओदनश्च विलेपी च रसो मांसं पयो दधि । यवागूः सूपशाकौ च यूषः काम्बलिकः खडः ।।२३।।

सक्तवस्तिलपिष्टं च मद्यं लेहास्तथैव च । भक्ष्यमभ्यञ्जनं बस्तिस्तथा चोत्तरबस्तयः ।।२४।।
गण्डूषः कर्णतैलं च नस्तःकर्णाक्षितर्पणम् । चतुर्विंशतिरित्येताः स्नेहस्य प्रविचारणाः ।।२५।।

Odana, vilepī (preparation of rice), meat-soup, meat, milk, curd, gruel, pulse, vegetable, soup (of vegetables and pulses), kāmbalika, khada (types of preparation), roasted grain flour, paste of sesamum, wine, lickables, hard eatables, massage, enema, vaginal or urethral douche, gargle, ear-oil, snuffing, saturating preparation to ear and eyes–these are the twenty four media of unction. [23-25]

अच्छपेयस्तु यः स्नेहो न तामाहुर्विचारणाम् । स्नेहस्य स भिषग्दृष्टः कल्पः प्राथमकल्पिकः ।।२६।।

The uncting substance which is taken singly is not considered as one of the media. That is regarded by physicians as the first form. [26]

रसैश्चोपहितः स्नेहः समासव्याससयोगिभिः । षड्भिस्त्रिषष्टिधा संख्यां प्राप्नोत्येकश्च केवलः ।।२७।।
एवमेताश्चतुःषष्टिः स्नेहानां प्रविचारणाः । ओकर्तुव्याधिपुरुषान् प्रयोज्या जानता भवेत् ।।२८।।

The uncting substance, though single, having combined with six rasas in different proportions becomes of sixty three types. Thus the total number of media comes to sixty four. These should be used keeping in view the habit, season, disease and personal constitution. [27-28]

अहोरात्रमहः कृत्स्नमर्धाहं च प्रतीक्षते । प्रधाना मध्यमा ह्रस्वा स्नेहमात्रा जरां प्रति ।।२९।।
इति तिस्रः समुद्दिष्टा मात्राः स्नेहस्य मानतः । तासां प्रयोगान् वक्ष्यामि पुरुषं पुरुषं प्रति ।।३०।।
प्रभूतस्नेहनित्या ये क्षुत्पिपासासहा नराः । पावकश्चोत्तमबलो येषां ये चोत्तमा बले ।।३१।।
गुल्मिनः सर्पदष्टाश्च विसर्पोपहताश्च ये । उन्मत्ताः कृच्छ्रमूत्राश्च गाढवर्चस एव च ।।३२।।
पिबेयुरुत्तमां मात्रां तस्याः पाने गुणाञ्छृणु । विकाराञ्छमयत्येषा शीघ्रं सम्यक्प्रयोजिता ।।३३।।
दोषानुकर्षिणी मात्रा सर्वमार्गानुसारिणी । बल्या पुनर्नवकरी शरीरेन्द्रियचेतसाम् ।।३४।।
अरुष्कस्फोटपिडकाकण्डूपामाभिरर्दिताः । कुष्ठिनश्च प्रमीढाश्च वातशोणितिकाश्च ये ।।३५।।
नातिबह्वाशिनश्चैव मृदुकोष्ठास्तथैव च । पिबेयुर्मध्यमां मात्रां मध्यमाश्चापि ये बले ।।३६।।
मात्रैषा मन्दविभ्रंशा न चातिबलहारिणी । सुखेन च स्नेहयति शोधनार्थे च युज्यते ।।३७।।
ये तु वृद्धाश्च बालाश्च सुकुमाराः सुखोचिताः । रिक्तकोष्ठत्वमहितं येषां मन्दाग्नयश्च ये ।।३८।।
ज्वरातीसारकासाश्च येषां चिरसमुत्थिताः । स्नेहमात्रां पिबेयुस्ते ह्रस्वां ये चावरा बले ।।३९।।
परिहारे सुखा चैषा मात्रा स्नेहनबृंहणी । वृष्या बल्या निराबाधा चिरं चाप्यनुवर्तते ।।४०।।

There are three doses of unction according to its digestion. The doses taking day and night, whole day and half day for digestion, are known as principal, medium and small respectively. Their uses are mentioned here according to persons. Those who are in the habit of taking plenty of unction daily, tolerate hunger and thirst, have excellent digestive power and physical strength, are afflicted with gaseous tumour, snake-poisoning, erysipelas, insanity, dysuria and hardness of faeces should take the principal dose which produces the following effects. If used properly it pacifies the desorders in no time, draws out the doṣas, spreads in all the passages, promotes strength and refreshes the body, sense organs and mind. Those who are suffering from eruptions, boils, pimples, itching, eczema, leprosy, urinary disorders, and vātarakta; do not take to much food, have soft bowels and average strength should take the medium dose. This dose is hardly liable to complication, does not cause too much weakness, uncts with ease. This is used for evacuation. The old, the children, the delicate, the ease-living, those for which the empty bowels are not beneficial, have low digestion and are suffering from chronic fever, diarrohea and cough, have poor strength, should take the low dose of unction. This is easy in precautions, is unctuous and nourishing, promotes virility and strength, is free from complication and continues for long. [29-40]

वातपित्तप्रकृतयो वातपित्तविकारिणः । चक्षुःकामाः क्षताः क्षीणा वृद्धा बालास्तथाऽबलाः ।।४१।।
आयुःप्रकर्षकामाश्च बलवर्णस्वरार्थिनः । पुष्टिकामाः प्रजाकामाः सौकुमार्यार्थिनश्च ये ।।४२।।
दीप्त्योजःस्मृतिमेधाग्निबुद्धीन्द्रियबलार्थिनः । पिबेयुः सर्पिरार्ताश्च दाहशस्त्रविषाग्निभिः ।।४३।।

Those having constitution predominant in vāta and pitta, afflicted with disorders of vāta and pitta, desirous of good vision, injured, wasted, the old, the children, women, desiring long life, strength, complexion, voice, nourishment, progeny, delicacy, brilliance, immunity, memory, intellect, appetite and strong sense organs, and injured with burns, weapons, poisons and fire should take ghee. [41-43]

प्रवृद्धश्लेष्ममेदस्काश्चलस्थूलगलोदराः । वातव्याधिभिराविष्टा वातप्रकृतयश्च ये ।।४४।।
बलं तनुत्वं लघुतां दृढतां स्थिरगात्रताम् । स्निग्धश्लक्ष्णतनुत्वक्तां ये च काङ्क्षन्ति देहिनः ।।४५।।
कृमिकोष्ठाः क्रूरकोष्ठास्तथा नाडीभिरर्दिताः । पिबेयुः शीतले काले तैलं तैलोचित्ताश्च ये ।।४६।।

Those having increased kapha and fat, with moving and plumpy neck and abdomen, afflicted with vātika disorders, having vātika constitution, desirous of strength, sliminess, lightness, firmness, stability of body parts and unctuous, smooth and thin skin; afflicted with worms and sinuses, having hard bowels and habituated to oil should take oil in cold season. [44-46]

वातातपसहा ये च रूक्षा भाराध्वकर्शिताः । संशुष्करेतोरुधिरा निष्पीतकफमेदसः ।।४७।।
अस्थिसन्धिसिरास्नायुमर्मकोष्ठमहारुजः । बलवान्मारुतो येषां खानि चावृत्य तिष्ठति ।।४८।।
महच्चाग्निबलं येषां वसासात्म्याश्च ये नराः । तेषां स्नेहयितव्यानां वसापानं विधीयते ।।४९।।

Those who are tolerant of winds and the sun, are rough, emaciated due to weight-carrying and travelling on foot, one having semen and blood dried up, and kapha and fat absorbed, are afflicted with servere disorders of bone joints, veins, ligaments, vital parts and belly, have strong vāta having covered all the passages, with excellent power of digestion and are accustomed to muscle-fat should take it when they require unction. [47-49]

दीप्ताग्नयः क्लेशसहा घस्मराः स्नेहसेविनः । वातार्ताः क्रूरकोष्ठाश्च स्नेह्या मज्जानमाप्नुयुः ।।५०।।
येभ्यो येभ्यो हितो यो यः स्नेहः स परिकीर्तितः ।

When the persons to be uncted are those having good appetite, tolerance and gluttony; using unction habitually, afflicted with vāta, with hard bowels should take marrow. Thus the uncting substances have been described according to their suitability in different cases. [50]

स्नेहनस्य प्रकर्षो तु सप्तरात्रत्रिरात्रकौ ।।५१।।

The maximum and minimum time-limit for unction is seven and three nights respectively. [51]

स्वेद्याः शोधयितव्याश्च रूक्षा वातविकारिणः । व्यायाममद्यस्त्रीनित्याः स्नेह्याः स्युर्ये च चिन्तकाः ।।५२।।

Those to be fomented and evacuated, who are rough, having vātika disorders, indulge in physical exercise, wine and women and also engaged in mental work are the persons to be uncted. [52]

संशोधनादृते येषां रूक्षणं संप्रवक्ष्यते । न तेषां स्नेहनं शस्तमुत्सन्नकफमेदसाम् ।।५३।।
अभिष्यण्णाननगुदा नित्यमन्दाग्नयश्च ये । तृष्णामूर्च्छापरीताश्च गर्भिण्यस्तालुशोषिणः ।।५४।।
अन्नद्विषश्छर्दयन्तो जठरामगरार्दिताः । दुर्बलाश्च प्रतान्ताश्च स्नेहग्लाना मदातुराः ।।५५।।
न स्नेह्या वर्तमानेषु न नस्तोबस्तिकर्मसु । स्नेहपानात् प्रजायन्ते तेषां रोगाः सुदारुणाः ।।५६।।

Unction is not recommended for those who require roughening measures (except in case of evacuation), have excess of kapha and meda, with mouth and anus having excessive secretions, have slow digestion, are afflicted with thirst and fainting, are pregnant, have dry palate, aversion to food, vomiting, one afflicted with abdominal enlargement, āma and poison, are weak in body and mind, depressed with unction, are under narcosis, should not be uncted and also during administration of snuff and enema because by taking unction, they become victims of severe disorders. [53-56]

पुरीषं ग्रथितं रूक्षं वायुरप्रगुणो मृदुः । पक्ता खरत्वं रौक्ष्यं च गात्रस्यास्निग्धलक्षणम् ।।५७।।

Nodulous and rough stool, unfavourable vāyu, milk digestion, coarseness and roughness of body parts–these are the signs of under uncted. [57]

वातानुलोम्यं दीप्तोऽग्निर्वर्चः स्निग्धमसंहतम् । मार्दवं स्निग्धता चाङ्गे स्निग्धानामुपजायते ।।५८।।

Carmination, stimulated digestion, unctuous and unformed stool, softness and unctuousness in body parts–these signs are observed in those who are properly uncted. [58]

पाण्डुता गौरवं जाड्यं पुरीषस्याविपक्वता । तन्द्रीररुचिरुत्क्लेशः स्यादतिस्निग्धलक्षणम् ।।५९।।

Paleness, heaviness, feelling of cold, undigested stool, drowsiness, anorexia and nausea–these are signs of over-uncted. [59]

द्रवोष्णमनभिष्यन्दि भोज्यमन्नं प्रमाणतः । नातिस्निग्धमसंकीर्णं श्वः स्नेहं पातुमिच्छता ।।६०।।
पिबेत् संशमनं स्नेहमन्नकाले प्रकांक्षितः । शुद्ध्यर्थं पुनराहारे नैशे जीर्णे पिबेन्नरः ।।६१।।

On the previous day, the person to be uncted should take in proper quantity liquid, warm, non-secretory, not too unctuous and simple food. The pacifying unction should be taken at the time of food when hungry while the evacuative one should be taken after the nocturnal meal is digested. [60-61]

उष्णोदकोपचारी स्याद्ब्रह्मचारी क्षपाशयः । शकृन्मूत्रानिलोद्गारानुदीर्णांश्च न धारयेत् ।।६१।।
व्यायाममुच्चैर्वचनं क्रोधशोकौ हिमातपौ । वर्जयेदप्रवातं च सेवेत शयनासनम् ।।६२।।
स्नेहं पीत्वा नरः स्नेहं प्रतिभुञ्जान एव च । स्नेहमिथ्योपचाराद्धि जायन्ते दारुणा गदाः ।।६३।।

One, after and during the unction, should use hot water, observe celibacy, sleep during night and should not suppress the urges of faeces, urine, wind and eructations. He should sleep and sit in a place having not to much access of wind. One should be very careful in proper management because due to improper management of unction, severe diseases may arise. [62-64]

मृदुकोष्ठस्त्रिरात्रेण स्निह्यत्यच्छोपसेवया । स्निह्यति क्रूरकोष्ठस्तु सप्तरात्रेण मानवः ।।६५।।
गुडमिक्षुरसं मस्तु क्षीरमुल्लोडितं दधि । पायसं कृशरां सर्पिः काश्मर्यत्रिफलारसम् ।।६६।।
द्राक्षारसं पीलुरसं जलमुष्णमथापि वा । मद्यं वा तरुणं पीत्वा मृदुकोष्ठो विरिच्यते ।।६७।।
विरेचयन्ति नैतानि क्रूरकोष्ठं कदाचन । भवति क्रूरकोष्ठस्य ग्रहण्यत्युल्बणानिला ।।६८।।
उदीर्णपित्ताऽल्पकफा ग्रहणी मन्दमारुता । मृदुकोष्ठस्य तस्मात् स सुविरेच्यो नरः स्मृतः ।।६९।।

One having soft bowels is uncted by the use of single uncting substance in three nights while that having hard bowels is uncted in seven nights. One with soft bowels gets purgation after taking jaggery, cane-juice, curd water, milk, butter, curd, pāyasa (rice cooked with milk), kṛśarā (a dietary preparation having rice and pulse), ghee, juice of gambhārī, triphalā (three fruits), grapes and pilu. He gets purgation after drinking hot water or fresh wine. But these do not have purgative effect in those having hard bowels because in them the grahanī (intestines) contains aggravated vāta. The intestines of that with soft bowels have excessive pitta, scanty kapha and slow vāyu and as such he is purgated easily. [65-69]

उदीर्णपित्ता ग्रहणी यस्य चाग्निबलं महत् । भस्मीभवति तस्याशु स्नेहः पीतोऽग्नितेजसा ।।७०।।
स जग्ध्वा स्नेहमात्रां तामोजः प्रक्षारयन् बली । स्नेहाग्निरुत्तमां तृष्णां सोपसर्गामुदीरयेत् ।।७१।।
नालं स्नेहसमिद्धस्य शमायान्नं सुगुर्वपि ।
स चेत् सुशीतं सलिलं नासादयति दह्यते । यथैवाशीविषः कक्षमध्यगः स्वविषाग्निना ।।७२।।
अजीर्णे यदि तु स्नेहे तृष्णा स्याच्छर्दयेद्भिषक् । शीतोदकं पुनः पीत्वा भुक्त्वा रूक्षान्नमुल्लिखेत् ।।७२।।
न सर्पिः केवलं पित्ते पेयं सामे विशेषतः । सर्वं ह्यनुरजेद्देहं हत्वा संज्ञां च मारयेत् ।।७४।।
तन्द्रा सोत्क्लेश आनाहो ज्वरः स्तम्भो विसंज्ञता । कुष्ठानि कण्डूः पाण्डुत्वं शोफार्शांस्यरुचिस्तृषा ।।७५।।
जठरं ग्रहणीदोषाः स्तैमित्यं वाक्यनिग्रहः । शूलमामप्रदोषाश्च जायन्ते स्नेहविभ्रमात् ।।७६।।

तत्राप्युल्लेखनं शस्तं स्वेदः कालप्रतीक्षणम् । प्रति प्रति व्याधिबलं बुद्ध्वा स्रंसनमेव च ।।७७।।
तक्रारिष्टप्रयोगश्च रूक्षपानान्नसेवनम् । मूत्राणां त्रिफलायाश्च स्नेहव्यापत्तिभेषजम् ।।७८।।

In persons with intestines having excessive pitta and strong digestive power, the uncting substance taken is reduced to ashes in a very short time by the power of digestive fire. The fire fanned by unction and being powerful having consumed the dose of the unction, affects the ojas and gives rise to complicated thirst. Even much heavy food is not able to pacify the fire (fuelled and) intensified with unction. If the person does not get cold water, he is burnt like a serpent lying within a room by his own poison-fire.

If there arises thirst on indigestion of the unction, the physician should induce vomiting. Again the patient should drink cold water and rough food and then vomit. Ghee alone should not be taken in (excess of) pitta particularly associated with āma because it produces colour (jaundice) in the whole body and having destroyed consciousness kills (the patient).

Drowsiness, nausea, hardness of bowels, fever, stiffness, loss of consciousness, skin disorders, itching, paleness, oedema, piles, anorexia, thirst, abdominal enlargement, disorders of grahaṇī, feeling of cold, obstruction in voice, colic pain and disorders of āma–these arise due to improper unction.

There, frequent vomiting, fomentation, watching for a while and purgation are recommended according to severity of disease. The use of buttermilk, ariṣṭa (a fermented preparation) rough food and drinks, urines and three fruits is the remedy for complications due to unction (or hyperlipidaemia). [70-78]

अकाले चाहितश्चैव मात्रया न च योजितः । स्नेहो मिथ्योपचाराच्च व्यापद्येतातिसेवितः ।।७९।।

Unction, if administered untimely, in unsuitable form, in improper or excessive doses and with improper management may create complications. [79]

स्नेहात् प्रस्कन्दनं जन्तुस्त्रिरात्रोपरतः पिबेत् । स्नेहवद्द्रवमुष्णं च त्र्यहं भुक्त्वा रसौदनम् ।।८०।।

Purgative should be administered three days after unction–during this interval, the patient should take unctuous liquid and hot cooked rice with meat soup. [80]

एकाहोपरतस्तद्वद्भुक्त्वा प्रच्छर्दनं पिबेत् । स्यात्त्वसंशोधनार्थीये वृत्तिः स्नेहे विरिक्तवत् ।।८१।।

Emetic should be administered after one day's interval with the similar food.

The management in case of non-evacuative unction should be like that in purgative. [81]

स्नेहद्विषः स्नेहनित्या मृदुकोष्ठाश्च येराः । क्लेशासहा मद्यनित्यास्तेषामिष्टा विचारणा ।।८२।।
लावतैत्तिरमायूरहांसवाराहकौक्कुटाः । गव्याजौरभ्रमात्स्याश्च रसाः स्युः स्नेहने हिताः ।।८३।।
यवकोलकुलत्थाश्च स्नेहाः सगुडशर्कराः । दाडिमं दधि सव्योषं रससंयोगसंग्रहः ।।८४।।

स्नेहयन्ति तिलाः पूर्वं जग्धाः सस्नेहफाणिताः । कृशराश्च बहुस्नेहास्तिलकाम्बलिकास्तथा ।।८५।।
फाणितं शृङ्गवेरं च तैलं च सुरया सह । पिबेद्रूक्षो भृतैर्मांसैर्जीर्णेऽश्नीयाच्च भोजनम् ।।८६।।
तैलं सुराया मण्डेन वसां मज्जानमेव वा । पिबन् सफाणितं क्षीरं नरः स्निह्यति वातिकः ।।८७।।
धारोष्णं स्नेहसंयुक्तं पीत्वा सशर्करं पयः । नरः स्निह्यति पीत्वा वा सरं दध्नः सफाणितम् ।।८८।।
पाञ्चप्रसृतिकी पेया पायसो माषमिश्रकः । क्षीरसिद्धो बहुस्नेहः स्नेहयेदचिरान्नरम् ।।८९।।
सर्पिस्तैलवसामज्ज तण्डुलप्रसृतैः शृ(कृ)ता । पाञ्चप्रसृतिकी पेया पेया स्नेहनमिच्छता ।।९०।।
(शौकरो वा रसः स्निग्धः सर्पिर्लवणसंयुक्तः । पीतो द्विर्वासरे यत्नात् स्नेहयेदचिरान्नरम् ।।१।।)

In case of those having aversion to uncting substance, habit of unction, soft bowels, intolerance for physical strain and habit of drinking, uncting media are recommended.

The meat soup of common-quail, black partridge, peacock, swan, pig, cock, cow, goat, wild sheep and fish are useful in unction. Barley, jujube, kulattha (horse gram), uncting substances mixed with jaggery and sugar, pomegranates, curd and the three pungent (long pepper, ginger and black pepper)–these are combined with the above soup. The sesamum seeds if taken alongwith the uncting substance and phāṇita (a sort of jaggery) before meals produce good unction. Similar is the effect of kṛśarā (a dietary preparation of rice and pulse) with plenty of uncting substance and of tilakāmbalika (a dietary preparation).

One, who is affected with roughness, should take phāṇita (a sort of jaggery), ginger and oil together with wine. After it is digested he should take meal alongwith minced meat. The person having predominance of vāta is uncted by taking oil, fat or marrow alongwith clear wine or milk mixed with phāṇita (a sort of jaggery). A person is uncted by taking fresh warm milk mixed with the uncting substance and sugar or the upper fatty layer of curd together with phāṇita. The liquid gruel known as pāñcaprasṛtikī and pāyasa (rice cooked with milk) mixed with black gram, cooked in milk and added with plenty of the uncting substance uncts the person in a short time. Pāñcaprasṛtikī gruel is prepared from five items (ghee, oil, fat, marrow and rice) each in prasṛta (80 gm.) quantity. This gruel should be taken by one desiring unction. [82-90]

(The soup of pork added with the uncting substance, ghee and salt uncts a person in no time when taken twice a day (1).

ग्राम्यानूपौदकं मांसं गुडं दधि पयस्तिलान् । कुष्ठी शोथी प्रमेही च स्नेहने न प्रयोजयेत् ।।९१।।
स्नेहैर्यथार्हं तान् सिद्धैः स्नेहयेदविकारिभिः । पिप्पलीभिर्हरीतक्या सिद्धैस्त्रिफलयाऽपि वा ।।९२।।
द्राक्षामलकयूषाभ्यां दध्ना चाम्लेन साधयेत् । व्योषगर्भं भिषक् स्नेहं पीत्वा स्निह्यति तं नरः ।।९३।।
यवकोलकुलत्थानां रसाः क्षारः सुरा दधि । क्षीरसर्पिश्च तत् सिद्धं स्नेहनीयं घृतोत्तमम् ।।९४।।

One suffering from leprosy, oedema and prameha should not use meat of domestic, marshy and aquatic animals, jaggery, curd, milk and sesamum seeds. They, according to their condition, should be uncted with the innocuous uncting substances cooked with long pepper, harītakī or three fruits or with soup of grapes and āmalaka and sour curd. The uncting substance cooked with the three purgents may also be administered as intake for unction. Decoction of barley, jujube, kulattha, alkali, wine, curd, ghee extracted from milk–all these cooked together make an excellent uncting ghee. [91-94]

तैलमज्जवसासर्पिर्बदरत्रिफलारसैः । योनिशुक्रप्रदोषेषु साधयित्वा प्रयोजयेत् ।।९५।।

In disorders of female genital tract and semen; oil, marrow, fat, ghee cooked alongwith decoction of jujube and three fruits may be used. [95]

गृह्णात्यम्बु यथा वस्त्रं प्रस्रवत्यधिकं यथा । यथाग्नि जीर्यति स्नेहस्तथा स्रवति चाधिकः ।।९६।।
यथा वाऽऽक्लेद्य मृत्पिण्डमासिक्तं त्वरया जलम् । स्रवति स्रंसते स्नेहस्तथा त्वरितसेवितः ।।९७।।

As a cloth absorbs water and releases the excess, the uncting substance is assimilated according to digestive power and the excess is thrown out. But when the uncting substance is taken at once (without sufficient interval) it goes out entirely (without effecting the body) like water poured over an earthen mass quickly flows out without moistening it. [96-97]

लवणोपहिताः स्नेहाः स्नेहयन्त्यचिरान्नरम् । तद्ध्यभिष्यन्द्यरूक्षं च सूक्ष्ममुष्णं व्यवायि च ।।९८।।

The uncting substances added with salt unct the person in no time because the salt is fluid-absorbing, non-rough, piercing, hot and is quickly absorbed. [98]

स्नेहमग्रे प्रयुञ्जीत ततः स्वेदमनन्तरम् । स्नेहस्वेदोपपन्नस्य संशोधनमथेतरत् ।।९९।।

First of all unction and then fomentation should be used. After having passed through both these measures, one should be given either of the evacuatives–purgative or emetic. [99]

तत्र श्लोकः–

स्नेहाः स्नेहविधिः कृत्स्नव्यापत्सिद्धिः सभेषजा । यथाप्रश्नं भगवता व्याहृतं चान्द्रभागिना ।।१००।।

Now (the summing up) verses–

The uncting substances, method of unction, management of its complications alongwith medicament–these have been explained by the son of Candrabhāga (Atri) according to the questions (raised). [100]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने स्नेहाध्यायो
नाम त्रयोदशोऽध्यायः ।।१३।।

Thus ends the thirteenth chapter in Ślokasthāna in the treatise
composed by Agniveśa and redacted by Caraka (13).

●

चतुर्दशोऽध्यायः
CHAPTER XIV

अथातः स्वेदाध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on fomentation. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

अतः स्वेदाः प्रवक्ष्यन्ते यैर्यथावत्प्रयोजितैः । स्वेदसाध्याः प्रशाम्यन्ति गदा वातकफात्मकाः ।।३।।
स्नेहपूर्वं प्रयुक्तेन स्वेदेनावजितेऽनिले । पुरीषमूत्ररेतांसि न सज्जन्ति कथञ्चन ।।४।।
शुष्काण्यपि हि काष्ठानि स्नेहस्वेदोपपादनैः । नमयन्ति यथान्यायं किं पुनर्जीवतो नरान् ।।५।।

Now, the types of fomentation will be described by proper application of which the diseases due to vāta and kapha and amenable to fomentation are alleviated. By application of fomentation, prior unction having been done, vāta is won over and thus faeces, urine and semen are never obstructed. Even the dry pieces of wood bend after proper application of oil and heat then what is to be said about the living human beings? [3-5]

रोगर्तुव्याधितापेक्षो नात्युष्णोऽतिमृदुर्न च । द्रव्यवान् कल्पितो देशे स्वेदः कार्यकरो मतः ।।६।।

Fomentation is said as effective if applied with consideration of disease, season and the diseased; is not too hot or too mild, combined with proper drugs and arranged in proper place. [6]

व्याधौ शीते शरीरे च महान् स्वेदो महाबले । दुर्बले दुर्बलः स्वेदो मध्यमे मध्यमो हितः ।।७।।
वातश्लेष्मणि वाते वा कफे वा स्वेद इष्यते । स्निग्धरूक्षस्तथा स्निग्धो रूक्षश्चाप्युपकल्पितः ।।८।।

In diseases due to cold and strong persons strong fomentation is prescribed. In weak and medium persons it should be mild and medium respectively. Fomentation is beneficial in vāta-kapha or vāta or kapha. That should be unctuous-rough, unctuous and rough respectively. [7-8]

आमाशयगते वाते कफे पक्वाशयाश्रिते । रूक्षपूर्वो हितः स्वेदः स्नेहपूर्वस्तथैव च ।।९।।

In case of vāta located in āmāśaya and kapha located in pakvāśaya, fomentation should be followed by rough and unctuous measures respectively. [9]

वृषणौ हृदयं दृष्टी स्वेदयेन्मृदु नैव वा । मध्यमं वंक्षणौ शेषमङ्गावयवमिष्टतः ।।१०।।

Testicles, heart and eyes should not be fomented or, if necessary, should be mildly fomented. In groins medium type of fomentation should be applied. In remaining parts of body, fomentation should be applied as necessary. [10]

सुशुद्धैर्नक्तकैः पिण्ड्या गोधूमानामथापि वा । पद्मोत्पलपलाशैर्वा स्वेद्यः संवृत्य चक्षुषी ।।११।।
मुक्तावलीभिः शीताभिः शीतलैर्भाजनैरपि । जलार्द्रैर्जलजैर्हस्तैः स्विद्यतो हृदयं स्पृशेत् ।।१२।।

During fomentation, the eyes should be covered with clean cloth or circular pieces of moistened wheat flour or flowers of lotus, water lily and palāsā (silk cotton). Similarly, the cordial region of the person subjected to fomentation should be touched with cool pearl necklaces, cool utensils, lotus flowers or hand wet with water. [11-12]

शीतशूलव्युपरमे स्तम्भगौरवनिग्रहे । सञ्जाते मार्दवे स्वेदे स्वेदनाद्विरतिर्मता ।।१३।।

Fomentation should be stopped when cold and pain subsides, stiffness and heaviness are controlled, softness and sweating produced. [13]

पित्तप्रकोपो मूर्च्छा च शरीरसदनं तृषा । दाहः स्वराङ्गदौर्बल्यमतिस्विन्नस्य लक्षणम् ।।१४।।
उक्तस्तस्याशितीये यो ग्रैष्मिकः सर्वशो विधिः । सोऽतिस्विन्नस्य कर्तव्यो मधुरः स्निग्धशीतलः ।।१५।।

Vitiation of pitta, fainting, malaise, thirst, burning sensation, weakness of voice and organs–these are the symptoms of over-fomentation. In such cases, the regimen prescribed for the summer season in the chapter of 'his diet etc.' particularly sweet, unctuous and cold should be followed. [14-15]

कषायमद्यनित्यानां गर्भिण्या रक्तपित्तिनाम् । पित्तिनां सातिसाराणां रूक्षाणां मधुमेहिनाम् ।।१६।।
विदग्धभ्रष्टब्रध्नानां विषमद्यविकारिणाम् । श्रान्तानां नष्टसंज्ञानां स्थूलानां पित्तमेहिनाम् ।।१७।।
तृष्यतां क्षुधितानां च क्रुद्धानां शोचतामपि । कामल्युदरिणां चैव क्षतानामाढ्यरोगिणाम् ।।१८।।
दुर्बलातिविशुष्काणामुपक्षीणौजसां तथा । भिषक् तैमिरिकाणां च न स्वेदमवतारयेत् ।।१९।।

Fomentation should not be applied to those who are habitual users of medicinal extracts and wine, in pregnant ladies, those afflicted with internal haemorrhage, pitta and diarrhoea, rough persons, diabetics, in those having burns, prolapse and bradhna (inguinal hernia), having complications of poison and alcohol, in fatigued, unconcious, plumpy, patients of pittaja meha, thirsty, hungry, angry and aggrieved ones, in those suffering from jaundice, abdominal enlargement, injury and āḍhyaroga (vātarakta), in weak, emaciated and those having diminished ojas and suffering from timira (blurred vision). [16-19]

प्रतिश्याये च कासे च हिक्काश्वासेष्वलाघवे । कर्णमन्याशिरःशूले स्वरभेदे गलग्रहे ।।२०।।
अर्दितैकाङ्गसर्वाङ्गपक्षाघाते विनामके । कोष्ठानाहविबन्धेषु मूत्राघाते विजृम्भके ।।२१।।
पार्श्वपृष्ठकटीकुक्षिसङ्ग्रहे गृध्रसीषु च । मूत्रकृच्छ्रे महत्त्वे च मुष्कयोरङ्गमर्दके ।।२२।।
पादजानूरुजङ्घार्तिसङ्ग्रहे श्वयथावपि । खल्लीष्वामेषु शीते च वेपथौ वातकण्टके ।।२३।।
संकोचायामशूलेषु स्तम्भगौरवसुप्तिषु । सर्वाङ्गेषु विकारेषु स्वेदनं हितमुच्यते ।।२४।।

Coryza, cough, hiccup, dyspnoea, non-lightness, pain in ear, backneck and head, hoarseness of voice, choaked throat, paralysis of face, one limb, whole or half body, bending of body, hardness of bowels and constipation, suppression of urine, excessive yawning, stiffness in sides, back, waist and abdomen, sciatica, dysuria, enlargement of scrotum, body-ache, pain and stiffness in feet, knees, thighs and shanks, swelling, khallī (contracture), conditions of āma, cold, shivering, vātakanṭaka; contraction, extension, pain, stiffness, heaviness and numbness in organs and general disorders–in these conditions fomentation is beneficial. [20-24]

तिलमाषकुलत्थाम्लघृततैलामिषौदनैः । पायसैः कृशरैर्मांसैः पिण्डस्वेदं प्रयोजयेत् ।।२४।।
गोखरोष्ट्रवराहाश्वशकृद्भिः सतुषैर्यवैः । सिकतापांशुपाषाणकरीषायसपूटकैः ।।२६।।
श्लैष्मिकान् स्वेदयेत् पूर्वैर्वातिकान् समुपाचरेत् । द्रव्याण्येतानि शस्यन्ते यथास्वं प्रस्तरेष्वपि ।।२७।।

Piṇḍasweda (bolus fomentation) should be applied with sesamum, blackgram, horse gram, sour preparations (vinegar etc.), ghee, oil, meat, cooked rice, rice cooked with milk, kṛśarā (preparation of rice and pulse) and meat. This is also administered with faeces of cow, ass, camel, pig and horse, husked barley, sand, dust, stone pieces, dried cow dung and iron balls. The former may be prescribed for those suffering from the disorders of vāta while the latter for the kaphaja disorders. These articles are applicable in stone fomentation as well, according to necessity. [25-27]

भूगृहेषु च जेन्ताकेषूष्णगर्भगृहेषु च । विधूमाङ्गारतप्तेषु स्वभ्यक्तः स्विद्यते सुखम् ।।२८।।

Having been massaged well one is fomented comfortably in ground chambers, jentāka and hot underground cellars which are heated with smokeless charcoal. [28]

ग्राम्यानूपौदकं मांसं पयो बस्तशिरस्तथा । वराहमध्यपित्तासृक् स्नेहवत्तिलतण्डुलाः ।।२९।।
इत्येतानि समुत्क्वाथ्य नाडीस्वेदं प्रयोजयेत् । देशकालविभागज्ञो युक्त्यपेक्षो भिषक्तमः ।।३०।।
वारुणामृतकैरण्डशिग्रुमूलकसर्षपैः । वासावंशकरञ्जार्कपत्रैरश्मन्तकस्य च ।।३१।।
शोभाञ्जनकसैरेयमालतीसुरसार्जकैः । पत्रैरुत्क्वाथ्य सलिलं नाडीस्वेदं प्रयोजयेत् ।।३२।।
भूतीकपञ्चमूलाभ्यां सुरया दधिमस्तुना । मूत्रैरम्लैश्च सस्नेहैर्नाडीस्वेदं प्रयोजयेत् ।।३३।।

Meat of domestic, marshy and aquatic animals, milk, goat head; trunk, bile and blood of pig; oily sesamum seeds–these may be used in pipe fomentation in the form of decoction by the wise physician who is well conversant with the pecularities of place and time and acts rationally. Pipe fomentation may also be prepared from decoction of leaves of varuṇa, guḍūcī, eraṇḍa, śigru, mūlaka, sarṣapa, vāsā, vaṁśa, karañja, arka, aśmantaka, śobhāñjana, saireya, jātī, tulasī and arjaka. The decoction of bhūtika and bigger five roots mixed with wine, curd water, urines, sour and uncting substances is also used in pipe fomentation. [29-33]

एत एव च निर्यूहाः प्रयोज्या जलकोष्ठके । स्वेदनार्थं घृतक्षीरतैलकोष्ठांश्च कारयेत् ।।३४।।

The very decoctions may be used in water chamber for fomentation as well. In the same way, the chamber of ghee, milk and oil may also be prepared for fomentation. [34]

गोधूमशकलैश्चूर्णैर्यवानामम्लसंयुतैः । सस्नेहकिण्वलवणैरुपनाहः प्रशस्यते ।।३५।।
गन्धैः सुरायाः किण्वेन जीवन्त्या शतपुष्पया । उमया कुष्ठतैलाभ्यां युक्तया चोपनाहयेत् ।।३६।।

चर्मभिश्चोपनद्धव्यः सलोमभिरपूतिभिः । उष्णवीर्यैरलाभे तु कौशेयाविकशाटकैः ।।३७।।

Poultice fomentation may be prepared with wheat chips or barley flour mixed with sour and unctuous substances, yeast and salt. Poultice may also be prepared from aromatic drugs, wine yeast, jīvantī and śatapuṣpā, and also from linseed combined with kuṣṭha and oil. This type of fomentation may also be managed by bandaging the part with hide, free from hairs and foetid smell, of uṣna vīrya (having heating effect). In case of their non-availability, silken, woollen or cotton cloth may be used for bandaging. [35-37]

रात्रौ बद्धं दिवा मुञ्चेन्मुञ्चेद्रात्रौ दिवा कृतम् । विदाहपरिहारार्थं, स्यात् प्रकर्षस्तु शीतले ।।३८।।

In order to prevent burning sensation, the bandage applied in night should be removed in (the succeeding) day; likewise, that of day should be removed in night. In cold season, the duration of bandaging may be prolonged. [38]

सङ्करः प्रस्तरो नाडी परिषेकोऽवगाहनम् । जेन्ताकोऽश्मघनः कर्षूः कुटी भूः कुम्भिकैव च ।।३९।।
कूपो होलाक इत्येते स्वेदयन्ति त्रयोदश । तान् यथावत् प्रवक्ष्यामि सर्वनिवानुपूर्वशः ।।४०।।

Saṅkara, prastara, nāḍī, pariṣeka, avagāhana, jentāka, aśmaghana, karṣū, kuṭī, bhū, kumbhīka, kūpa and holāka–these are the thirteen types of fomentation. (I) will describe all these in order. [39-40]

तत्र वस्त्रान्तरितैरवस्त्रान्तरितैर्वा पिण्डैर्यथोक्तैरुपस्वेदनं सङ्करस्वेद इति विद्यात् ।।४१।।

Fomentation with bolus, wrapped in cloth or not, is known as saṅkarasweda (bolus fomentation). [41]

शूकशमीधान्यपुलाकानां वेशवारपायसकृशरोत्कारिकादीनां वा प्रस्तरे कौशेयाविकोत्तरप्रच्छदे पञ्चाङ्गुलोरुबूकार्कपत्रप्रच्छदे वा स्वभ्यक्तसर्वगात्रस्य शयानस्योपस्वेदनं प्रस्तरस्वेद इति विद्यात् ।।४२।।

Fomentation applied to one having been well-massaged and sleeping on a couch of the chaff of awned and leguminous grains or vesavāra, pāyasa (rice cooked with milk), kṛśarā (preparation of rice and pulse), utkārikā (a semi-solid preparation) etc., well covered with silken or woollen sheet or leaves of both types of eraṇḍa and arka is known as prastara sweda (bed fomentation). [42]

स्वेदनद्रव्याणां पुनर्मूलफलपत्रशुङ्गादीनां मृगशकुनपिशितशिरस्पदादीनामुष्णस्वभावानां वा यथार्हमम्ललवणस्नेहोपसंहितानां मूत्रक्षीरादीनां वा कुम्भ्यां वाष्पमनुद्वमन्त्यामुत्क्वथितानां नाड्या शरेषीकावंशदलकरञ्जार्कपत्रान्यतमकृतया गजाग्रहस्तसंस्थानया व्यामदीर्घया व्यामार्धदीर्घया वा व्यामचतुर्भागाष्टभागमूलाग्रपरिणाहस्त्रोतसा सर्वतो वातहरपत्रसंवृतच्छिद्रया द्विस्त्रिर्वा विनामितया वातहरसिद्धस्नेहाभ्यक्तगात्रो बाष्पमुपहरेत्; बाष्पो ह्यनृजुगामी विहतचण्डवेगस्त्वचमविदहन् सुखं स्वेदयतीति नाडीस्वेदः ।।४३।।

Drugs for fomentation–roots, fruits, leaves, sprouts etc., or flesh, head, feet etc. of animals and birds of hot nature, mixed with sour, salt and uncting substances according to necessity; or urine, milk etc. are boiled in a small pitcher which does not emit vapour. This vapour is carried to the patient well massaged with vāta-alleviating oil (for fomentation) through a pipe made of reed, bomboo leaves or the leaves of karañja and arka, bent at two or three places, and well-covered on holes with the leaves of vāta-alleviating plants. The pipe should be like the forepart of the trunk of an elephant, having vyāma (91.44 cm.) or ardha vyāma (45.72 cm.) length, 1/4 vyāma (22.86 cm.) circumference in proximal, I and 1/8 vyāma (11.43 cm.) in distal end. Vapour travelling through zigzag course loses its itensity of impulse and as such provides fomentation comfortably without producing burning effects on skin. This is pipe-fomentation. [43]

वातिकोत्तरवातिकानां पुनर्मूलादीनामुत्क्वाथैः सुखोष्णैः कुम्भीर्वर्षणिकाः प्रनाडीर्वा पूरयित्वा यथार्हसिद्धस्नेहाभ्यक्तगात्रं वस्त्रावच्छन्नं परिषेचयेदिति परिषेकः ।।४४।।

Having filled up small pitchers, multi-holed containers and pipelike containers with warm decoction of root etc. of drugs efficacious in vātika or pro-vātika disorders, the patient well massaged with suitable medicinal uncting preparations and covered with a cloth, should be applied showers. This is shower-fomentation. [44]

वातहरोत्क्वाथक्षीरतैलघृतपिशितरसोष्णसलिलकोष्ठकावगाहस्तु यथोक्त एवावगाहः ।।४५।।

Fomentation by taking bath in a chamber filled up with vāta-alleviating decoction, milk, oil, ghee, meat juice or hot water is known as bath-fomentation. [45]

अथ जेन्ताकं चिकीर्षुर्भूमिं परीक्षेत–तत्र पूर्वस्यां दिश्युत्तरस्यां वा गुणवति प्रशस्ते भूमिभागे कृष्णमधुरमृत्तिके सुवर्णमृत्तिके वा परीवापपुष्करिण्यादीनां जलाशयानामन्यतमस्य कूले दक्षिणे पश्चिमे वा सूपतीर्थे समसुविभक्तभूमिभागे सप्ताष्टौ वाऽरत्नीरुपक्रम्योदकात् प्राङ्मुखमुदङ्मुखं वाऽभिमुखतीर्थं कूटागारं कारयेत्, उत्सेधविस्तारतः परमरत्नीः षोडश, समन्तान् सुवृत्तं मृत्कर्मसंपन्नमनेकवातायनम्; अस्य कूटागारस्यान्तः समन्ततो भित्तिमरत्निविस्तारोत्सेधां, पिण्डिकां कारयेदाकपाटात्, मध्ये चास्य कूटागारस्य चतुष्किष्कुमात्रं पुरुषप्रमाणं मृन्मयं कन्दुसंस्थानं बहुसूक्ष्मच्छिद्रमङ्गारकोष्ठक-स्तम्भं सपिधानं कारयेत्; तं च खादिराणामाश्वकर्णादीनां वा काष्ठानां पूरयित्वा प्रदीपयेत्; स यदा जानीयात् साधु दग्धानि काष्ठानि विगतधूमान्यवतप्तं च केवलमग्निना तदग्निगृहं स्वेदयोग्येन चोष्मणा युक्तमिति, तत्रैनं पुरुषं वातहराभ्यक्त-गात्रं वस्त्रावच्छन्नं प्रवेशयेत्, प्रवेशयंश्चैनमनुशिष्यात्–सौम्य! प्रविश कल्याणायारोग्याय चेति, प्रविश्य चैनां पिण्डिकामधिरुह्य पार्श्वापरपार्श्वाभ्यां यथासुखं शयीथाः, न च त्वया स्वेदमूर्च्छापरीतेनापि सता पिण्डिकैषा विमोक्तव्याऽऽप्राणोच्छ्वासात्, भ्रश्यमानो ह्यतः पिण्डिकावकाशाद्द्वारमनधिगच्छन् स्वेदमूर्च्छापरीततया सद्यः प्राणाञ्जह्याः, तस्मात् पिण्डिकामेनां न कथंचन मुञ्चेथाः; त्वं यदा जानीयाः–विगताभिष्यन्दमात्मानं सम्यक्प्रस्रुतस्वेदपिच्छं सर्वस्रोतोविमुक्तं लघुभूतमपगतविबन्ध-स्तम्भसुप्तिवेदनागौरवमिति, ततस्तां पिण्डिकामनुसरन् द्वारं प्रपद्येथाः, निष्क्रम्य च न सहसा चक्षुषोः परिपालनार्थं शीतोदकमुपस्पृशेथाः, अपगतसन्तापक्लमस्तु मुहूर्तात् सुखोष्णेन वारिणा यथान्यायं परिषिक्तोऽश्नीयाः; इति जेन्ताकस्वेदः ।।४६।।

Before constructing jentāka, one should examine the land. The land should be in eastern or northern direction, auspicious, spacious, with black and sweet or golden soil. Here in southern or western bank of a pond, a lake etc. with comfortable stairs and plane level of ground at a distance of seven or eight aratni (320 cm. or 365.76 cm.) from the water, the temporary room should be constructed which should face towards east or north and be in front of the ghat (of the lake). The height and area of the house should be sixteen aratnis (731.52 cm.) and the house should be circular from all sides, well plasterd with mud and with many windows. Inside this room a benchlike extension of one aratni (45.72 cm) height and width be provided all along the wall upto the door. In the centre, there should be a pillar having charcoal-chamber, with many small holes, having a lid, in shape like kandu (a type of oven), made of mud and having diameter of four hastas (1.8 m.) and height equal to that of a man. That pillar oven should be filled up with the wood of khadira, aśwakarṇa etc. and be ignited. When the physician is assured that the wood is well burnt and smokeless and the entire room is heated by that fire and is equipped with fomentable heat, he should admit the patient in, well-massaged with vātahara oil and well-covered with clothes. While admitting him inside the room, the physician should instruct him like this–O gentle one ! enter the room for well-being and health. After entering you should get on the extension and lie down comfortably on both sides in succession. You should not get down from the extension till you expire even if you are sweating too much and fainting. Dropped from this extension and not reaching the door, you will expire due to excessive sweat and fainting. Hence you should never leave this extension. When you feel–you are free from abhiśyanda (obstruction in passage due to excess of fluid), sweat and sliminess are discharged well, all passages are free from obstruction, lightness has appeared and constipation, stiffness, numbness, pain and heaviness are gone, then, following the extension you should reach the door and go out. But immediately afterwards, with a view to protecting the eyes, you should not use cold water. When the heat and exhaustion are over, after a muhūrta (about 3/4 hour), you should take ablution with warm water and then take meals. This is jentāka sweda (special room fomentation). [46]

शयानस्य प्रमाणेन घनामश्ममयीं शिलाम् । तापयित्वा मारुतघ्नैर्दारुभिः संप्रदीपितैः ।।४७।।
व्यपोज्झ्य सर्वानङ्गारान् प्रोक्ष्य चैवोष्णवारिणा । तां शिलामथ कुर्वीत कौषेयाविकसंस्तराम् ।।४८।।
तस्यां स्वभ्यक्तसर्वाङ्गः स्वपन् स्विद्यति ना सुखम् । कौरवाजिनकौषेयप्रावाराद्यैः सुसंवृतः ।।४९।।
इत्युक्तोऽश्मघनस्वेदः,

A solid stone slab of the man's size should be heated with vāta-alleviating wood. Thereafter removing all the charcoal, hot water should be sprinkled over that. Then the slab should be covered with silken or woollen sheet. The patient should sleep on this, after having been well-massaged, well covered with gown etc.

made of hide, silk. Thus he is fomented comfortably. So stone-fomentation is said. [47-49]

कर्षूस्वेदः प्रवक्ष्यते । खानयेच्छयनस्याधः कर्षूं स्थानविभागवित् ।।५०।।
दीप्तैरधूमैरङ्गारैस्तां कर्षूं पूरयेत्ततः । तस्यामुपरि शय्यायां स्वपन् स्विद्यति ना सुखम् ।।५१।।

Now Karṣūsweda (trench fomentation) is described. The physician, considering the space, should get a trench dug below the cot and fill it up with smokeless burning charcoal. The patient sleeping on the bed above (the trench) is fomented comfortably. [50-51]

अनत्युत्सेधविस्तारां वृत्ताकारामलोचनाम् । घनभित्तिं कुटीं कृत्वा कुष्ठाद्यैः संप्रलेपयेत् ।।५२।।
कुटीमध्ये भिषक् शय्यां स्वास्तीर्णामुपकल्पयेत् । प्रावाराजिनकौशेयकुथकम्बलगोलकैः ।।५३।।
हसन्तिकाभिरङ्गारपूर्णाभिस्तां च सर्वशः । परिवार्यान्तरारोहेदभ्यक्तः स्विद्यते सुखम् ।।५४।।

A cottage room should be constructed with thick walls, not very high and wide, circular, without any window and plastered with kuṣṭha etc. the physician should keep a cot; well equipped with gown, hide, silken sheet, carpet, blanket and round cap, in the centre and should surround it entirely with furnaces filled up with charcoal. Now the patient, well-massaged, should get on the cot and is thus fomented comfortably.[52-54]

य एवाश्मघनस्वेदविधिर्भूमौ स एव तु । प्रशस्तायां निवातायां समायामुपदिश्यते ।।५५।।

In Bhūsweda (ground fomentation), the method prescribed for stone fomentation is followed, the ground should be spacious, free wind and even. [55]

कुम्भीं वातहरक्काथपूर्णां भूमौ निखानयेत् । अर्धभागं त्रिभागं वा शयनं तत्र चोपरि ।।५६।।
स्थापयेदासनं वाऽपि नाति सान्द्रपरिच्छदम् । अथ कुम्भ्यां सुसन्तप्तान् प्रक्षिपेदयसो गुडान् ।।५७।।
पाषाणान् वोष्मणा तेन तत्स्थः स्विद्यति ना सुखम् । सुसंवृताङ्गः स्वभ्यक्तः स्नेहैरनिलनाशनैः ।।५८।।

A small pitcher, filled up with decoction of vāta-alleviating drugs, should be buried in ground upto half or one-third part of it. Over this, a cot or a chair should be kept with not very thick sheet covering. Now, into the pitcher, well-heated iron balls or stone (chips) should be put. By this the patient, well-massaged with vāta-alleviating uncting substances and well-covered is fomented properly sitting or lying there. [56-58]

कूपं शयनविस्तारं द्विगुणं चापि वेधतः । देशे निवाते शस्ते च कुर्यादन्तःसुमार्जितम् ।।५९।।
हस्त्यश्वगोखरोष्ट्राणां करीषैर्दग्धपूरिते । स्ववच्छन्नः सुसंस्तीर्णेऽभ्यक्तः स्विद्यति ना सुखम् ।।६०।।

A well of the cot's area and twice deep should be made in wind-free and auspicious place, after cleaning its interior properly, it should be filled up with the dung of elephant, cow, ass and camel and ignited, when it is burnt properly, the patient, having been well massaged, should lie down well-covered on the well-covered bed. Thus he gets fomented comfortably. [59-60]

धीतीकां तु कुरीषाणां यथोक्तानां प्रदीपयेत् । शयनान्तःप्रमाणेन शय्यामुपरि तत्र च ।।६१।।
सुदग्धायां विधूमायां यथोक्तामुपकल्पयेत् । स्ववच्छन्नः स्वपंस्तत्राभ्यक्तः स्विद्यति ना सुखम् ।।६२।।

A heap of the dung of the aforesaid animals is ignited below the cot according to its size. When the ground becomes well-heated and smokeless, the cot, well-equipped, should be put over it. Now the patient, priorly well-massaged, lies down on the cot, well-covered and thus gets fomented comfortably. Thus Holāka sweda, pleasure-giving is described by the great sage. [61-62]

होलाकस्वेद इत्येष सुखः प्रोक्तो महर्षिणा । इति त्रयोदशविधः स्वेदोऽग्निगुणसंश्रयः ।।६३।।

Thus fomentation of thirteen types is described where the properties are dependent on (application of) fire. [63]

व्यायाम उष्णसदनं गुरुप्रावरणं क्षुधा । बहुपानं भयक्रोधावुपनाहाहवातपाः ।।६४।।

Physical exercise, heated house, heavy clothings, hunger, excessive drining, fear, anger, bandage, fighting, the sun–these ten foment the person without (application of) fire. [64]

स्वेदयन्ति दशैतानि नरमग्निगुणादृते । इत्युक्तो द्विविधः स्वेदः संयुक्तोऽग्निगुणैर्न च ।।६५।।
एकाङ्गसर्वाङ्गगतः स्निग्धो रूक्षस्तथैव च । इत्येतत्त्रिविधं द्वन्द्वं स्वेदमुद्दिश्य कीर्तितम् ।।६६।।

Thus the fomentation is said of two types. Apart from this, there are fomentations applied to one part or the whole body, and unctuous or non-unctuous. Thus three duals in relation to fomentation have been mentioned. [65-66]

स्निग्धः स्वेदैरुपक्रम्यः स्विन्नः पथ्याशनो भवेत् । तदहः स्विन्नगात्रस्तु व्यायामं वर्जयेन्नरः ।।६७।।

Fomentation should be applied after unction, fomentated person should take wholesome diet and after fomentation, he should avoid physical exercise on that day. [67]

तत्र श्लोकाः–

स्वेदो तथा कार्यकरो हितो येभ्यश्च यद्विधः । यत्र देशे यथा योग्यो देशो रक्ष्यश्च यो यथा ।६८।।
स्विन्नातिस्विन्नरूपाणि तथाऽतिस्विन्नभेषजम् । अस्वेद्याः स्वेदयोग्याश्च स्वेदद्रव्याणि कल्पना ।।६९।।
त्रयोदशविधः स्वेदो विना दशविधोऽग्निना । संग्रहेण च षट् स्वेदाः स्वेदाध्याये निदर्शिताः ।।७०।।
स्वेदाधिकारे यद्वाच्यमुक्तमेतन्महर्षिणा । शिष्यैस्तु प्रतिपत्तव्यमुपदेष्टा पुनर्वसुः ।।७१।।

Now (the summing up) verses–

How fomentation is effective, for whom it is beneficial, types of fomentation, application in and protection of different parts, symptoms of under-fomentation and over-fomentation, treatment of over-fomentations, persons suitable and unsuitable for fomentation, drugs for fomentation, management, thirteen types of fomentation, ten types of fomentation without fire, six-fold fomentation–these, in breif, have been described in this chapter of fomentation.

Whatever was to be said about fomentation bas been said by the great sage. Here the preceptor is Punarvasu and the disciples have to follow. [68-71]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने स्वेदाध्यायो
नाम चतुर्दशोऽध्यायः ।।१४।।

Thus ends the fourteenth chapter on fomentation in Ślokasthāna in the treatise composed by Agniveśa and redacted by Caraka (14).

●

पञ्चदशोध्यायः
CHAPTER XV

अथात उपकल्पनीयमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on arrangement of accessories etc. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

इह खलु राजानं राजमात्रमन्यं वा विपुलद्रव्यं वमनं विरेचनं वा पाययितुकामेन भिषजा प्रागेवौषधपानात् संभारा उपकल्पनीया भवन्ति सम्यक्चैव हि गच्छत्यौषधे प्रतिभोगार्थाः, व्यापन्ने चौषधे व्यापदः परिसंख्याय प्रतीकारार्थाः; न हि सन्निकृष्टे काले प्रादुर्भूतायामापदि सत्यपि क्रयाक्रये सुकरमाशु संभरणमौषधानां यथावदिति ।।३।।

The physician, who wants to administer emetic or purgative to a king, a kingly or a wealthy person, has to arrange the necessary equipments before-hand, in order to provide pleasure in case of the drug being favourable and counter-action in that of complications arisen keeping in view the nature of complications. Because it is not possible to arrange for the proper drugs easily and immediately, in spite of the arrangement of sale and import, in case of emergency occured, where there is no time. [3]

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच–ननु भगवन् ! आदावेव ज्ञानवता तथा प्रतिविधातव्यं यथा प्रतिविहिते सिध्येदेवौषधमेकान्तेन, सम्यक्प्रयोगनिमित्ता हि सर्वकर्मणां सिद्धिरिष्टा, व्यापच्चासम्यक्प्रयोगनिमित्ता; अथ सम्यगसम्यक् च समारब्धं कर्म सिद्ध्यति व्यापद्यते वाऽनियमेन, तुल्यं भवति ज्ञानमज्ञानेनेति ।।४।।

When Lord Ātreya said this, Agniveśa sumbitted–O Lord! a learned physician should counteract in such a way in the beginning itself that the treatment succeeds surely and invariably, it is said that the success of treatment is achieved by proper administration and its failure is due to improper administration, but (as observed) treatment began properly or improperly succeeds or fails without any rule, showing that knowledge and ignorance stand at the same level (There is no difference between them). [4]

तमुवाच भगवानात्रेयः—शक्यं तथा प्रतिविधातुमस्माभिरस्माभिरस्मद्विधैर्वाऽप्यग्निवेश! यथा प्रतिविहिते सिध्येदेवौषधमेकान्तेन, तच्च प्रयोगसौष्ठवमुपदेष्टुं यथावत्; नहि कश्चिदस्ति य एतदेवमुपदिष्टमुपधारयितुमुत्सहेत, उपधार्य वा तथा प्रतिपत्तु प्रयोक्तुं वा; सूक्ष्माणि हि दोषभेषजदेशकालबलशरीराहारसात्म्यसत्त्वप्रकृतिवयसामवस्थान्तराणि, यान्यनुचिन्त्यमानानि विमलविपुलबुद्धेरपि बुद्धिमाकुलीकुर्युः किं पुनरल्पबुद्धेः; तस्मादुभयमेतद्यथावदुपदेक्ष्यामः—सम्यक्प्रयोगं चौषधानां, व्यापन्नानां च व्यापत्साधनानि सिद्धिषूत्तरकालम् ।।५।।

Lord Ātreya replied–Agniveśa! It is possible for me or person like me to counteract in such a way that the treatment succeeds invariably and also to impart instruction in proper methods of administration, but there is none to come forward for receiving these instructions or thereafter deciding a course of action or administering the remedy; because the variations in condition of morbidity, drug, place, time, strength, body, diet, suitability, mind, constitution and age are quite subtle which, while being considered, confuse the mind of even great scholars what to say of those having low intelligence. Hence, we shall discuss both well–proper administration of therapy and in case of failure, management of complications later on in siddhisthāna. [6]

इदानीं तावत् संभारान् विविधानपि समासेनोपदेक्ष्यामः तद्यथा—दृढं निवातं प्रवातैकदेशं सुखप्रविचारमनुपत्यकं धूमातपजलरजसामनभिगनमीयमनिष्टानां च शब्दस्पर्शरसरूपगन्धानां सोदपानोदूखलमुसलवर्चःस्थानस्नानभूमिमहानसं वास्तुविद्याकुशलः प्रशस्तं गृहमेव तावत् पूर्वमुपकल्पयेत् ।।६।।

Now (I) shall tell briefy about the equipments, though of various types, such as–the one expert in architecture should, first of all, arrange for an auspicious house which should be strong, wind-free, ventilated, having comfortable moving space, not situated in valley, inaccessible to smoke, the sun, water, taste, sight and smell and provided with water-reservior, mortar-pestle, lavatory, bathroom and kitchen. [6]

ततः शीलशौचाचारानुरागदाक्ष्यप्रादक्षिण्योपपन्नानुपचारकुशलान् सर्वकर्मसु पर्यवदातान् सूपौदनपाचकस्नापकसंवाहकोत्थापकसंवेशकौषधपेषकांश्च परिचारकान् सर्वकर्मस्वप्रतिकूलान्, तथा गीतवादित्रोल्लापकश्लोकगाथाख्यायिकेतिहासपुराणकुशलानभिप्रायज्ञाननुमतांश्च देशकालविदः पारिषद्यांश्च, तथा लावकपिञ्जलशशहरिणैणकालपुच्छकमृगमातृकोरभ्रान्, गां दोग्ध्रीं शीलवतीमनातुरां जीवद्वत्सां सुप्रतिविहिततृणशरणपानीयां, पात्र्याचमनीयोदकोष्ठमणिकघटपिठरपर्योगकुम्भीकुम्भकुण्डशरावदर्वीकटोदञ्चनपरिपचनमन्थानचर्मचेलसूत्रकार्पासोर्णादीनि च, शयनासनादीनि चोपन्यस्तभृङ्गारप्रतिग्रहाणि सुप्रयुक्तास्तरणोत्तरप्रच्छदोपधानानि सोपाश्रयाणि संवेशनोपवेशनस्नेहस्वेदाभ्यङ्गप्रदेहपरिषेकानुलेपनवमनविरेचनास्थापनानुवासनशिरोविरेचनमूत्रोच्चारकर्मणामुपचारसुखानि, सुप्रक्षालितोपधानाश्च सुश्लक्ष्णखरमध्यमा दृषदः, शस्त्राणि चोपकरणार्थानि, धूमनेत्रं च, बस्तिनेत्रं चोत्तरबस्तिकं च, कुशहस्तकं च, तुलां च, मानभाण्डं च, घृततैलवसामज्जक्षौद्रफाणित-

लवणेन्धनोदकमधुसीधुसुरासौवीरकतुषोदकमैरेयमेदकदधिदधिमण्डोदस्विद्धान्याम्लमूत्राणि च, तथा शालिषष्टिकमुद्गमाष-यवतिलकुलत्थबदरमृद्वीकाकाश्मर्यपरूषकाभयामलकबिभीतकानि, नानाविधानि च स्नेहस्वेदोपकरणानि द्रव्याणि, तथैवोर्ध्वहरानुलोमिकोभयभाञ्जि, संग्रहणीयदीपनीयपाचनीयोपशमनीयवातहरादिसमाख्यातानि चौषधानि; यच्चान्यदपि किञ्चिद्व्यापदः परिसंख्याय प्रतीकारार्थमुपकरणं विद्यात्, यच्च प्रतिभोगार्थं, तत्तदुपकल्पयेत् ॥७॥

Then arrangements are to be made for attendants, such as cook for preparing pulses and soups, cook for rice, bath attendent, shampooer, lifter, helper in lying down and drug-grinders, who are endowed with good conduct, cleanliness, good behaviour, affection, dexterity and favour; expert in attendance, conversant with and favourable for all the works. There should also be experts in (vocal) music, instrumental music, speech, verses, stories, narratives, history and ancient lores and also companions who know the desires, are favorites and are acquainted with place and time. Birds and animals like common quail, grey partridge, hare, black buck, antelope, blacktailed deer, red deer and wild sheep should also be there. A milch cow with good temper, free from disease and having calf alive along with all the necessary arrangements for her such as fodder, shelter and water–should be there. Arrangement should also be made for dish, waterpot, water reservoir, maṇika, ghaṭa and pitcher (earthen jars of different sizes), boiling pan, small and big pitchers, saucer, ladle, mat, bucket, cooking utensils, churning stick, leather, cloth, thread, cotton, wool etc.

Beds and chairs should be provided with a (flower) vase and spitoon, bed well-equipped with carpet, bed sheet and pillow alongwith supporting pillows; and should be comfortable for attending to lying down, sitting, unction, fomentation, massage, pasting, showering, after-paste, emesis, purgation, non-unctuous and unctuous enema, head-evacuation, urination and defaecation. There should be stone slabs (for grinding)–smooth, coarse and medium–alongwith well-washed pestles, sharp equipments (spade, scissors etc.), smoking pipe, pipe for enema and douches, broom, weighing scales and measuring vat. Articles like ghee, oil, fat, marrow, honey, phāṇita (a type of jaggery), salt, fuel, water, wines, vinegar of various types, curd, curdwater, butter milk and urines; grains like śāli, ṣaṣtika (rice), green gram, black gram, barley, sesamum, horse gram, jujube, grapes, gambhāri, paruṣaka, harītakī, āmalaka and bibhītaka. Various accessories for unction, fomentation and drugs-emetic, purgative, emetic-purgative, astringent, appetiser, digestive, etc. In addition to the listed above, whatever equipment is necessary for counter-acting the complications and promoting pleasure should be arranged. [7]

ततस्तं पुरुषं यथोक्ताभ्यां स्नेहस्वेदाभ्यां यथार्हमुपपादयेत्, तं चेदस्मिन्नन्तरे मानसः शारीरो वा व्याधिः कश्चित्तीव्रतरः सहसाऽभ्यागच्छेत्तमेव तावदस्योपावर्तयितुं यतेत, ततस्तमुपावर्त्य तावन्तमेवैनं कालं तथाविधेनैव कर्मणोपाचरेत् ॥८॥

Then the patient should be administered with unction and fomentation as said earlier. During this period if he is attacked suddenly with some severe mental or physical disorder, he should be reverted back cautiously and meanwhile the same treatment should continue. [8]

ततस्तं पुरुषं स्नेहस्वेदोपपन्नमनुपहतमनसमभिसमीक्ष्य सुखोषितं सुप्रजीर्णभक्तं शिरःस्नातमनुलिप्तगात्रं स्रग्विणमनुपहतवस्त्रसंवीतं देवताग्निद्विजगुरुवृद्धवैद्यानर्चितवन्तमिष्टे नक्षत्रतिथिकरणमुहूर्ते कारयित्वा ब्राह्मणान् स्वस्तिवाचनं प्रयुक्ता-भिराशीर्भिरभिमन्त्रितां मधुमधुकसैन्धवफाणितोपहितां मदनफलकषायमात्रां पाययेत् ।।९।।

After he is treated with unction and fomentation and is cheerful and having observed that–he is seated comfortably, his food is well-digested, he has taken bath by head, annointed his body, put on a garland and undamaged cloth has worshipped the deity, fire, brāhmaṇa, preceptor, elderly persons and the physician, the physician should, in auspicious time (nakṣatra, karaṇa and muhūrta), should request Brāhmaṇas to recite swasti-vacana (mantras) and bestow their recital blessings on the drug–a dose of the decoction of madanaphala added with honey, madhuka, rock salt and phāṇita–which should then be administered to the patient. [9]

मदनफलकषायमात्राप्रमाणं तु खलु सर्वसंशोधनमात्राप्रमाणानि च प्रतिपुरुषमपेक्षितव्यानि भवन्ति; यावद्धि यस्य संशोधनं पीतं वैकारिकदोषहरणायोपपद्यते न चातियोगायोगाय, तावदस्य मात्राप्रमाणं वेदितव्यं भवति ।।१०।।

The measure of the dose of the madanaphala decoction and also of all the evacuative drugs is to be determined according to the person concerned. The quantity which on administration to a person eliminates the abnormal doṣa but does not produce conditions of under-use or over-use should be taken as the measure of dose for that person. [10]

पीतवन्तं तु खल्वेनं मुहूर्तमनुकांक्षेत, तस्य यदा जानीयात् स्वेदप्रादुर्भावेण दोषं प्रविलयनमापद्य मानं, लोमहर्षेण च स्थानेभ्यः प्रचलितं, कुक्षिसमाध्मापनेन च कुक्षिमनुगतं, हृल्लासास्यस्रवणाभ्यामपि चोर्ध्वमुखीभूतम्, अथास्मै जानुसमम-संबाधं सुप्रयुक्तास्तरणोत्तरप्रच्छदोपधानं सोपाश्रयमासनमुपवेष्टुं प्रयच्छेत्, प्रतिग्रहांश्चोपचारयेत्, लालाटप्रतिग्रहे पार्श्वोपग्रहणे नाभिप्रपीडने पृष्ठोन्मर्दने चानपत्रपणीयाः सुहृदोऽनुमताः प्रयतेरन् ।।११।।

After the patient has taken the drug, he should be observed for a while. When there is appearance of sweat, it indicates that the doṣa has been liquified. Likewise, horripilation will indicate the movement of doṣa from its upward tendency. Now the patient be got seated on a cot which is of knee-height, comfortable, well-equipped with carpet, badsheet and pillow alongwith accessory support. Spitoons should also be kept there. In supporting his head and sides, pressing the navel and back, his very close and gentle favorites, whose presence is non-embarassing, may offer their services. [11]

अथैनमनुशिष्यात्–विवृतोष्ठतालुकण्ठो नातिमहता व्यायामेन वेगानुदीर्णानुदीरयन् किञ्चिदवनम्य ग्रीवामूर्ध्वशरीरमुपवेगमप्रवृत्तान् प्रवर्तयन् सुपरिलिखितनखाभ्यामङ्गुलिभ्यामुत्पलकुमुदसौगन्धिकनालैर्वा कण्ठमभिस्पृशन् सुखं प्रवर्तयस्वेति, स तथाविधं कुर्यात्; ततोऽस्य वेगान् प्रतिग्रहगतानवेक्षेतावहितः, वेगविशेषदर्शनाद्धि कुशलो योगायोगातियोगविशेषानुपलभेत, वेगविशेषदर्शी पुनः कृत्यं यथार्हमवबुध्येत लक्षणेन; तस्माद्वेगानवेक्षेतावहितः ।।१२।।

Now the physician should instruct the patient–"keeping your lips, palate and throat open, exert moderately to produce unrisen urges (of vomiting), while bending the neck and upper part of the body slightly, you may help elimination of the vomit if it is not complete, after the urge or for this you may touch your throat with two fingers having nails cut or the stalks of water lily and saugandhika (a variety of lotus)." He should do accordingly. Then the physician should observe carefully the bouts of vomit collected in the spitoon. By observing, the one expert in this knows the characters of proper, inadequate or excessive administration. After observing the characters of bouts he may decide about the necessary action on the basis of symptoms. Hence one should observe the bouts carefully. [12]

तत्रामून्ययोगातियोगविशेषज्ञानानि भवन्ति; तद्यथा–अप्रवृत्तिः कुतश्चित् केवलस्य वाऽप्यौषधस्य विभ्रंशो विबन्धो वेगानामयोगलक्षणानि भवन्ति; काले प्रवृत्तिरनतिमहती व्यथा यथाक्रमं दोषहरणं स्वयं चावस्थानमिति योगलक्षणानि भवन्ति, योगेन तु दोषप्रमाणविशेषेण तीक्ष्णमृदुमध्यविभागो ज्ञेयः; योगाधिक्येन तु फेनिलरक्तचन्द्रिकोपगमनमित्यतियोगलक्षणानि भवन्ति । तत्रातियोगायोगनिमित्तानिमानुपद्रवान् विद्यात्–आध्मानं परिकर्तिका परिस्रावो हृदयोपसरणमङ्गग्रहो जीवादानं विभ्रंशः स्तम्भः क्लमश्चेत्युपद्रवाः ।।१३।।

These are the signs and symptoms of inadequate, proper and excessive administration of drug such as–absence of bout or occasional bout, vomiting of the entire drug only and bouts with obstruction–these are the symptoms of inadequate administration of drug. If the drug is administered properly, there will be timely vomiting with not much uneasiness, elimination of doṣas in order and automatic stoppage of vomiting. This has been divided into three groups–intense, soft and medium according to the quantity of doṣas (eliminated). If the drug is administered in excessive dose there will be appearance of foam, blood or brightness in the vomit–these are the symptoms of over-administration. Due to excessive and inadequate administration the complications caused are–tympanitis, cutting pain, secretion, palpitation, bodyache, discharge of pure blood, displacement of viscera, stiffness and exhaustion. [13]

योगेन तु खल्वेनं छर्दितवन्तमभिसमीक्ष्य सुप्रक्षालितपाणिपादास्यं मुहुर्तमाश्वास्य, स्नैहिकवैरेचनिकोपशमनीयानां धूमानामन्यतमं सामर्थ्यतः पाययित्वा, पुनरेवोदकमुपस्पर्शयेत् ।।१४।।

On proper administration of drug when the patient has vomited well, he should wash hands, feet and face well and after having been assured for a while, he should use one of the three types (unctuous, evacuative and pacifying) of smoking according to his strength. Then he should take ablution. [14]

उपस्पृष्टोदकं चैनं निवातमागारमनुप्रवेश्य संवेश्य चानुशिष्यात्–उच्चैर्भाष्यमत्यासनमतिस्थानमतिचङ्क्रमणं क्रोधशोक-हिमातपावश्यायातिप्रवातान् यानयानं ग्राम्यधर्ममस्वपनं निशि दिवा स्वप्नं विरुद्धाजीर्णासात्म्याकालप्रमितातिहीनगुरुविषमभोजन-वेगसन्धारणोदीरणमिति भावानेतान्मनसाऽप्यसेवमानः सर्वमहो गमयस्वेति स तथा कुर्यात् ।।१५।।

After this, the patient should be taken into a wind-free room and be asked to lie down, then be instructed as "loud speaking, too much sitting, standing or walking, anger, grief, snow, the sun, dew, storm, travelling on vehicles, sexual intercourse, night keeping, day-sleep; antagonistic, during indigestion, unwholesome, untimely, less in quantity and nutritive value, heavy or irregular diet; suppression or propulsion of natural urges–these should not be observed even in thought and thus the whole day should be passed: the patient should do like that. [15]

अथैनं सायाह्ने परे वाऽह्नि सुखोदकपरिषिक्तं पुराणानां लोहितशालितण्डुलानां स्ववक्लिन्नां मण्डपूर्वां सुखोष्णां यवागूं पाययेदग्निबलमभिसमीक्ष्य, एवं द्वितीये तृतीये चान्नकाले, चतुर्थे त्वन्नकाले तथाविधानामेव शालितण्डुलानामुत्स्विन्नां विलेपीमुष्णोदकद्वितीयामस्नेहलवणां वा भोजयेत्, एवं पञ्चमे षष्ठे चान्नकाले, सप्तमे त्वन्नकाले तथाविधानामेव शालीनां द्विप्रसृतं सुस्विन्नमोदनमुष्णोदकानुपानं तनुना तनुस्नेहलवणोपपन्नेन मुद्गयूषेण भोजयेत्, एवमष्टमे नवमे चान्नकाले, दशमे त्वन्नकाले लावकपिञ्जलादीनामन्यतमस्य मांसरसेनौदकलावणिकेन नातिसारवता भोजयेदुष्णोदकानुपानम्; एवमेकादशे द्वादशे चान्नकाले; अत ऊर्ध्वमन्नगुणान् क्रमेणोपभुञ्जानः सप्तरात्रेण प्रकृतिभोजनमागच्छेत् ।।१६।।

Then in the same evening or next morning, after taking ablution with lukewarm water, he should take, according to his appetite, the lukewarm, well-cooked, scummy gruel of red rice. The same is repeated in second and third meal-times. In fourth meal-time, well-cooked paste-like preparation of red rice alongwith warm water should be taken without or with a little uncting substance and salt. The same is followed in fifth and six meal-times. At the seventh meal-time he should take well-cooked red rice alongwith dilute green gram soup mixed up with a little uncting substance and salt; and warm water should be taken after food. This is to be repeated for eighth and ninth meal-times. In tenth meal-time (cooked rice), alongwith light and dilute meat soup of birds like common quail, grey partridge etc. added with salt should be taken and after food warm water is to be taken. This is followed in eleventh and twelfth meal-times. After this, the patient assimilating nutrition from the diet gradually, should revert to normal diet in seven nights. [16]

अथैनं पुनरेव स्नेहस्वेदाभ्यामुपपाद्यानुपहतमनसमभिसमीक्ष्य सुखोषितं सुप्रजीर्णभक्तं कृतहोमबलिमङ्गलजपप्रायश्चित्तमिष्टे तिथिनक्षत्रकरणमुहूर्ते ब्राह्मणान् स्वस्ति वाचयित्वा त्रिवृत्कल्कमक्षमात्रं यथार्हालोडनप्रतिविनीतं पाययेत् प्रसमीक्ष्य दोषभेषजदेशकालबलशरीराहारसात्म्यसत्त्वप्रकृतिवयसामवस्थान्तराणि विकारांश्च, सम्यक् विरिक्तं चैनं वमनोक्तेन धूमवर्जेन विधिनोपपादयेदाबलवर्णप्रकृतिलाभात्, बलवर्णोपपन्नं चैनमनुपहतमनसमभिसमीक्ष्य सुखोषितं सुप्रजीर्णभक्तं शिरःस्नातमनुलिप्तगात्रं स्रग्विणमनुपहतवस्त्रसंवीतमनुरूपालङ्कारालङ्कृतं सुहृदां दर्शयित्वा ज्ञातीनां दर्शयेत्, अथैनं कामेष्ववसृजेत् ।।१७।।

(For administration of purgative) the patient should again be prepared by subjecting him to unction and fomentation. Thereafter, when he is cheerful, seated comfortably, has food well-digested, has done oblation, offering, auspicious and expiatory rites, after recitation of swastivācana (mantras wishing well-being) by brāhmaṇas, on a day having auspicious tithi, nakṣatra, karaṇa and muhūrta, he should be asked to take the paste of trivṛt (a purgative drug) in the dose of karṣa (10 gm.) suspended in a proper vehicle. The drug should be administered keeping in view the conditions of disorder, drug, place, time, strength, body, diet, wholesomeness, mind, constitution and age and also the disorders. When the patient is purgated well, he should follow the regimen except smoking as said in the context of emesis till he regains strength, complexion and normalcy. When he is endowed with strength and complexion, is cheerful, comfortable and with his food well-digested, he should take bath by head, annoint his body, wear garland, put on undamaged dress and wear suitable ornaments. Then he should meet his friends and kinsmen and be allowed to do his normal duties. [17]

भवन्ति चात्र–

अनेन विधिना राजा राजमात्रोऽथवा पुनः । यस्य वा विपुलं द्रव्यं स स संशोधनमर्हति ।।१८।।

Here are (the verses)–

By this method, the king, the kingly and that having immense wealth can be treated with evacuatives. [18]

दरिद्रस्त्वापदं प्राप्य प्राप्तकालं विशोधनम् । पिबेत् काममसंभृत्य संभारानपि दुर्लभान् ।।१९।।
न हि सर्वमनुष्याणां सन्ति सर्वे परिच्छदाः । न च रोगा न बाधन्ते दरिद्रानपि दारुणाः ।।२०।।
यद्यच्छक्यं मनुष्येण कर्तुमौषधमापदि । तत्तत् सेव्यं यथाशक्ति वसनान्यशनानि च ।।२१।।

The poor too in case of a disorder requiring evacuation may take the drug even without collecting the rare equipments. Because all men do not have all the requisite means and it is also not that the severe diseases do not attack the poor ones. Hence one should take, in case of affliction, the treatment and also the cloths and diets according to his means. [19-21]

मलापहं रोगहरं बलवर्णप्रसादनम् । पीत्वा संशोधनं सम्यगायुषा युज्यते चिरम् ।।२२।।

The evacuative therapy eliminates excreta, alleviates diseases, improves strength and complexion and, if administered propely, endows the person with a long life. [22]

तत्र श्लोका:–

ईश्वराणां वसुमतां वमनं सविरेचनम् । संभारा ये यदर्थं च समानीय प्रयोजयेत् ।।२३।।
यथा प्रयोज्या मात्रा या यदयोगस्य लक्षणम् । योगातियोगयोर्यच्च दोषा ये चाप्युपद्रवा: ।।२४।।
यदसेव्यं विशुद्धेन यश्च संसर्जनक्रम: । तत् सर्वं कल्पनाध्याये व्याजहार पुनर्वसु: ।।२५।।

Now the (summing up) verses–

The management of emesis and purgation for the kings and the wealthy persons, equipments required, the dosage, symptoms of adequate, inadequate and excessive administrative doses, the complications, the things prohibited for the evacuated and the dietitic order–all this has been said by Punarvasu in the chapter on arrangement for equipments etc. [23-25]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने उपकल्पनीयो
नाम पञ्चदशोऽध्याय: ।।१५।।

Thus ends the fifteenth chapter on arrangement of equipments etc. in
Ślokasthāna in the treatise composed by Agniveśa and redacted
by Caraka. (15)

●

षोडशोऽध्याय:

CHAPTER XVI

अथातश्चिकित्साप्राभृतीयमध्यायं व्याख्यास्याम: ।।१।।

Now (I) shall expound the chapter on the physician equipped for treatment etc. [1]

इति ह स्माह भगवानात्रेय: ।।२।।

As propounded by Lord Ātreya. [2]

चिकित्साप्राभृतो धीमान् शास्त्रवान् कर्मतत्पर: । नरं विरेचयति यं स योगात् सुखमश्नुते ।।३।।
यं वैद्यमानी त्वबुधो विरेचयति मानवम् । सोऽतियोगादयोगाच्च मानवो दु:खमश्नुते ।।४।।

If the physician having all the equipments for treatment and who is wise, learned and active treats a patient with purgation, he (the patient) enjoys happiness due to proper administration. On the contrary, if a patient is treated with purgation by an ignorant physician he is subjected to miseries because of (complications arising from) excessive and indequate administration. [3-4]

दौर्बल्यं लाघवं ग्लानिर्व्याधीनामणुता रुचिः । हृद्वर्णशुद्धिः क्षुत्तृष्णा काले वेगप्रवर्तनम् ।।५।।
बुद्धीन्द्रियमनःशुद्धिर्मारुतस्यानुलोमता । सम्यग्विरिक्तलिङ्गानि कायाग्नेश्चानुवर्तनम् ।।६।।
ष्ठीवनं हृदयाशुद्धिरुत्क्लेशः श्लेष्मपित्तयोः । आध्मानमरुचिश्छर्दिरदौर्बल्यमलाघवम् ।।७।।
जङ्घोरुसदनं तन्द्रा स्तैमित्यं पीनसागमः । लक्षणान्यविरिक्तानां मारुतस्य च निग्रहः ।।८।।
विट्पित्तकफवातानामागतानां यथाक्रमम् । परं स्रवति यद्रक्तं मेदोमांसोदकोपमम् ।।९।।
निःश्लेष्मपित्तमुदकं शोणितं कृष्णमेव वा । तृष्यतो मारुतार्तस्य सोऽतियोगः प्रमुह्यतः ।।१०।।

Debility, lightness, malaise, diminution of disorders, relish, cleansing of heart and complexion, hunger and thirst, timely natural urges, refinement of intellect, normalcy of body-fire–these are the symptoms of proper purgation.

Spitting, uncleansing of heart, regurgation of kapha and pitta, tympanitis, anorexia, vomiting, debility, absence of lightness, laxity in shanks and thighs, drowsiness, feeling of cold, coryza and obstruction in wind–these are the symptoms of inadequate purgation. Discharge of blood like fat or meat soup; or fluid without kapha and pitta or black blood after the elimination of faeces, bile, mucus and wind in succession; alongwith thirst, affliction due to vāta and fainting–these indicate the excessive administration (of purgation). [5-10]

वमनेऽतिकृते लिङ्गान्येतान्येव भवन्ति हि । ऊर्ध्वगा वातरोगाश्च वाग्ग्रहश्चाधिको भवेत् ।।११।।
चिकित्साप्राभृतं तस्मादुपेयाच्छरणं नरः । युञ्ज्याद् य एनमत्यन्तमायुषा च सुखेन च ।।१२।।

These very symptoms are observed in case of excessive administration of emesis. In addition, up-going vātika disorders and obstruction in speech are there. Hence one should go to the shelter of a well-equipped physician who endows him with a long life and happiness. [11-12]

अविपाकोऽरुचिः स्थौल्यं पाण्डुता गौरवं क्लमः । पिडकाकोठकण्डूनां संभवोऽरतिरेव च ।।१३।।
आलस्यश्रमदौर्बल्यं दौर्गन्ध्यमवसादकः । श्लेष्मपित्तसमुत्क्लेशो निद्रानाशोऽतिनिद्रता ।।१४।।
तन्द्रा क्लैब्यमबुद्धित्वमशस्तस्वप्नदर्शनम् । बलवर्णप्रणाशश्च तृप्यतो बृंहणैरपि ।।१५।।
बहुदोषस्य लिङ्गानि तस्मै संशोधनं हितम् । ऊर्ध्वं चैवानुलोमं च यथादोषं यथाबलम् ।।१६।।

Indigestion, anorexia, obesity, paleness, heaviness, exhaustion, appearance of boils, urticarial patches and itching, uneasiness, lassitude, fatigue, debility, foul smell, depression, regurgitation of kapha and pitta, sleeplessness or over sleep, drowsiness, impotency, intellectual impairment, inauspicious dreams, loss of strength and complexion even after saturation with body-promoting nutrients–these are the symptoms of the one having plenty of doṣas. For him upward or down-ward evacuation (emesis or purgation) administered according to doṣa and strength is beneficial. [13-16]

एवं विशुद्धकोष्ठस्य कायाग्निरभिवर्धते । व्याधयश्चोपशाम्यन्ति प्रकृतिश्चानुवर्तते ।।१७।।
इन्द्रियाणि मनो बुद्धिर्वर्णश्चास्य प्रसीदति । बलं पुष्टिरपत्यं च वृषता चास्य जायते ।।१८।।

जरां कृच्छ्रेण लभते चिरं जीवत्यनामयः । तस्मात् संशोधनं काले युक्तियुक्तं पिबेन्नरः ।।१९।।

In the person whose belly has been evacuated, the body-fire is stimulated diseases get pacified, normalcy is maintained; sense organs, mind, intellect and complexion are improved, strength, nourishment, progeny and potency are produced the old age does not get his hold easily and the man lives long free from disorders. Hence one should use the evacuative therapy timely and properly. [17-19]

दोषाः कदाचित् कुप्यन्ति जिता लङ्घनपाचनैः । जिताः संशोधनैर्ये तु न तेषां पुनरुद्भवः ।।२०।।
दोषाणां च द्रुमाणां च मूलेऽनुपहते सति । रोगाणां प्रसवानां च गतानामागतिर्ध्रुवा ।।२१।।

Doṣas might sometimes aggravate even after treatment with lightening and digestion but they never recur if they are subdued with evacuative therapy. In case of doṣas as well as plants, if the root is not striked at, reappearance of the gone disorders and sprouts (respectively) is certain. [20-21]

भेषजक्षपिते पथ्यमाहारैरेव बृंहणम् । घृतमांसरसक्षीरहृद्ययूषोपसंहितैः ।।२२।।
अभ्यङ्गोत्सादनैः स्नानैर्निरूहैः सानुवासनैः । तथा स लभते शर्म युज्यते चायुषा चिरम् ।।२३।।

In person reduced by evacuative therapy the body should be promoted with intake of nourshing diet together with ghee, meat soup, milk and relishing vegetable soups, massage, annointing, bath, unctuous and non-unction enema. In this way, he obtains well-being and is endowed with long life. [22-23]

अतियोगानुबद्धानां सर्पिःपानं प्रशस्यते । तैलं मधुरकैः सिद्धमथवाऽप्यनुवासनम् ।।२४।।
यस्य त्वयोगस्तं स्निग्धं पुनः संशोधयेन्नरम् । मात्राकालबलापेक्षी स्मरन् पूर्वमनुक्रमम् ।।२५।।
स्नेहने स्वेदने शुद्धौ रोगाः संसर्जने च ये । जायन्तेऽमार्गविहिते तेषां सिद्धिषु साधनम् ।।२६।।

For the patient suffering from excessive administration (of evacuative therapy) the intake of ghee, oil processed with sweet drugs or unctuous enema is recommended. In case of inadequate administration, he should be uncted and then again treated with evacuative therapy keeping in view the dosa, fire and strength and also the previous regimen. Management of the disorders which arise during improper administration of unction, fomentation, evacuation, dietitic regimen has been described in siddhi-section. [24-26]

जायन्ते हेतुवैषम्याद्विषमा देहधातवः । हेतुसाम्यात् समास्तेषां स्वभावोपरमः सदा ।।२७।।

The dhātus of the body get into disequilibrium due to imbalance of the cause and they enjoy equilibrium when the cause is in balance. Their (dhātuś) termination is always natural. [27]

प्रवृत्तिहेतुर्भावानां न निरोधेऽस्ति कारणम् । केचित्तत्रापि मन्यन्ते हेतुं हेतोरवर्तनम् ।।२८।।

There is always a cause in production of beings but none in their annihilation though some regard non-initiation of cause as the cause in the latter case. [28]

एवमुक्तार्थमाचार्यमग्निवेशोऽभ्यभाषत । स्वभावोपरमे कर्म चिकित्साप्राभृतस्य किम् ।।२९।।
भेषजैर्विषमान् धातून कान् समीकुरुते भिषक् । का वा चिकित्सा भगवन्! किमर्थं वा प्रयुज्यते ।।३०।।

After the preceptor finished his above talk, Agniveśa put a query–if there is termination (of disorder) by nature then what is the function of a well-equipped physician? What imbalanced dhātus he brings to equilibrium by means of therapy? What is the nature of therapeutics and its objective? [29-30]

तच्छिष्यवचनं श्रुत्वा व्याजहार पुनर्वसुः । श्रूयतामत्र या सौम्य! युक्तिर्दृष्टा महर्षिभिः ।।३१।।
न नाशकारणाभावाद्भावानां नाशकारणम् । ज्ञायते नित्यगस्येव कालस्यात्ययकारणम् ।।३२।।

After having heard the question of his disciple, Punarvasu said–O gentle one! hear the agrument which is put forth (in this respect) by the great sages. Due to absence of the terminating cause, the cause of annihilation of beings is not observed as in case of eternally moving time due to its fast movement. [31-32]

शीघ्रगत्वाद्यथा भूतस्तथा भावो विपद्यते । निरोधे कारणं तस्य नास्ति नैवान्यथाक्रिया ।।३३।।

The being is terminated as it came into existence. There is no causative factor in its annihilation nor is its transformation. [33]

याभिः क्रियाभिर्जायन्ते शरीरे धातवः समाः । सा चिकित्सा विकाराणां कर्म तद्भिषजां स्मृतम् ।।३४।।
कथं शरीरे धातूनां वैषम्यं न भवेदिति । समानां चानुबन्धः स्यादित्यर्थं क्रियते क्रिया ।।३५।।
त्यागाद्विषमहेतूनां समानां चोपसेवनात् । विषमा नानुबध्नन्ति जायन्ते धातवः समाः ।।३६।।
समैस्तु हेतुभिर्यस्माद्धातून् सञ्जनयेत् समान् । चिकित्साप्राभृतस्तस्माद्दाता देहसुखायुषाम् ।।३७।।
धर्मस्यार्थस्य कामस्य नृलोकस्योभयस्य च । दाता संपद्यते वैद्यो दानाद्देहसुखायुषाम् ।।३८।।

The measures by which the bodily dhātus are brought back to equilibrium constitute the therapeutics (treatment of disorders). This is the function of the physician. The therapy is administered with the objective that there should not be disequilibrium in dhātus and that there should be promotion of dhātus which are in equilibrium. By abstaining from the factors causing disequilibrium and pursuing those causing equilibrium, the imbalanced ones are produced. As the well-equipped physician leads to production of balanced dhātus by means of balanced factors, he is regarded as donor of health, happiness and longevity. The physician, by dint of bestowing health, happiness and longevity, becomes also the donor of virtue, wealth, enjoyment and both the human worlds. [34-38]

तत्र श्लोकाः–
चिकित्साप्राभृतगुणो दोषो यश्चेतराश्रयः । योगायोगातियोगानां लक्षणं शुद्धिसंश्रयम् ।।३९।।
बहुदोषस्य लिङ्गानि संशोधनगुणाश्च ये । चिकित्सासूत्रमात्रं च सिद्धिव्यापत्तिसंश्रयम् ।।४०।।
या च युक्तिश्चिकित्सायां यं चार्थं कुरुते भिषक् । चिकित्साप्राभृतेऽध्याये तत् सर्वमवदन्मुनिः ।।४१।।

Now (the summing up) verses–

The merits of the well-equipped physician and the demerits of the otherwise, symptoms of adequate, inadequate and excessive evacuation; symptoms of the one having plenty of doṣa, merits of evacuative therapy, principle of treatment in relation to its success and failure, rationale in therapeutics, functions of physician–all this has been said by the sage in the chapter of the physician equipped for treatment etc. [39-40]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने चिकित्साप्राभृतीयो
नाम षोडशोऽध्यायः ।।१६।।

Thus ends the sixteenth chapter on physician equipped for treatment etc.
in Ślokasthāna in the treatise composed by Agniveśa and
redacted by Caraka (16).

समाप्तः कल्पनाचतुष्कः ।।४।।

Here ends the fourth quadruplet on preparation (4).

●

सप्तदशोऽध्यायः

CHAPTER XVII

अथातः कियन्तः शिरसीयमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on the number of head diseases etc. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

कियन्तः शिरसि प्रोक्ता रोगा हृदि च देहिनाम् । कति चाप्यनिलादीनां रोगा मानविकल्पजाः ।।३।।
क्षयाः कति समाख्याताः पिडकाः कति चानघ! । गतिः कतिविधा चोक्ता दोषाणां दोषसूदन! ।।४।।
हुताशवेशस्य वचस्तच्छ्रुत्वा गुरुरब्रवीत् । पृष्टवानसि यत् सौम्य! तन्मे शृणु सविस्तरम् ।।५।।
दृष्टाः पञ्च शिरोरोगाः पञ्चैव हृदयामयाः । व्याधीनां द्व्यधिका षष्टिर्दोषमानविकल्पजा ।।६।।
दशाष्टौ च क्षयाः सप्त पिडका माधुमेहिकाः । दोषाणां त्रिविधा चोक्ता गतिर्विस्तरतः शृणु ।।७।।

(Agniveśa asked)–How many diseases are pertaining to head and heart? How many disorders are due to proportional variations of vāta etc.? How many are wastings? and how many boils? what are the types of movement of doṣas? O alleviator of doṣas! (tell me).

Having heard the questions of Agniveśa, the preceptor (Lord Ātreya) said–O gentle, hear my detailed reply to your questions. Five are the head diseases and also the heart diseases. There are sixty two disorders which arise due to proportional variations of doṣas. Wastings are eighteen and seven diabetic boils. Movement of doṣas is of three types. Now hear the details. [3-7]

संधारणाद्दिवास्वप्नाद्रात्रौ जागरणान्मदात् । उच्चैर्भाष्यादवश्यायात् प्राग्वातादतिमैथुनात् ।।८।।
गन्धादसात्म्यादाघ्राताद्रजोधूमहिमातपात् । गुर्वम्लहरितादानादति शीताम्बुसेवनात् ।।९।।
शिरोऽभिघाताद्दुष्टामाद्रोदनाद्बाष्पनिग्रहात् । मेघागमान्मनस्तापाद्देशकालविपर्ययात् ।।१०।।
वातादयः प्रकुप्यन्ति शिरस्यस्त्रं च दुष्यति । ततः शिरसि जायन्ते रोगा विविधलक्षणाः ।।११।।

Suppression of urges, day-sleep, night vigil, narcosis, loud speech, dew, easterly wind, excessive sexual intercourse, inhalation of unsuitable smell, exposure to dust, smoke, snow and the sun, intake of heavy, sour and salads, drinking of too much cold water, head injury, vitiated āma, weeping, suppression of tears, clouds, mental abnormality, use of those unsuitable for place and time–these factors vitiate vāta etc. and also blood in the head which produce various types of diseases in head. [8-11]

प्राणाः प्राणभृतां यत्र श्रिताः सर्वेन्द्रियाणि च । यदुत्तमाङ्गमङ्गानां शिरस्तदभिधीयते ।।१२।।

That where vital breath of living beings is located and also all the sense organs, and which is the best of all organs is known as head. [12]

अर्धावभेदको वा स्यात् सर्वं वा रुज्यते शिरः । प्रतिश्यामुखनासाक्षिकर्णरोगशिरोभ्रमाः ।।१३।।
अर्दितं शिरसः कम्पो गलमन्याहनुग्रहः । विविधाश्चापरे रोगा वातादिक्रिमिसंभवाः ।।१४।।

Pain in half or entire head, coryza, disorders of mouth, nose, eyes and ear, giddiness, facial paralysis, tremors in head, stiffness, in back neck and jaws and other various disorders due to vāta etc. (doṣas) and krimis (organisms). [13-14]

पृथग्दिष्टास्तु ये पञ्च सङ्ग्रहे परमर्षिभिः । शिरोगदांस्ताञ्छृणु मे यथास्वैर्हेतुलक्षणैः ।।१५।।
उच्चैर्भाष्यातिभाष्याभ्यां तीक्ष्णपानात् प्रजागरात् । शीतमारुतसंस्पर्शाद्व्यवायाद्वेगनिग्रहात् ।।१६।।
उपवासादभीघाताद्विरेकाद्वमनादति । बाष्पशोकभयत्रासाद्भारमार्गातिकर्शनात् ।।१७।।
शिरोगताः सिरा वृद्धो वायुराविश्य कुप्यति । ततः शूलं महत्तस्य वातात् समुपजायते ।।१८।।
निस्तुद्येते भृशं शङ्खौ घाटा संभिद्यते तथा । सभ्रूमध्यं ललाटं च तपतीवातिवेदनम् ।।१९।।
वध्येते स्वनतः श्रोत्रे निष्कृष्येते इवाक्षिणो । घूर्णतीव शिरः सर्वं संधिभ्य इव मुच्यते ।।२०।।
स्फुरत्यति सिराजालं स्तभ्यते च शिरोधरा । स्निग्धोष्णमुपशेते च शिरोरोगेऽनिलात्मके ।।२१।।

Now listen about the five head diseases alongwith causes and symptoms as said earlier by the great sages. Due to loud and too much speech, sharp drinks, vigil, contact with cold wind, sexual intercourse, suppression of urges, fasting, injury, excessive vomiting and purgation, tears, grief, fear and anxiety; excessive exhaustion due to weight-carrying and travelling on foot vāyu gets aggravated and vitiated and entering into the cranial veins produces these symptoms. There is intense pain due to vāta particularly in temporal regions and nape, middle of the eyebrows and forehead have burning sensation and excessive pain. There is dizziness and pain in ears, eyes seem to be coming out (due to pain), the entire head reels about and seems to be broken on sutures, the venous plexuses have excessive throbbing and neck becomes stiff. The patient gets relief from unctuous and hot applications. This is about head diseases caused by vāta. [15-21]

कट्वम्ललवणक्षारमद्यक्रोधातपानलैः । पित्तं शिरसि संदुष्टं शिरोरोगाय कल्पते ।।२२।।
दह्यते रुज्यते तेन शिरः शीतं सुषूयते । दह्येते चक्षुषी तृष्णा भ्रमः स्वेदश्च जायते ।।२३।।

By (excessive) use of pungent, sour, salt, alkali, wines, by anger and over exposure to the sun and fire, pitta gets vitiated and being located in head produces head diseases. Because of this, the head as if burns and has pain and is pacified by cold. The eyes have burning sensation and there are thirst, giddiness and perspiration. [22-23]

आस्यासुखैः स्वप्नसुखैर्गुरुस्निग्धातिभोजनैः । श्लेष्मा शिरसि संदुष्टः शिरोरोगाय कल्पते ।।२४।।
शिरो मन्दरुजं तेन सुप्तं स्तिमितभारिकम् । भवत्युत्पद्यते तन्द्रा तथाऽऽलस्यमरोचकः ।।२५।।

Due to sedentary habits, too much sleep, over intake of heavy and unctuous diet, kapha is vitiated and causes head diseases. In this the head has dull pain, numbness, cold sensation and heaviness. There are also drowsiness, lassitude and anorexia. [24-25]

वाताच्छूलं भ्रमः कम्पः पित्ताद्दाहो मदस्तृषा । कफाद्गुरुत्वं तन्द्रा च शिरोरोगे त्रिदोषजे ।।२६।।

In head diseases caused by all the three doṣas, there are pain, giddiness and tremors due to vāta; burning sensation, narcosis and thirst due to pitta and heaviness and drowsiness due to kapha. [26]

तिलक्षीरगुडाजीर्णपूतिसङ्कीर्णभोजनात् । क्लेदोऽसृक्कफमांसानां दोषलस्योपजायते ।।२७।।
ततः शिरास संक्लेदात् क्रिमयः पापकर्मणः । जनयन्ति शिरोरोगं जाता बीभत्सलक्षणम् ।।२८।।
व्यधच्छेदरुजाकण्डूशोफदौर्गत्यदुःखितम् । क्रिमिरोगातुरं विद्यात् क्रिमीणां दर्शनेन च ।।२९।।

By (excessive) intake of tila, milk, jaggery; eating during indigestion, putrified and mixed up food in those having abundance of doṣas, excessive moisture arise in blood, kapha and muscles. Then due to increase of moisture in head the trouble-creating organisms cause head disease with loathsome symptoms. One should diagnose the case of krimiroga (worm-affection) by the symptoms–piercing and cutting pain, functional disorders, itching, swelling, difficulty in movement–by observing the worms. [27-29]

शोकोपवासव्यायामरूक्षशुष्काल्पभोजनैः । वायुराविश्य हृदयं जनयत्युत्तमां रुजम् ।।३०।।
वेपथुर्वेष्टनं स्तम्भः प्रमोहः शून्यता दरः । हृदि वातातुरे रूपं जीर्णे चात्यर्थवेदना ।।३१।।

Due to grief, fasting, physical exercise; intake of rough, dry and a little food the (aggravated) vāyu entering into the heart produces severe disorders. In vātika heart disease, the symptoms are–trembling, cramps, stiffness, fainting, vacant look, tearning pain and aggravation of pain when the food is digested. [30-31]

उष्णाम्ललवणक्षारकटुकाजीर्णभोजनैः । मद्यक्रोधातपैश्चाशु हृदि पित्तं प्रकुप्यति ।।३२।।
हृद्दाहस्तिक्तता वक्रे तिक्ताम्लोद्गिरणं क्लमः । तृष्णा मूर्च्छा भ्रमः स्वेदः पित्तहृद्रोगलक्षणम् ।।३३।।

Hot, sour, salty, alkaline and pungent food, eating during indigestion, wines, anger and the sun vitiate the pitta in the heart. In this pittaja heart disease, these symptoms appear–burning sensation in cardiac region, bitterness in mouth, bitter and sour eructation, exhaustion, thirst, fainting, giddiness and perspiration. [32-33]

अत्यादानं गुरुस्निग्धमचिन्तनमचेष्टनम् । निद्रासुखं चाभ्यधिकं कफहृद्रोगकारणम् ।।३४।।
हृदयं कफहृद्रोगे सुप्तं स्तिमितभारिकम् । तन्द्रारुचिपरीतस्य भवत्यश्मावृतं यथा ।।३५।।

Kaphaja heart disease is caused by excessive intake, use of heavy and unctuous substances, little mental and physical work and indulgence in sleep. In this the patient suffers from drowsiness and anorexia and feeling of numbness, cold and weight in the cardiac region as if it is pressed with stone. [34-35]

हेतुलक्षणसंसर्गादुच्यते सान्निपातिकः ।
(हृद्रोगः कष्टदः कष्टसाध्य उक्तो महर्षिभिः) त्रिदोषजे तु हृद्रोगे यो दुरात्मा निषेवते ।।३६।।
तिलक्षीरगुडादीनि ग्रन्थिस्तस्योपजायते । मर्मैकदेशे संक्लेदं रसस्तस्योपगच्छति ।।३७।।
संक्लेदात् क्रिममश्चास्य भवन्सुपहतात्मनः । मर्मैकदेशे ते जाताः सर्पन्तो भक्षयन्ति च ।।३८।।
तुद्यमानं स हृदयं सूचीभिरिव मन्यते । छिद्यमानं यथा शस्त्रैर्जातकण्डूं महारुजम् ।।३९।।
हृद्रोगं क्रिमिजं त्वेतैर्लिङ्गैर्बुद्ध्वा सुदारुणम् । त्वरेत जेतुं तं विद्वान् विकारं शीघ्रकारिणम् ।।४०।।

When causative factors and symptoms of all the doṣas are combined together it is sānnipātika (produced by combination of all the three doṣas).

(Heart disease is troublesome and hardly curable as said by the great sages).

The evil-natured who takes sesamum, milk, jaggery etc. in the heart disease caused by all the three doṣas, suffers from a gland appearing in a portion of the heart. Moreover, his rasadhātu attains moisture in a portion of the vital organ due to which organisms develop, spread in the region and lead to decay of the heart. The patient feels pain as if the heart is pierced by needles or cut by weapons, itching and intense pain. Diagnosing the case as krimija hrdroga (heart disease caused by organisms) on the basis of the above symptoms one should take immediate steps to overcome the disorder which is emergent as well as severe. [36-40]

द्व्युल्बणैकोल्बणैः षट् स्युर्हीनमध्याधिकैश्च षट् । समैश्चैको विकारास्ते सन्निपातास्त्रयोदश ।।४१।।
संसर्गे नव षट् तेभ्य एकवृद्ध्या समैस्त्रयः । पृथक् त्रयश्च तैर्वृद्धैर्व्याधयः पञ्चविंशतिः ।।४२।।
यथा वृद्धैस्तथा क्षीणैर्दोषैः स्युः पञ्चविंशतिः । वृद्धिक्षयकृतश्चान्यो विकल्प उपदेक्ष्यते ।।४३।।
वृद्धिरेकस्य समता चैकस्यैकस्य संक्षयः । द्वन्द्ववृद्धिः क्षयश्चैकस्यैकवृद्धिर्द्वयोः क्षयः ।।४४।।

Combination of all the three aggravated doṣas is of thirteen types–two doṣas dominating (3), one doṣa dominating (3), doṣas in diminished, moderate and dominant conditions (6), equal aggravation of all doṣas (1); combination of two aggravated doṣas is of nine types–dominant aggravation of one doṣa (6) and aggravation of both the doṣas equally (3), aggravation of single doṣas (3)–Thus the state of aggravation is of twenty five types. Likewise, the diminution on doṣas is also of twenty five types making the number as fifty. Conditions of taking aggravation and diminution of doṣas together come to twelve. Such as (a) one aggravated, one normal, one diminished (6), (b) two aggravated, one diminished (3), (c) one aggravated, two diminished (3).

Thus doṣas can combine together in various proportions which come to the total number of sixty two as explained above. [41-44]

प्रकृतिस्थं यदा पित्तं मारुतः श्लेष्मणः क्षये । स्थानादादाय गात्रेषु यत्र यत्र विसर्पति ।।४५।।
तदा भेदश्च दाहश्च तत्र तत्रानवस्थितः । गात्रदेशे भवत्यस्य श्रमो दौर्बल्यमेव च ।।४६।।
प्रकृतिस्थं कफं वायुः क्षीणे पित्ते यदा बली । कर्षेत् कुर्यात्तदा शूलं सशैत्यस्तम्भगौरवम् ।।४७।।
यदाऽनिलं प्रकृतिगं पित्तं कफपरिक्षये । संरुणद्धि तदा दाहः शूलं चास्योपजायते ।।४८।।
श्लेष्माणं हि समं पित्तं यदा वातपरिक्षये । सन्निरुन्ध्यात्तदा कुर्यात् सतन्द्रागौरवं ज्वरम् ।।४९।।
प्रवृद्धो हि यदा श्लेष्मा पित्ते क्षीणे समीरणम् । रुन्ध्यात्तदा प्रकुर्वीत शीतकं गौरवं रुजम् ।।५०।।
समीरणे परिक्षीणे कफः पित्तं समत्वगम् । कुर्वीत सन्निरुन्धानो मृद्वग्नित्वं शिरोग्रहम् ।।५१।।
निद्रां तन्द्रां प्रलापं च हृद्रोगं गात्रगौरवम् । नखादीनां च पीतत्वं ष्ठीवनं कफपित्तयोः ।।५२।।
हीनवातस्य तु श्लेष्मा पित्तेन सहितश्चरन् । करोत्यरोचकापाकौ सदनं गौरवं तथा ।।५३।।
हृल्लासमास्यस्त्रवणं पाण्डुतां दूयनं मदम् । विरेकस्य च वैषम्यं वैषम्यमनलस्य च ।।५४।।
हीनपित्तस्य तु श्लेष्मा मारुतेनोपसंहितः । स्तम्भं शैत्यं च तोदं च जनयत्यनवस्थितम् ।।५५।।
गौरवं मृदुतामग्नेर्भक्ताश्रद्धां प्रवेपनम् । नखादीनां च शुक्लत्वं गात्रपारुष्यमेव च ।।५६।।
मारुतस्तु कफे हीने पित्तं च कुपितं द्वयम् । करोति यानि लिङ्गानि शृणु तानि समासतः ।।५७।।
भ्रममुद्वेष्टनं तोदं दाहं स्फुटनवेपने । अङ्गमर्दं परीशोषं दूयनं धूपनं तथा ।।५८।।
वातपित्तक्षये श्लेष्मा स्त्रोतांस्यपिदधद्भृशम् । चेष्टाप्रणाशं मूर्च्छां च वाक्सङ्गं च करोति हि ।।५९।।
वातश्लेष्मक्षये पित्तं देहौजः स्त्रंसयच्चरेत् । ग्लानिमिन्द्रियदौर्बल्यं तृष्णां मूर्च्छां क्रियाक्षयम् ।।६०।।
पित्तश्लेष्मक्षये वायुर्मर्माण्यतिनिपीडयन् । प्रणाशयति संज्ञां च वेपयत्यथवा नरम् ।।६१।।

When, in the event of diminution of kapha, vāta carries away the normal pitta from its location, it produces unstable tearing pain, burning sensation in those organs wherever it spreads alongwith fatigue and debility.

When in the state of diminution of pitta, the dominant vāta drags on kapha, it causes pain, cold sensation, stiffness and heaviness. When pitta, in diminution of kapha, obstructs the normal vāta burning sensation arises.

When pitta, in diminution of vāta, blocks the normal kapha, it produces drowsiness, heaviness and fever.

When aggravated kapha, in diminution of pitta, creates obstruction to vāta, it produces shivering, heaviness and fever.

When kapha, in the event of diminution of vāta, obstructs the normal pitta, it causes mildness of appetite, stiffness of head, sleep, drowsiness, delirium, heart disease, heaviness in body, yellowness of nails etc., spitting of mucus and bile.

When vāta is diminished and kapha moves alongwith pitta, it produces anorexia, indigestion, malaise, heaviness, fatigue, nausea, salivation, paleness, distress, narcosis, irregularity in purgation and digestion.

When pitta is diminished and kapha combines with vāta, it causes unstable stiffness, cold and piercing pain, heaviness, mildness of digestion, non-inclination to food, trembling, whiteness of nail etc. and coarseness of body parts.

When kapha is diminished and both vāta and pitta are agrravated, it produces giddiness, cramps, piercing pain, burning sensation, cracking, trembling, bodyache, wasting, distress and fuming.

In diminution of vāta and pitta, kapha, blocking up the channels, produces loss of movement, fainting and difficulty in speech.

In diminution of vāta and kapha, pitta dislocates the ojas and produces malaise, weakness in sense organs, thirst, fainting and loss of function.

In diminution of pitta and kapha, vāta produces severe pain in vital organs, loss of sensation or tembling. [45-61]

दोषां प्रवृद्धाः स्वं लिङ्गं दर्शयन्ति यथाबलम् । क्षीणा जहति लिङ्गं स्वं, समाः स्वं कर्म कुर्वते ।।६२।।

Doṣas, if aggravated, show their symptoms according to the strength; if diminished, give up their normal character and if normal, perform their functions properly.[62]

वातादीनां रसादीनां मलानामोजसस्तथा । क्षयास्तत्रानिलादीनामुक्तं संक्षीणलक्षणम् ।।६३।।
घट्टते सहते शब्दं नोच्चैर्द्रवति शूल्यते । हृदयं ताम्यति स्वल्पचेष्टस्यापि रसक्षये ।।६४।।
परुषा स्फुटिता म्लाना त्वग्रूक्षा रक्तसंक्षये । मांसक्षये विशेषेण स्फिग्ग्रीवोदरशुष्कता ।।६५।।
सन्धीनां स्फुटनं ग्लानिरक्ष्णोरायास एव च । लक्षणं मेदसि क्षीणे तनुत्वं चोदरस्य च ।।६६।।
केशलोमनखश्मश्रुद्विजप्रपतनं श्रमः । ज्ञेयमस्थिक्षये लिङ्गं सन्धिशैथिल्यमेव च ।।६७।।
शीर्यन्त इव चास्थीनि दुर्बलानि लघूनि च । प्रततं वातरोगीणि क्षीणे मज्जनि देहिनाम् ।।६८।।
दौर्बल्यं मुखशोषश्च पाण्डुत्वं सदनं श्रमः । क्लैब्यं शुक्राविसर्गश्च क्षीणशुक्रस्य लक्षणम् ।।६९।।
क्षीणे शकृति चान्त्राणि पीडयन्निव मारुतः । रूक्षस्योन्नमयन् कुक्षि तिर्यगूर्ध्वं च गच्छति ।।७०।।
मूत्रक्षये मूत्रकृच्छ्रं मूत्रवैवर्ण्यमेव च । पिपासा बाधते चास्य मुखं च परिशुष्यति ।।७१।।
मलायनानि चान्यानि शून्यानि च लघूनि च । विशुष्काणि च लक्ष्यन्ते यथास्वं मलसंक्षये ।।७२।।

Now the symptoms of diminution of vāta etc. (doṣas), rasa etc. (dhātus), malas and ojas will be described. The symptoms of diminished vāta etc. have already been mentioned. (Now the remaining ones are described).

In diminution of rasa, the patient stirs about, does not tolerate loud sound, even on slight exertion his heart palpitates, aches and (even) fails.

In diminution of rakta (blood)–the skin becomes coarse, cracked and lustreless.

In diminution of māṁsa (muscle)–there is obvious emaciation of buttocks, neck and abdomen.

In diminution of medas (fat)–there is cracking of joints, anxious expression, exhaustion and thin abdomen.

In diminution of asthi (bone), there is falling of hairs, nails, beards and mustaches and teeth, fatigue and laxity of joints.

In diminution of majjā, the bones are weakened and light as if decaying. They are also always affected with vātic disorders.

In diminution of semen, debility, dryness of mouth, paleness, malaise, fatigue, impotency and non–ejaculation of semen are the symptoms.

In diminution of faeces, vāta as if pressing the intestines and lifting the belly upwards moves obliquely and upwards.

In diminution of urine, there are dysuria, abnormal colours in urine, excessive thirst and dryness of mouth.

In case of diminution of other malas, the respective excretory passages become vacant, light and over-dried up. [63-72]

बिभेति दुर्बलोऽभीक्ष्णं ध्यायति व्यथितेन्द्रियः । दुश्छायो दुर्मना रूक्षः क्षामश्चैवौजसः क्षये ।।७३।।
हृदि तिष्ठति यच्छुद्धं रक्तमीषत्सपीतकम् । ओजः शरीरे संख्यातं तन्नाशान्ना विनश्यति ।।७४।।
प्रथमं जायते ह्योजः शरीरेऽस्मिञ्छरीरिणाम् । सर्पिर्वर्णं मधुरसं लाजगन्धि प्रजायते ।।७५।।
(भ्रमरैः फलपुष्पेभ्यो यथा संभ्रियते मधु । तद्वदोजः स्वकर्मभ्यो गुणैः संभ्रियते नृणाम् ।।१।।)

When the ojas is diminished, the person is fearful, weak, always worried, having disorders in sense organs, deranged lustre and mental ability, rough and emaciated.

The substance of white or red, slightly yellowish colour which resides in heart is known as ojas. The person dies if it is destroyed. In the body of living beings the ojas is produced first. This has the colour of ghee, taste of honey and smell of fried paddy. [73-75]

(As the bees collect honey from the fruits and flowers, organs of the persons constitute the ojas with their activities. (1)

व्यायामोऽनशनं चिन्ता रूक्षाल्पप्रमिताशनम् । वातातपौ भयं शोको रूक्षपानं प्रजागरः ।।७६।।
कफशोणितशुक्राणां मलानां चातिवर्तनम् । कालो भूतोपघातश्च ज्ञातव्याः क्षयहेतवः ।।७७।।

Excessive exercise, fasting, anxiety, rough, little and measured diet, wind and the sun, fear, grief, ununctuous drinks, vigil, excessive discharge of mucus, blood, semen and other excreta, time-factor (old age and receiving seasons) and injury by organisms–these are the causes of diminution of ojas. [76-77]

गुरुस्निग्धाम्ललवणान्यतिमात्रं समश्नताम् । नवमन्नं च पानं च निद्रामास्यासुखानि च ।।७८।।
त्यक्तव्यायामचिन्तानां संशोधनमकुर्वताम् । श्लेष्मा पित्तं च मेदश्च मांसं चातिप्रवर्धते ।।७९।।
तैरावृतगतिर्वायुरोज आदाय गच्छति । यदा बस्तिं यदा कृच्छ्रो मधुमेहः प्रवर्तते ।।८०।।
स मारुतस्य पित्तस्य कफस्य च मुहुर्मुहुः । दर्शयत्याकृतिं गत्वा क्षयमाप्यायते पुनः ।।८१।।
उपेक्षयाऽस्य जायन्ते पिडकाः सप्त दारुणाः । मांसलेष्ववकाशेषु मर्मस्वपि च संधिषु ।।८२।।

In the person eating heavy, unctuous, sour and saline substances in excessive quantity and also the new grains and fresh drinks, having over sleep and sedentary habit, having abstained from physical and mental work and also neglecting evacuation, kapha, pitta, māṁsa and medas aggravated excessively and they all obstruct the path of vāta which carries the ojas to Basti (urinary passage) and thus the obstinate madhumeha (diabetes mellitus) arises. It shows the symptoms of vāta, pitta and kapha now and then after diminution again develops. If it is overlooked seven severe piḍakas (boils) arise in muscular areas, vital parts and joints. [78-82]

शराविका कच्छपिका जालिनी सर्षपी तथा । अलजी विनताख्या च विद्रधी चेति सप्तमी ।।८३।।
अन्तोन्नता मध्यनिम्ना श्यावा क्लेदरुगन्विता । शराविका स्यात् पिडका शरावाकृतिसंस्थिता ।।८४।।
अवगाढार्तिनिस्तोदा महावास्तुपरिग्रहा । श्लक्ष्णा कच्छपपृष्ठाभा पिडका कच्छपी मता ।।८५।।
स्तब्धा सिराजालवतीस्निग्धास्रावा महाशया । रुजानिस्तोदबहुला सूक्ष्मच्छिद्रा च जालिनी ।।८६।।
पिडका नातिमहती क्षिप्रपाका महारुजा । सर्षपी सर्षपाभामिः पिडकाभिश्चिता भवेत् ।।८७।।
दहति त्वचमुत्थाने तृष्णामोहज्वरप्रदा । विसर्पत्यनिशं दुःखाद्दहत्यग्निरिवालजी ।।८८।।
अवगाढरुजाक्लेदा पृष्ठे वाऽप्युदरेऽपि वा । महती विनता नीला पिडका विनता मता ।।८९।।

These piḍakās (boils) are seven–śarāvikā, kacchapikā, jālinī, sarṣapī, vinatā and vidradhi.

The śarāvikā type of boils is raised at margins, depressed in centre, blackish in colour, has moisture and pain and looks like an earthen saucer.

The kacchapikā type has deeper pain particularly of piercing nature, covers a wide area, is smooth and similar to the back of tortoise.

The jālinī type of boil is stiff, has venous network, unctuous discharge, big base, excessive pain particularly of piercing nature and minute openings.

The sarṣapī type is not very big, quickly suppurating, very painful and having mustard-like (small) boils.

The alajī type of boil, at the time of appearance, causes burning sensation in skin, thirst, fainting and fever; spreads over and constantly produces terrible burning pain like fire.

The vinatā type of boil has deep pain and thick discharge, appears in back or abdomen, is big, depressed and blue. [83-89]

विद्रधिं द्विविधामाहुर्बाह्यामाभ्यन्तरी तथा । बाह्या त्वक्स्नायुमांसोत्था कण्डराभा महारुजा ।।९०।।
शीतकान्नविदाह्युष्णरूक्षशुष्कातिभोजनात् । विरुद्धाजीर्णसंक्लिष्टविषमासात्म्यभोजनात् ।।९१।।

व्यापन्नबहुमद्यत्वाद्वेगसंधारणाच्छ्रमात् । जिह्मव्यायामशयनादतिभाराध्वमैथुनात् ।।९२।।
अन्तःशरीरे मांसासृगाविशन्ति यदा मलाः । तदा संजायते ग्रन्थिर्गम्भीरस्थः सुदारुणः ।।९२।।
हृदये क्लोम्नि यकृति प्लीहि कुक्षौ च वृक्कयोः । नाभ्यां वंक्षणयोर्वाऽपि बस्तौ वा तीव्रवेदनः ।।९४।।
दुष्टरक्तातिमात्रत्वात् स वै शीघ्रं विदह्यते । ततः शीघ्रविदाहित्वाद्विद्रधीत्यभिधीयते ।।९५।।
व्यधच्छेदभ्रमानाहशब्दस्फुरणसर्पणैः । वातिकी, पैत्तिकीं तृष्णादाहमोहमदज्वरैः ।।९६।।
जृम्भोत्क्लेशारुचिस्तम्भशीतकैः श्लैष्मिकीं विदुः । सर्वासु च महच्छूलं विद्रधीषूपजायते ।।९७।।
शस्त्रास्त्रैर्भिद्यत इव चोल्मुकैरिव दह्यते । विद्रधी व्यम्लतां याता वृश्चिकैरिव दश्यते ।।९८।।
तनु रूक्षारुणं श्यावं फेनिलं वातविद्रधी । तिलमाषकुलत्थोदसन्निभं पित्तविद्रधी ।।९९।।
श्लैष्मिकी स्रवति श्वेतं पिच्छिलं बहलं बहु । लक्षणं सर्वमेवैतद्भजते सान्निपातिकी ।।१००।।

Vidradhi (abscess) is of two types–external and internal. The external one is located in skin, ligament and muscle, resembles tendon and is very painful.

By intake of winter cereals, burning, hot, rough and dry food, taking antagonistic, during indigestion, mixed up, irregularly and unwholesome diet; drinking damaged and plenty of wine, suppression of urges, fatigue, complicated physical exercise and sleep, excessive weight-carrying, travelling on foot and sexual intercourse; when doṣas in body affect the māṁsa and rakta, deep-seated, painful and severe gland like node appears in cardiac region, kloman, liver, spleen, lumbar region, kidneys, navel, groins or urinary bladder. Because of having impure blood in abundance it gets quickly inflamed and that is why it is called as vidradhi (that causes vidāha-inflammation). In vidradhi predominant in vāta, perforating and cutting pain, giddiness, distension, sound, throbbing and spreading characters are there. In paittika type, thirst, burning sensation, fainting, narcosis and fever while in kaphaja type yawning, nausea, anorexia, stiffness and shivering are there. In all types of abscess, intense pain is the main symptom. The pain may be of various natures such as cutting, burning or stinging. (As regards the character of discharge), it is thin, rough, reddish or blackish and foamy in vātika vidradhi; resembling soup of sesamum, black gram and kulattha in paittika vidradhi and white, slimy, thick and abundant in kaphaja vidradhi. The sānnipātika type (caused by the combination of all the three doṣas) has got all the above symptoms. [99-100]

अथासां विद्रधीनां साध्यासाध्यत्वविशेषज्ञानार्थं स्थानकृतं लिङ्गविशेषमुपदेक्ष्यामः–तत्र प्रधान मर्मजायां विद्रध्यां हृद्घट्टनतमकप्रमोहकासश्वासाः, क्लोमजायां पिपासामुखशोषगलग्रहाः यकृतज्जायां श्वासः, प्लीहजायामुच्छ्वासोपरोधः, कुक्षिजायां कुक्षिपार्श्वान्तरांसशूलं, वृक्कजायां पृष्ठकटिग्रहः, नाभिजायां हिक्का, वंक्षणजायां सक्थिसादः, बस्तिजायां कृच्छ्रपूतिमूत्रवर्चस्त्वं चेति ।।१०१।।

Now (I) shall tell about the particular symptoms according to location of vidradhis for the knowledge of prognosis. In vidradhi located in the main vital organ (heart), there will be palpitation, feeling of darkness before eyes, cough and dyspnoea; in that located in kloman, there will be thirst, dryness of mouth and obstruction in throat. In liver abscess dyspnoea, in spleen abscess difficult inspiration, in abscess developed in lumbar region of abdomen pain in sides of abdomen, chest and scapular region; in renal abscess stiffness in back and waist, in umbilical abscess hiccup, in groin abscess weakness in legs and in bladder abscess difficulty and foul odour in urine and faeces is the characteristic symptom. [101]

पक्वप्रभिन्नासूर्ध्वजासु मुखात् स्रावः स्रवति, अधोजासु गुदात्, उभयतस्तु नाभिजासु ।।१०२।।

In abscesses located in upper parts, when they ripen and burst the discharge comes out of the mouth; in those located in lower parts from anus and in those located in navel the discharge comes out of both ends. [102]

आसां हृन्नाभिबस्तिजाः परिपक्वाः सान्निपातिकी च मरणाय; शेषाः पुनः कुशलमाशुप्रतिकारिणं चिकित्सकमासाद्योपशाम्यन्ति । तस्मादचिरोत्थितां विद्रधिं शस्त्रसर्पविद्युदग्नितुल्यां स्नेहविरेचनैराश्वेवोपक्रमेत् सर्वशो गुल्मवच्चेति ।।१०३।।

Amongst them, the abscesses located in cardiac region, navel and urinary bladder, those ripened and caused by all the three dosas are fatal. The remaining can be amenable to treatment if some expert and swift-handed physician is found. Hence recently appeared abscess should be treated immediately with unction and purgation because it is (disastrous) like weapon, serpent, lightening and fire. The treatment is followed on the lines for that in gulma. [103]

भवन्ति चात्र–

विना प्रमेहमप्येता जायन्ते दुष्टमेदसः । तावच्चैता न लक्ष्यन्ते यावद्वास्तुपरिग्रहः ।।१०४।।
शराविका कच्छपिका जालिनी चेति दुःसहाः । जायन्ते ता ह्यतिबलाः प्रभूतश्लेष्ममेदसः ।।१०५।।
सर्षपी चालजी चैव विनता विद्रधि च याः । साध्याः पित्तोल्बणास्तास्तु संभवन्त्ल्पमेदसः ।।१०६।।
मर्मस्वंसे गुदे पाण्योः स्तने सन्धिषु पादयोः । जायन्ते यस्य पिडकाः स प्रमेही न जीवति ।।१०७।।

Here are (the verses)–

These boils arise even without prameha (diabetes) in persons with deranged medas (fat), they do not come to notice till they acquire a large area.

Śarāvikā, kacchapikā and jālinī types of boils are hardly tolerable and severe and arise in person having abundance of kapha and medas. On the other hand, sarṣapī, alajī, vinatā and vidradhi are curable ones. They are dominant in pitta and occur in persons with little medas.

The diabetic who develops boils in vital organs, shoulder, anus, hands, breast, joints and feet does not survive. [104-107]

तथाऽन्याः पिडकाः सन्ति रक्तपितासितारुणाः । पाण्डुराः पाण्डुवर्णाश्च भस्माभा मेचकप्रभाः ।।१०८।।
मृद्व्यश्च कठिनाश्चान्याः स्थूलाः सूक्ष्मास्तथाऽपराः । मन्दवेगा महावेगाः स्वल्पशूला महारुजः ।।१०९।।
ता बुद्ध्वा मारुतादीनां यथास्वैर्हेतुलक्षणैः । ब्रूयादुपचरेच्चाशु प्रागुपद्रवदर्शनात् ।।११०।।
तृट्श्वासमांससंकोथमोहहिक्कामदज्वराः । वीसर्पमर्मसंरोधाः पिडकानामुपद्रवाः ।।१११।।

(Apart from these) there are other types of boils such as those having red, yellow, black, reddish, pale, yellowish, ash-like and deep black colour. Some are soft while others are hard; some are big while some are small; some of them are slow-growing while others are fast-growing; some are mildly painful while others are intensely painful. After observing them, one should diagnose according to the respective causes and symptoms of vāta etc. and treat them immediately before complication develops. Thus, dyspnoea, gangrene, fainting, hiccup, narcosis, fever, metastasis and obstruction in vital organs–these are the complications of boils. [108-111]

क्षयः स्थानं च वृद्धिश्च दोषाणां त्रिविधा गतिः । ऊर्ध्वं चाधश्च तिर्यक्च विज्ञेया त्रिविधाऽपरा ।।११२।।
त्रिविधा चापरा कोष्ठशाखामर्मास्थिसन्धिषु । इत्युक्ता विधिभेदेन दोषाणां त्रिविधा गतिः ।।११३।।
चयप्रकोपशमाः पित्तादीनां यथाक्रमम् । भवन्त्येकैकशः षट्सु कालेष्वभ्रागमादिषु ।।११४।।

Diminution, normalcy and aggravation are three types of movement of doṣas. The other threefold movement is upward downward and oblique and the other three types are movement in belly, extremitis (dhātus) and marmāsthi-sandhi (vital organs and bone joints). Thus threefold movement of doṣas is said.

Accumulation, vitiation and pacification of pitta, kapha and vāta occurs in seasons of rains etc. respectively[1]. Thus conditioning is natural by the effect of seasonal changes. [112-114]

गतिः कालकृता चैषा चयाद्या पुनरुच्यते । गतिश्च द्विविधा दृष्टा प्राकृती वैकृती च या ।।११५।।
पित्तादेवोष्मणः पक्तिर्नराणामुपजायते । तच्च पित्तं प्रकुपितं विकारान् कुरुते बहून् ।।११६।।
प्राकृतस्तु बलं श्लेष्मा विकृतो मल उच्यते । स चैवौजः स्मृतः काये स च पाप्मोपदिश्यते ।।११७।।
सर्वा हि चेष्टा वातेन स प्राणः प्राणिनां स्मृतः । तेनैव रोगा जायन्ते तेन चैवोपरुध्यते ।।११८।।

Again, movement (of doṣas) is of two types–normal and abnormal. For instance, pitta, having the nature of heat, is responsible for digestion in living beings but when vitiated it causes many disorders. Kapha, in normal state, is (responsible for) strength but when abnormal becomes excretion. In other words, the normal kapha is said as ojas while the abnormal one is sinful (cause of various disorders). Likewise, all the movements are due to (normal) vāta and it is taken as life breath of the living beings but in abnormal state it produces disorders even obstructing the life breath. [115-118]

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[1] Pitta is accumulated, vitiated and pacifled in rainy season, autumn and early winter respectively. Kapha is accumulated, vitiated and pacified in early winter, spring and summer respectively. Vāta is accumulated, vitiated and pacified in summer, rainy season and autumn respectively.

नित्यं सन्निहितामित्रं समीक्ष्यात्मानमात्मवान् । नित्यं युक्तः परिचरेदिच्छन्नायुरनित्वरम् ।।११९।।

The self-controlled person, observing himself as always surrounded by enemies, should always cautiously manage himself with a desire to have a long life. [119]

तत्र श्लोकौ–

शिरोरोगाः सहृद्रोगा रोगा मानविकल्पजाः । क्षयाः सपिडकाश्चोक्ता दोषाणां गतिरेव च ।।१२०।।
कियन्तः शिरसीयेऽस्मिन्नध्याये तत्त्वदर्शिना । ज्ञानार्थं भिषजां चैव प्रजानां च हितैषिणा ।।१२१।।

Now (the summing up) verses–

Head diseases alongwith heart diseases, diseases arisen due to proportional variations, diminutions, boils, movements of doṣas–all this has been explained by the seer of realities and wishing welfare of the people in this chapter on the number of head diseases for the knowledge of physicians. [120-121]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने कियन्तःशिरसीयो
नाम सप्तदशोऽध्यायः ।।१७।।

Thus ends the seventeenth chapter on the number of head diseases in
Ślokasthāna in the treatise composed by Agniveśa redacted
by Caraka. (17)

●

अष्टादशोऽध्यायः

CHAPTER XVIII

अथातस्त्रिशोथीयमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on thee swellings etc. [1]

इति हि स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

त्रयः शोथा भवन्ति वातपित्तश्लेष्मनिमित्ताः, ते पुनर्द्विविधा निजागन्तुभेदेन ।।३।।

There are three (types of) swelling caused by vāta, pitta and kapha. They are again of two types-innate and exogenous. [3]

तत्रागन्तवश्छेदनभेदनक्षणनभञ्जनपिच्छनोत्पेषणप्रहारवधबन्धनवेष्टनव्यधनपीडनादिभिर्वा भल्लातकपुष्पफलरसात्मगुप्ताशूकक्रिमिशूकाहितपत्रलतागुल्मसंस्पर्शनैर्वा स्वेदनपरिसर्पणावमूत्रणैर्वा विषिणां सविषप्राणिदंष्ट्रादन्तविषाणनखनिपातैर्वा सागरविषवातहिमदहनसंस्पर्शनैर्वा शोथाः समुपजायन्ते ।।४।।

The exogenous swellings are caused by excision, incision, injury, breaking, hinderance, grinding, heating, stroking, binding, twisting, piercing, pressing, or by contact of the juice of flowers and fruits of bhallātaka. bristles, kapikacchu and insects, harmful (poisonous) leaves, creepers and shrubs or by sweating, crawling, and urination of poisonous (insects) on body parts, or attacking of poisonous animals with fangs, teeth, horns and nails or exposure to oceanic wind, poisonous wind, snowfall or fire. [4]

ते पुनर्यथास्वं हेतुव्यञ्जनैरादावुपलभ्यन्ते निजव्यञ्जनैकदेशविपरीतैः; बन्धमन्त्रागदप्रलेपप्रतापनिर्वापणादिभिश्चोपक्रमैरुपक्रम्यमाणाः प्रशान्तिमापद्यन्ते ।।५।।

They are known, in the beginning, by their respective etiology and symptoms which differ from innate symptoms partly. These (exogenous swellings) subside when treated with bandage, mantras, anti-toxic drugs, pastes, heating and cooling etc. [5]

निजाः पुनः स्नेहस्वेदवमनविरेचनास्थापनानुवासनशिरोविरेचनानामयथावत्प्रयोगान्मिथ्यासंसर्जनाद्वा छर्द्यलसकविसूचिकाश्वासकासातिसारशोषपाण्डुरोगोदरज्वरप्रदरभगन्दरार्शोविकारातिकर्शनैर्वा कुष्ठकण्डूपिडकादिभिर्वा छर्दिक्षवथूद्गारशुक्रवातमूत्रपुरीषवेगधारणैर्वा कर्मरोगोपवासाध्वकर्शितस्य वा सहसाऽतिगुर्वम्ललवणपिष्टान्नफलशाकरागदधिहरितकमद्यमन्दकविरूढनवशूकशमीधान्यानूपौदकपिशितोपयोगान्मृत्पङ्कलोष्टभक्षणाल्लवणातिभक्षणाद्गर्भसंपीडनादामगर्भप्रपतनात् प्रजातानां च मिथ्योपचारादुदीर्णदोषत्वाच्च शोफाः प्रादुर्भवन्ति; इत्युक्तः सामान्यो हेतुः ।।६।।

Innate swellings are caused by improper administration of unction, fomentation, emesis, purgation, non-unctuouous and unctuous enema and head evacuation or improper dietitic regimen after evacuative therapy or excessive emaciation consequent to diseases like vomiting, alasaka, cholera, dyspnoea, cough, diarrhoea, phthisis, anaemia, abdominal enlargement, fever, excessive vaginal discharges, fistula-in-ano and piles or due to leprosy (skin diseases), itching, boils etc. or by suppression of natural urges as of vomiting, sneezing, eructation, semen, wind, urine and faeces or in the debilitated after evacuative therapy, diseases, fasting or travelling on foot, by sudden intake of too heavy, sour, saltish, preparations of (rice) flour, fruit, vegetables, pickles, curd, salads, wines, imperfect curd, germinated or fresh awned and leguminons grains and marshy and aguatic animals, by eating earth, mud or brick; by excessive intake of salt, by compression of foetus, abortion or improper postpartum management or due to aggravation of doṣas. Thus the general etiology is said. [6]

अयं त्वत्र विशेषः—शीतरूक्षलघुविशदश्रमोपवासातिकर्शनक्षपणादिभिर्वायुः प्रकुपितस्त्वङ्मांसशोणितादीन्यभिभूय शोफं जनयति; स क्षिप्रोत्थानप्रशमो भवति तथा श्यामारुणवर्णः प्रकृतिवर्णो वा चलः स्पन्दनः खरपरुषभिन्नत्वग्रोमा छिद्यत इव भिद्यत इव पीड्यत इव सूचीभिरिव तुद्यते पिपीलिकाभिरिव संसृप्यते सर्षपकल्कावलिप्त इव चिमिचिमायते संकुच्यत आयम्यत इवेति वातशोथः (१);

उष्णतीक्ष्णकटुकक्षारलवणाम्लाजीर्णभोजनैरग्न्यातपप्रतापैश्च पित्तं प्रकुपितं त्वङ्मांसशोणितान्यभिभूय शोथं जनयति; स क्षिप्रोत्थानप्रशमो भवति, कृष्णपीतनीलताम्रावभास उष्णो मृदुः कपिलताम्ररोमा उष्यते दूयते धूप्यते ऊष्मायते स्विद्यते क्लिद्यते न च स्पर्शमुष्णं च सुषूयत इति पित्तशोथः (२);

गुरुमधुरशीतस्निग्धैरतिस्वप्नाव्यायामादिभिश्च श्लेष्मा प्रकुपितस्त्वङ्मांसशोणितादीन्यभिभूय शोथं जनयति; स कृच्छ्रोत्थानप्रशमो भवति, पाण्डुश्वेतावभासो गुरुः स्निग्धः श्लक्ष्णः स्थिरः स्त्यानः शुक्लाग्ररोमा स्पर्शोष्णसहश्चेति श्लेष्मशोथः (३);

यथास्वकारणाकृतिसंसर्गादिद्बदोषजास्त्रयः शोथा भवन्ति; यथास्वकारणाकृतिसन्निपातात् सान्निपातिक एकः; एवं सप्तविधो भेदः ।।७।।

Special features are as follows:–

Vāyu, vitiated by cold, rough, light, non-slimy substance, faligue, fasting, excessive emaciation and wasting etc. overcoming the twak, māṃsa, rakta etc. produces swelling. This is quickly arising and subsiding. The part affected becomes blackish or reddish or has normal complexion, moving, pulsating, with skin and hair coarse, rough and broken. The person feels that part as if excised, incised, pressed, pierced with needles, crawled over by ants, has irritating sensation as if pasted with mustard, contracts or expands. This is (the character of) vāta śotha (swelling due to vāta). (1);

Pitta, vitiated with intake of hot, sharp, pungent, alkaline, salt, sour food and eating during indigestion, and heating with fire and the sun, overcomes the twak, māṃsa and rakta and thus produces swelling. It quickly arises and subsides. The part affect has black, yellow, blue and coppery tinge, hot, soft and with brown and coppery hairs. It has burning sensations of various natures, is hot, perspiring, moist and likes the contact of hot things. Thus is (character of) pitta śotha (swelling due to pitta). (2);

Kapha, vitiated by use of heavy, sweet, cold and unctous food; over sleep and absence of exercise etc., overcomes twak, māṃsa, rakta etc. and thus produces swelling. It arises and subsides with difficulty. The part affected is pale, unctuous, smooth, stable, thick, with white hair tips and tolerant of touch and heat. This is (the charactor of) kapha-śotha (swelling due to kapha). (3)

By combination of respective causes and symptoms dwidoṣaja (produced by two doṣas combined together) swellings occur which are three in number. Likewise, by combination of respective causes and symptoms of all the three doṣas sānnipātika swelling arises which is only one. Thus swelling is of seven types. [7]

प्रकृतिभिस्ताभिस्ताभिर्भिद्यमानो द्विविधस्त्रिविधश्चतुर्विधः सप्तविधोऽष्टविधश्च शोथ उपलभ्यते, पुनश्चैक एवोत्सेधसामान्यात् ।।८।।

From various points of view, swelling is two types (innate and exogenous), of three types (caused by three doṣas separately), of four types (caused by three doṣas and one exogenous), of seven types (caused by three doṣas separately (3)+ by combination of two doṣas (3) + by combination of three doṣas (1)=, of eight types (above seven and one exogenous) but basically, swelling is one having protuberance in common. [8]

भवन्ति चात्र–

शूयन्ते यस्य गात्राणि स्वपन्तीव रुजन्ति च । पीडितान्युन्नमन्त्याशु वातशोथं तमादिशेत् ।।९।।
यश्चाप्यरुणवर्णाभः शोथो नक्तं प्रणश्यति । स्नेहोष्णमर्दनाभ्यां च प्रणश्येत् स च वातिकः ।।१०।।
यः पिपासाज्वरार्तस्य दूयतेऽथ विदह्यते । स्विद्यति क्लिद्यते गन्धी स पैत्तः श्वयथुः स्मृतः ।।११।।
यः पीतनेत्रवक्त्रत्वक् पूर्वं मध्यात् प्रशूयते । तनुत्वक् चातिसारी च पित्तशोथः स उच्यते ।।१२।।
शीतः सक्तगतिर्यस्तु कण्डूमान् पाण्डुरेव च । निपीडितो नोन्नमति श्वयथुः स कफात्मकः ।।१३।।
यस्य शस्त्रकुशच्छिन्नाच्छोणितं न प्रवर्तते । कृच्छ्रेण पिच्छा स्रवति स चापि कफसंभवः ।।१४।।
निदानाकृतिससर्गाच्छ्वयथुः स्याद्द्विदोषजः । सर्वाकृतिः सन्निपाताच्छोथो व्यामिश्रहेतुजः ।।१५।।

Here are the verses–

In vatika swelling, the body parts have swelling, they seem as numbed, are painful and after pressure regain the usual position. The swelling which is reddish subsides in night and also by unctuous and hot massage is of vātika type.

In paitika swelling, the patient suffers from thirst and fever, the part has burning pain, perspiration, moisture and smell. It starts with the middle of the body, the patient has yellow eyes, face and skin, thin skin and diarrhoea.

Cold, immobile, itching, pale swelling which does not rebound after pressure is of kaphaja type. The swelling which does not bleed on cutting with sharp weapon or kuśa grass but oozes hardly some slimy discharge is also of kaphaja type. Where there is combination of causes and symptoms of two doṣas, it is dwidoṣaja. The sannipataja has the combination of causes and symptoms of all the three doṣas. [9-15]

यस्तु पादाभिनिर्वृत्तः शोथः सर्वाङ्गगो भवेत् । जन्तोः स च सुकष्टः स्यात् प्रसृतः स्त्रीमुखाच्च यः ।।१६।।
यश्चापि गुह्यप्रभवः स्त्रिया वा पुरुषस्य वा । स च कष्टतमो ज्ञेयो यस्य च स्युरुपद्रवाः ।।१७।।

The swelling which starts from feet and spreads all over the body is curable hardly and also the one which starts from the face in women. In men or women, if the swelling arises from the genitals, it is mostly difficult to be cured and also the one having complications. [16-17]

छर्दिः श्वासोऽरुचिस्तृष्णा ज्वरोऽतीसार एव च । सप्तकोऽयं सदौर्बल्यः शोफोपद्रवसंग्रहः ।।१८।।

Vomiting, dyspnoea, anorexia, thirst, fever, diarrhoea and debility–these seven are the complications of swelling. [8]

यस्य श्लेष्मा प्रकुपितो जिह्वामूलेऽवतिष्ठते । आशु संजनयेच्छोथं जायतेऽस्योपजिह्विका ।।१९।।
यस्य श्लेष्मा प्रकुपितः काकले व्यवतिष्ठते । आशु सजनयेच्छोफं करोति गलशुण्डिकाम् ।।२०।।
यस्य श्लेष्मा प्रकुपितो गलबाह्येऽवतिष्ठते । शनैः सजनयेच्छोफं गलगण्डोऽस्य जायते ।।२१।।
यस्य श्लेष्मा प्रकुपितस्तिष्ठत्यन्तर्गले स्थिरः । आशु संजनयेच्छोफं जायतेऽस्य गलग्रहः ।।२२।।
यस्य पित्तं प्रकुपित्तं सरक्तं त्वचि सर्पति । शोफं सरागं जनयेद्विसर्पस्तस्य जायते ।।२३।।
यस्य पित्तं प्रकुपित्तं त्वचि रक्तेऽवतिष्ठते । शोथं सरागं जनयेत् पिडका तस्य जायते ।।२४।।

यस्य प्रकुपित्तं पित्तं शोणितं प्राप्य शुष्यति । तिलका पिप्लवो व्यङ्गा नीलिका तस्य जायते ।।२५।।
यस्य पित्तं प्रकुपितं शङ्खयोरवतिष्ठते । श्वयथुः शङ्खको नाम दारुणस्तस्य जायते ।।२६।।
यस्य पित्तं प्रकुपितं कर्णमूलेऽवतिष्ठते । ज्वरान्ते दुर्जयोऽन्ताय शोथस्तस्योपजायते ।।२७।।
वातः प्लीहानमुद्धूय कुपितो यस्य तिष्ठति । शनैः परितुदन् पार्श्वं प्लीहा तस्याभिवर्धते ।।२८।।
यस्य वायुः प्रकुपितो गुल्मस्थानेऽवतिष्ठते । शोफं सशूलं जनयन् गुल्मस्तस्योपजायते ।।२९।।
यस्य वायुः प्रकुपितः शोफशूलकरश्चरन् । वङ्क्षणाद्वृषणौ याति वृद्धिस्तस्योपजायते ।।३०।।
यस्य वातः प्रकुपितस्त्वङ्भांसान्तरमाश्रितः । शोथं संजनयेत् कुक्षावुदरं तस्य जायते ।।३१।।
यस्य वातः प्रकुपितः कुक्षिमाश्रित्य तिष्ठति । नाधो व्रजति नाप्यूर्ध्वमानाहस्तस्य जायते ।।३२।।
रोगाश्चोत्सेधसामान्यादधिमांसार्बुदादयः । विशिष्टा नामरूपाभ्यां निर्देश्याः शोथसंग्रहे ।।३३।।
वातपित्तकफा यस्य युगपत् कुपितास्त्रयः । जिह्वामूलेऽवतिष्ठन्ते विदहन्तः समुच्छ्रिताः ।।३४।।
जनयन्ति भृशं शोथं वेदनाश्च पृथग्विधाः । तं शीघ्रकारिणं रोगं रोहिणीति विनिर्दिशेत् ।।३५।।
त्रिरात्रं परमं तस्य जन्तोर्भवति जीवितम् । कुशलेन त्वनुक्रान्तः क्षिप्रं संपद्यते सुखी ।।३६।।

The quickly emerging swelling caused by kapha, vitiated and located at the tongue root produces upajihvikā.

The similar swelling cused by kapha, vitiated and located in kākala (uvula) produces galaśuṇḍikā.

The vitiated kapha located outside the throat causes swelling slowly which produces galagaṇḍa (goitre).

When the vitiated kapha, firmly located within the throat causes swelling quickly, it produces galagraha.

When vitiated pitta alongwith rakta spreads in skin it causes swelling with redness which produces visarpa (erysipelas).

When vitiated pitta is located in skin and rakta, swelling and redness appear which causes piḍakā (boils).

When the vitiated pitta goes to rakta and dries up there, it produces tilaka, piplu, vyaṅga and nīlikā.

When the vitiated pitta is located in temporal regions, severe swelling known as śaṅkhaka is produced.

When, at the end of fever, pitta gets vitiated and is located at the roots of the ears, a severe and fatal swelling arises.

When the vitiated vāta elevates the spleen producing mild pain in sides, the spleen enlarges.

When the vitiated vāyu is located in the regions of gulma causing swelling and pain, it produces gulma.

When the vitiated vāyu moves from groins to testicles causing swelling and pain, it produces vṛddhi.

When the vitiated vāta is located beneath the skin and muscles producing swelling in abdomen, it causes udara.

When the vitiated vāta stays localised in the belly and moves neither upwards nor downwards, it causes anāha.

In the context of swelling, there are other swellings like adhimāmsa, arbuda etc. which have specific names and forms.

When all the three doṣas aggravate simultaneously and get located at the root of tongue, they produce intense burning sensation, swelling and various types of pain, this quickly fatal disease is known as Rohiṇī. In this the maximum life of the patient is three days. But if treated by an expert physician one recovers immediately. [19-36]

सन्ति ह्येवंविधा रोगाः साध्या दारुणसंमताः । ये हन्युरनुपक्रान्ता मिथ्याचारेण वा पुनः ।।३७।।
साध्याश्चाप्यपरे सन्ति व्याधयो मृदुसंमताः । यत्नायत्नकृतं येषु कर्म सिध्यत्यसंशयम् ।।३८।।
असाध्याश्चापरे सन्ति व्याधयो याप्यसंज्ञिताः । सुसाध्वपि कृतं येषु कर्म यात्राकरं भवेत् ।।३९।।
सन्ति चाप्यपरे रोगा येषु कर्म न सिध्यति । अपि यत्नकृतं बालैर्न तान् विद्वानुपाचरेत् ।।४०।।
साध्याश्चैवाप्यसाध्याश्च व्याधयो द्विविधा स्मृताः । मृदुदारुणभेदेन ते भवन्ति चतुर्विधाः ।।४१।।

There are certain curable diseases of severe nature which become fatal in case they are improperly managed or not given adequate treatment. There are other curable diseases which are mild and get alleviated certainly with or without effort.

There are other incurable diseases known as palliable in which even excellent treatment enables the patient to move along. While there are other (incurable) diseases where even the treatment with much effort provided by the ignorant (physicians) does not succeed. The wise (physicians) should not treat them.

Thus diseases are of two types–curable and incurable. Again by dividing them each as mild and severe they become of four types. [37-41]

त एवापरिसंख्येया भिद्यमाना भवन्ति हि । रुजावर्णसमुत्थानस्थानसंस्थाननामभिः ।।४२।।
व्यवस्थाकरणं तेषां यथास्थूलेषु संग्रहः । तथा प्रकृतिसामान्यं विकारेषूपदिश्यते ।।४३।।

In fact, the diseases are innumerable being divided on the basis of disorder, colour, etiology, symptoms, and name. Their systematisation has been attempted in the form of some gross diseases. However, in other cases, general principle may be followed. [42-43]

विकारनामाकुशलो न जिह्नीयात् कदाचन । न हि सर्वविकाराणां नामतोऽस्ति ध्रुवा स्थितिः ।।४४।।
स एव कुपितो दोषः समुत्थानविशेषतः । स्थानान्तरगतश्चैव जनयत्यामयान् बहून् ।।४५।।
तस्माद्विकारप्रकृतीरधिष्ठानान्तराणि च । समुत्थानविशेषांश्च बुद्ध्वा कर्म समाचरेत् ।।४६।।
यो ह्येतत्त्रितयं ज्ञात्वा कर्माण्यारभते भिषक् । ज्ञानपूर्वं यथान्यायं स कर्मसु न मुह्यति ।।४७।।

The one who can not label a disorder with some name should not feel ashamed because all disorders have no established footing by name. The reason is that the same vitiated doṣa causes various disorders according to variation in etiology and location. Hence one should initiate treatment after having complete knowledge about the nature of the disorder (pathogenesis), locations and etiological factors. The one who initiates treatments, after knowing these three, rationally and according to prescribed procedure, does not get confused in actions. [44-47]

नित्याः प्राणभृतां देहे वातपित्तकफास्त्रयः । विकृताः प्रकृतिस्था वा तान् बुभुत्सेत पण्डितः ।।४८।।

Vāta, pitta, and kapha, these three are eternally present in the body of living beings either as normal or abnormal. The learned one should know them. [48]

उत्साहोच्छ्वासनिःश्वासचेष्टा धातुगतिः समा । समो मोक्षो गतिमतां वायोः कर्माविकारजम् ।।४९।।
दर्शनं पक्तिरूष्मा च क्षुत्तृष्णा देहमार्दवम् । प्रभा प्रसादो मेधा च पित्तकर्माविकारजम् ।।५०।।
स्नेहो बन्धः स्थिरत्वं च गौरवं वृषता बलम् । क्षमा धृतिरलोभश्च कफकर्माविकारजम् ।।५१।।

Enthusiasm, inspiration, expiration, movements, normal processing of dhātus and normal elimination of excreta–this is the normal function of vāyu.

Vision, digestion, heat, hunger, thirst, softness in body, lustre, cheerfulness and intellect–this is the normal function of pitta.

Unctuousness, binding, firmness, heaviness, potency, strength, forbearance, restraint and absence of greed–this is the normal function of kapha. [49-51]

वाते पित्ते कफे चैव क्षीणे लक्षणमुच्यते । कर्मणः प्राकृताद्धानिर्वृद्धिर्वाऽपि विरोधिनाम् ।।५२।।

The diminution of vāta, pitta and kapha is known by deficiency in normal function or increase in opposite actions. [52]

दोषप्रकृतिवैशेष्यं नियतं वृद्धिलक्षणम् । दोषाणां प्रकृतिर्हानिर्वृद्धिश्चैवं परीक्ष्यते ।।५३।।

The aggravation of doṣas is known invariably by the increase in their normal functions. Thus, normalcy, diminution and aggravation of doṣas are examined. [53]

तत्र श्लोकाः–

संख्यां निमित्तं रूपाणि शोथानां साध्यतां न च । तेषां तेषां विकाराणां शोथांस्तांस्तांश्च पूर्वजान् ।।५४।।
विधिभेदं विकाराणां त्रिविधं बोध्यसंग्रहम् । प्राकृतं कर्म दोषाणां लक्षणं हानिवृद्धिषु ।।५५।।
वीतमोहरजोदोषलोभमानमदस्पृहः । व्याख्यातवांस्त्रिशोथीये रोगाध्याये पुनर्वसुः ।।५६।।

Now (the summing up) verses–

Number, causes, symptoms and prognosis of swellings, the precedent swellings in various diseases, types of diseases, three important points, normal functions and symptoms of diminution and aggravation of doṣas–all this has been explained in this chapter on three swellings etc. by Punarvasu who is free from tamas and rajas doṣas, greed, conceit, pride and ambition. [54-56]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने त्रिशोथीयो
नामाष्टादशोऽध्यायः ।।१८।।

Thus ends the eighteenth chapter on three swellings etc. in Ślokasthāna
in the treatise composed by Agniveśa and redacted
by Caraka. (18)

●

ऊनविंशोऽध्यायः

CHAPTER XIX

अथातोऽष्टोदरीयमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on eight abdominal diseases etc. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

इह खल्वष्टावुदराणि, अष्टौ मूत्राघाताः, अष्टौ क्षीरदोषाः, अष्टौ रेतोदोषाः; सप्त कुष्ठानि, सप्त पिडकाः, सप्त वीसर्पाः; षडतीसाराः, षडुदावर्ताः; पञ्च गुल्माः, पञ्च प्लीहदोषाः, पञ्च कासाः, पञ्च श्वासाः, पञ्च हिक्काः, पञ्च तृष्णाः, पञ्च छर्दयः, पञ्च भक्तस्यानशनस्थानानि, पञ्च शिरोरोगाः, पञ्च हृद्रोगाः, पञ्च पाण्डुरोगाः, पञ्चोन्मादाः; चत्वारोऽपस्माराः, चत्वारोऽक्षिरोगाः, चत्वारः कर्णरोगाः, चत्वारः प्रतिश्यायाः, चत्वारो मुखरोगाः, चत्वारो ग्रहणीदोषाः, चत्वारो मदाः, चत्वारो मूर्च्छायाः, चत्वारः शोषाः, चत्वारि क्लैब्यानि; त्रयः शोफाः, त्रीणि किलासानि, त्रिविधं लोहितपित्तं; द्वौ ज्वरौ, द्वौ व्रणौ, द्वावायामौ, द्वे गृध्रस्यौ, द्वे कामले, द्विविधमामं, द्विविधं वातरक्तं, द्विविधान्यर्शांसि; एक ऊरुस्तम्भः, एकः संन्यासः, एको महागदः; विंशतिः क्रिमिजातयः, विंशतिः प्रमेहाः, विंशतिर्योनिव्यापदः; इत्यष्टचत्वारिंशद्रोगाधिकरणान्यस्मिन् संग्रहे समुद्दिष्टानि ।।३।।

There are eight udara rogas, eight types of suppression of urine, eight defects of breast milk, eight defects of semen.

Seven types of leprosy, seven diabetic boils, seven types of erysipelas,

Six types of diarrhoea, six types of udāvarta, five types of gulma, five disorders of spleen, five types of cough, five types of dyspnoea, five types of hiccup, five types of thirst, five types of vomiting, five types of anorexia, five head diseases, five heart disorders, five types of anaemia, five types of insanity,

Four types of epilepsy, four eye diseases, four ear diseases, four types of coryza, four mouth diseases, four diseases of grahaṇī, four types of narcosis, four types of fainting, four types of wasting, four types of impotency; three types of swelling, three types of leucoderma, three types of internal haemorrhage;

Two fevers, two wounds, two types of contractures, two types of sciatica, two types of jaundice, two types of āma, two types of vātarakta, two types of piles;

One ūrustambha (thigh stiffness), one coma, one great disease;

Twenty groups of krimis (organisms), twenty types of prameha, twenty types of yonivyāpat (female uterine disorders)

Thus forty eight disease-syndromes have been mentioned in this context. [3]

एतानि यथोद्देशमभिनिर्देक्ष्यामः—

अष्टावुदराणीति वातपित्तकफसन्निपातप्लीहबद्धच्छिद्रदकोदराणि, अष्टौ मूत्राघाता इति वातपित्तकफसन्निपाताश्मरीशर्कराशुक्रशोणितजाः, अष्टौ क्षीरदोषा इति वैवर्ण्यं वैगन्ध्यं वैरस्यं पैच्छिल्यं फेनसङ्घातो रौक्ष्यं गौरवमतिस्नेहश्च, अष्टौ रेतोदोषा इति तनु शुष्कं फेनिलमश्वेतं पूत्यतिपिच्छलमन्यधातूपहितमवसादि च (१);

सप्त कुष्ठानीति कपालोदुम्बरमण्डलर्ष्यजिह्वपुण्डरीकसिध्मकाकणानि, सप्त पिडका इति शराविका कच्छपिका जालिनी सर्षप्यलजी विनता विद्रधी च, सप्त विसर्पा इति वातपित्तकफाग्निकर्दमकग्रन्थिसन्निपाताख्याः (२);

षडतीसारा इति वातपित्तकफसन्निपातभयशोकजाः, षडुदावर्ता इति वातमूत्रपुरीषशुक्रच्छर्दिक्षवथुजाः (३);

पञ्च गुल्मा इति वातपित्तकफसन्निपातशोणितजाः, पञ्च प्लीहदोषा इति गुल्मैर्व्याख्याताः, पञ्च कासा इति वातपित्तकफक्षतक्षयजाः, पञ्च श्वासा इति महोर्ध्वच्छिन्नतमकक्षुद्राः, पञ्च हिक्का इति महती गम्भीरा व्यपेता क्षुद्राऽन्नजा च, पञ्च तृष्णा इति वातपित्तामक्षयोपसर्गात्मिकाः, पञ्च छर्दय इति द्विष्टार्थसंयोगजा वातपित्तकफसन्निपातोद्रेकोत्थाश्च, पञ्च भक्तस्यानशनस्थानानीति वातपित्तकफसन्निपातद्वेषाः, पञ्च शिरोरोगा इति पूर्वोद्देशमभिसमस्य वातपित्तकफसन्निपातक्रिमिजाः, पञ्च हृद्रोगा इति शिरोरोगैर्व्याख्याताः, पञ्च पाण्डुरोगा इति वातपित्तकफसन्निपातमृद्भक्षणजाः, पञ्चोन्मादा इति वातपित्तकफसन्निपातागन्तुनिमित्ताः (४);

चत्वारोऽपस्मारा इति वातपित्तकफसन्निपातनिमित्ताः, चत्वारोऽक्षिरोगाश्चत्वारः कर्णरोगाश्चत्वारः प्रतिश्यायाश्चत्वारो मुखरोगाश्चत्वारो ग्रहणीदोषाश्चत्वारो मदाश्चत्वारो मूर्च्छाया इत्यपस्मारैर्व्याख्याताः, चत्वारः शोषा इति साहससन्धारणक्षयविषमाशनजाः, चत्वारि क्लैब्यानीति बीजोपघाताद्ध्वजभङ्गाज्जरायाः शुक्रक्षयाच्च (५);

त्रयः शोथा इति वातपित्तश्लेष्मनिमित्ताः, त्रीणि किलासानीति रक्तताम्रशुक्लानि, त्रिविधं लोहितपित्तमिति ऊर्ध्वभागमधोभागमुभयभागं च (६);

द्वौ ज्वराविति उष्णाभिप्रायः शीतसमुत्थश्च शीताभिप्रायश्चोष्णसमुत्थः, द्वौ व्रणाविति निजश्चागन्तुजश्च, द्वावायामाविति बाह्यश्चाभ्यन्तरश्च, द्वे गृध्रस्याविति वाताद्वातकफाच्च, द्वे कामले इति कोष्ठाश्रया शाखाश्रया च, द्विविधमाममिति असलको विसूचिका च, द्विविधं वातरक्तमिति गम्भीरमुत्तानं च द्विविधान्यर्शांसीति शुष्काण्यार्द्राणि च (७);

एक ऊरुस्तम्भ इत्यामत्रिदोषसमुत्थः, एकः संन्यास इति त्रिदोषात्मको मनःशरीराधिष्ठानः, एको महागद इति अतत्त्वाभिनिवेशः (८)

विंशतिः क्रमिजातय इति यूका पिपीलिकाश्चेति द्विविधा बहिर्मलजाः केशादा लोमादा लोमद्वीपाः सौरसा औदुम्बरा जन्तुमातरश्चेति षट् शोणितजाः, अन्त्रादा उदरावेष्टा हृदयादाश्चुरवो दर्भपुष्पाः सौगन्धिका महागुदाश्चेति सप्त कफजाः, ककेरुका मकेरुका लेलिहाः सशूलकाः सौसुरादाश्चेति पञ्च पुरीषजाः; विंशतिः प्रमेहा इत्युदकमेहश्चेक्षुबालिकारसमेहश्च सान्द्रमेहश्च सान्द्रप्रसादमेहश्च शुक्लमेहश्च शुक्रमेहश्च शीतमेहश्च शनैर्मेहश्च सिकतामेहश्च लालामेहश्चेति दश श्लेष्मनिमित्ताः, क्षारमेहश्च कालमेहश्च नीलमेहश्च लाहितमेहश्च मञ्जिष्ठामेहश्च हरिद्रामेहश्चेति षट् पित्तनिमित्ताः, वसामेहश्च मज्जामेहश्च हस्तिमेहश्च मधुमेहश्चेति चत्वारो वातनिमित्ताः, इति विंशतिः प्रमेहाः; विंशतिर्योनिव्यापद इति वातिकी पैत्तिकी श्लैष्मिकी सान्निपातिकी चेति चतस्रो दोषजाः, दोषदूष्यसंसर्गप्रकृतिनिर्देशैरवशिष्टाः षोडश निर्दिश्यन्ते, तद्यथा—रक्तयोनिश्चारजस्का चाचरणा चातिचरणा च प्राक्चरणा चोपप्लुता च परिप्लुता चोदावर्तिनी च कर्णिनी च पुत्रघ्नी चान्तर्मुखी च सूचीमुखी च शुष्का च वामिनी च षण्ढयोनिश्च महायोनिश्चेति विंशतिर्योनिव्यापदो भवन्ति (९)

केवलश्चायमुद्देशो यथोद्देशमभिनिर्दिष्टो भवति ।।४।।

Eight abdominal diseases are vātodara, pittodara, kaphodara, sannipātodara, plīhodara, badhoddara and dakodara. Eight types of suppression of urine are due to vāta, pitta, kapha, sannipāta, aśmarī (stone), śarkarā (gravels), śukra (semen) śoṇita (blood). Eight defects of breast-milk are–abnormal colour, abnormal smell, abnormal taste, sliminess, frothiness, roughness (fat below normal), heaviness and excess of fat. Eight types of defective semen are–dilute, dry, frothy, whitish, putrid, over-slimy, mixed with other materials, precipitating. (1)

Seven types of leprosy are–kapāla, udumbara, maṇḍala, ṛsyajihwa, puṇḍarīka, sidhma, kākaṇa. Seven diabetic boils are–śarāvikā, kacchapikā, jālinī, sarṣapī, alajī, vinatā, vidradhi. Seven types of visarpa (erysipelas) are those caused by vāta, pitta, kapha, sannipāta and agni, kardamaka and granthi. (2)

Six types of diarrhoea are those caused by vāta, pitta, kapha, sannipāta, fear and grief. Six types of udāvarta (upward movement of vāyu) are those caused by (suppression of natural urges of) flatus, urine, faeces, semen, vomiting and sneezing. (3)

Five types of gulma are those caused by vāta, pitta, kapha, sannipāta and rakta. Similar are the disorders of spleen. Five types of cough are there due to vāta, pitta, kapha, kṣata (injury) and kṣaya (wasting). Five types of dyspnoea are mahā (major), ūrdhwa (upward), chinna (intermittent), tamaka (bronchial asthma), kṣudra (minor). Five types of hiccup are–major, deeper, intermittent, minor and dietitic. Five types of thirst–due to vāta, pitta, āma, wasting and as complication. Five types of vomiting are those due to exposure to undesirable sense objects and aggravation of vāta, pitta, kapha and sannipāta. Five types of anorexia are those caused by vāta, pitta, kapha, sannipāta and dislike. Five head diseases are those caused by vāta, pitta, kapha, sannipāta and krimi (organisms). Similar are the diseases of heart. Five types of anaemia are those caused by vāta, pitta, kapha, sannipāta and earth-intake. Five types of insanity are those caused by vāta, pitta, kapha, sannipāta and exogenous factor. (4)

Four types of epilepsy are those caused by vāta, pitta, kapha, sannipāta and exogenous factor. Similar are the four types of eye diseases, ear diseases, coryza, mouth diseases, disorders of grahaṇī, narcosis and fainting. Four types of wasting are due to overwork, suppression of natural urges, wasting and irregular diet. Four types of impotency are those caused by genetic defect, penile defect, old age and spermatozoal disorder. (5)

Three types of swelling are those caused by vāta, pitta and kapha. Three types of leucoderma are–red, coppery and white. Three types of internal haemorrhage are–upper (from upper parts like mouth, nose etc.) lower (from lower parts like urethra, anus, and vagina) and both simultaneously from both the above passages including the hair ducts of skin). (6)

Two types of fever–one caused by cold and amenable to heat and other caused by heat and amenable to cold, two types of wound–innate and accidental. Two types of contracture–one external (backward) and the other internal (forward). Two types of sciatica–one caused by vāta and the other by vāta and kapha. Two types of kāmalā one located in belly and the other in exterior parts. Two disorders of āma–alasaka and visūcikā, two types of vāta-rakta–one deep and the other superficial, two types of piles–one dry and the other moist. (7)

Ūrustambha (stiffness of thigh) is only one caused by āma as well as tridoṣa, saṃnyāsa (coma) is one due to three doṣas and involving both mind and body. Mahāgada (great disease) is one which is adherence to unreality. (8)

Amongst twenty types of krimi (organisms) are–two types of those produced by external excreta namely yūkā and pipīlikā (lice and ticks), six produced in blood namely–keśāda, lomāda, lomadwīpa, saurasa, audumbara, jantumātṛ, seven due to kapha namely, antrāda, udarāveṣṭa, hṛdayāda, curu, darbhapuṣpa, saugandhika, mahāguda; five in faeces kakeruka, makeruka, leliha, saśūlaka, sausurāda; amongst twenty types of prameha, those caused by kapha are ten namely–udakameha, ikṣubālikārasameha, sāndrameha, sāndraprasādameha, śuklameha, śukrameha, śītameha, śanairmeha, siktāmeha and lālāmeha. Those due to pitta are–kṣārameha, kālameha, nīlameha, lohitameha, mañjiṣṭhā-meha, haridrāmeha. Those due to vāta are–vasāmeha, majjameha, hastimeha and madhumeha (diabetes). These are the twenty pramehas. The uterine disorders are twenty. Amongst them four are caused directly by doṣas such as vātika, paittika, kaphaja and sānnipātika. The remaining sixteen are named after the specific characters evolved due to combination of doṣas and dūṣyas such as raktayoni, ara jaskā, acaraṇā, aticarāṇā, prākcaraṇā, upaplutā, pariplutā, udāvarttinī, karṇinī, putraghnī, antarmukhī, sūcīmukhī, śuṣkā, vāminī, ṣaṇḍhayoni and mahāyoni. Thus are twenty uterine disorders. (9)

This is simply a brief enumeration which will be described accordingly later on. (4)

सर्व एव निजा विकारा नान्यत्र वातपित्तकफेभ्यो निर्वर्तन्ते, यथा हि–शकुनिः सर्वं दिवसमपि परिपतन् स्वां छायां नातिवर्तते, तथा स्वधातुवैषम्यनिमित्ताः सर्वे विकारा वातपित्तकफान्नातिवर्तन्ते । वातपित्तश्लेष्मणां पुनः स्थानसंस्थानप्रकृतिविशेषानभिसमीक्ष्य तदात्मकानपि च सर्वविकारांस्तानेवोपदिशन्ति बुद्धिमन्तः ।।५।।

All the innate disorders do not arise except from vāta, pitta and kapha. As a bird, though flying over all the day, does not transcend its shadow, all the disorders caused by disequilbrium of innate factors do not go beyond (causation of) vāta, pitta and kapha. The wise physicians having observed the location, characters and functions of vāta, pitta and kapha define the disorders caused by them. [5]

भवतश्चात्र–

स्वधातुवैषम्यनिमित्तजा ये विकारसंघा बहवः शरीरे ।
न ते पृथक् पित्तकफानिलेभ्य आगन्तवस्त्वेव ततो विशिष्टाः ।।६।।

Here are the verses–

The multiple groups of disorders in the body which are caused by the disequilibrium of innate factors are not independent of pitta, kapha and vāta. Only exogenous disorders are different from them. [6]

आगन्तुरन्वेति निजं विकारं निजस्तथाऽऽगन्तुमपि प्रवृद्धः ।
तत्रानुबन्ध्यं प्रकृतिं च सम्यग् ज्ञात्वा ततः कर्म समारभेत ।।७।।

Sometimes exogenous factor follows the innate disorder and the innate factor get associated with the exogenous disorder when it is developed. There one should start the treatment after knowing well the primary cause and the secondary factor. [7]

तत्र श्लोकौ–

विशकाश्चैककाश्चैव त्रिकाश्चोक्तास्त्रयस्त्रयः । द्विकाश्चाष्टौ, चतुष्काश्च दश, द्वादश पञ्चकाः ।।८।।
चत्वारश्चाष्टका वर्गाः, षट्कौ, द्वौ, सप्तकास्त्रयः । अष्टोदरीये रोगाणां रोगाध्याये प्रकाशिताः ।।९।।

Now the (summing up) verses–

The diseases in each group having twenty, one and three types of disorders; eight diseases having two types, ten diseases having four types, twelve diseases with five types, four diseases having eight types, two diseases with six types and three diseases with seven types have been mentioned in the chapter on the eight abdominal diseases. [8-9]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थानेऽष्टोदरीयो
नामोनविंशोऽध्यायः ।।१९।।

Thus ends the nineteenth chapter on eight abdominal diseases etc. in
Ślokasthāna in the treatise composed by Agniveśa and redacted by
Caraka. [19]

●

विंशोऽध्यायः

CHAPTER XX

अथातो महारोगाध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on major diseases. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

चत्वारो रोगा भवन्ति–आगन्तुवातपित्तश्लेष्मनिमित्ताः; तेषां चतुर्णामपि रोगाणां रोगत्वमेकविधं भवति, रुक्सामान्यात्; द्विविधा पुनः प्रकृतिरेषाम्, आगन्तुनिजविभागात्; द्विविधं चैषामधिष्ठानं, मनःशरीरविशेषात्; विकाराः पुनरपरिसंख्येयाः, प्रकृत्यधिष्ठानलिङ्गायतनविकल्पविशेषापरिसंख्येयत्वात् ।।३।।

Four (type of) diseases arise–those caused by extrinsic factor, vāta, pitta and kapha. All four have abnormality in common and from this point of view they are one. From etiological point of view, they are of two types–exogenous and innate. Their location is also two-fold–mind and body. But disorders are innumerable because of innumerable variations in constitution, location, symptoms, etiology and proportion of causative factors. [3]

मुखानि तु खल्वागन्तोर्नखदशनपतनाभिचाराभिशापाभिषङ्गाभिघातव्यधबन्धनवेष्टनपीडनरज्जुदहनशस्त्राशनिभूतोपसर्गादीनि, निजस्य तु मुखं वातपित्तश्लेष्मणां वैषम्यम् ।।४।।

The exogenous diseases occur due to biting with nails and teeth, exorcism, curse, contact of evil spirits, injury, piercing, binding, twisting, compression, hanging, burns, wounds from weapons, thunder-bolt and infection with organisms etc. the innate disorders originate from the disequilibrium of vāta, pitta and kapha. [4]

द्वयोस्तु खल्वागन्तुनिजयोः प्रेरणमसात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति ।।५।।

Exciting cause of both the exogenous and innate disorders is unholesome contact with the sense objects, intellectual error and consequence. [5]

सर्वेऽपि तु खल्वेतेऽभिप्रवृद्धाश्चत्वारो रोगाः परस्परमनुबध्नन्ति, न चान्योन्येन सह सन्देहमापद्यन्ते ।।६।।

All these four (types of) disorders, when quite advanced, accompany each other, still they do not create any doubt among themselves. [6]

आगन्तुर्हि व्यथापूर्वं समुत्पन्नो जघन्यं वातपित्तश्लेष्मणां वैषम्यमापादयति; निजे तु वातपित्तश्लेष्माणः पूर्वं वैषम्यमापद्यन्ते जघन्यं व्यथामभिनिर्वर्तयन्ति ।।७।।

The exogenous disorder is preceded by pain and followed by disequilibrium of vāta, pitta and kapha while in innate disorder the disequilibrium of vāta, pitta and kapha precedes which later on produces pain. [7]

तेषां त्रयाणामपि दोषाणां शरीरे स्थानविभाग उपदेक्ष्यते; तद्यथा–बस्तिः पुरीषाधानं कटिः सक्थिनी पादावस्थीनि पक्वाशयश्च वातस्थानानि, तत्रापि पक्वाशयो विशेषेण वातस्थानं; स्वेदो रसो लसीका रुधिरमामाशयश्च पित्तस्थानानि, तत्राप्यामाशयो विशेषेण पित्तस्थानम्; उरः शिरो ग्रीवा पर्वाण्यामाशयो मेदश्च श्लेष्मस्थानानि, तत्राप्युरो विशेषेण श्लेष्मस्थानम् ।।६।।

Now the division of location of these three doṣas will be explained such as–urinary tract, colon, waist, legs, feet, bones and intestines are the location of vāta particularly the intestines; sweat, chyle, lymph, blood and stomach are the locations of pitta particularly the stomach; chest, head, neck, joints, stomach, fat are the locations of kapha particularly the chest. [8]

सर्वशरीरचरास्तु वातपित्तश्लेष्माणः सर्वस्मिञ्छरीरे कुपिताकुपिताः शुभाशुभानि कुर्वन्तिप्रकृतिभूताः शुभान्युपचयबल-वर्णप्रसादादीनि, अशुभानि पुनर्विकृतिमापन्ना विकारसंज्ञकानि ।।९।।

Vāta, pitta and kapha pervade the entire body and thus produce good or bad consequences in the entire body when non-aggravated or aggravated. In the state of normalcy (they produce) good consequences like development, strength, complexion, cheerfulness etc. while in that of abnormality they cause bad consequences known as disorders. [9]

तत्र विकाराः सामान्यजा, नानात्मजाश्च । तत्र सामान्यजाः पूर्वमष्टोदरीये व्याख्याताः, नानात्मजांस्त्विहाध्यायेऽनुव्याख्यास्यामः । तद्यथा–अशीतिर्वातविकाराः, चत्वारिंशत् पित्तविकाराः, विंशतिः श्लेष्मविकाराः ।।१०।।

These disorders are of two types–one having general cause and the other having specific cause. Amongst them, the general disorders are explained earlier in the chapter on eight abdominal diseases etc., those of the second group will be explained in this chapter. Such as eighty disorders of vāta, forty of pitta and twenty of kapha. [10]

तत्रादौ वातविकाराननुव्याख्यास्यामः । तद्यथा–नखभेदश्च, विपादिका च, पादशूलं च, पादभ्रंशश्च, पादसुप्तता च, वातखुड्डुता च, गुल्फग्रहश्च, पिण्डिकोद्वेष्टनं च, गृध्रसी च, जानुभेदश्च, जानुविश्लेषश्च, ऊरुस्तम्भश्च, ऊरुसादश्च, पाङ्गुल्यं च, गुदभ्रंशश्च, गुदार्तिश्च, वृषणाक्षेपश्च, शेफस्तम्भश्च, वङ्क्षणानाहश्च, श्रोणिभेदश्च, विड्भेदश्च, उदावर्तश्च, खञ्जत्वं च, कुब्जत्वं च, वामनत्वं च, त्रिकग्रहश्च, पृष्ठग्रहश्च, पार्श्वावमर्दश्च, उदरावेष्टश्च, हन्मोहश्च, हृद्द्रवश्च, वक्षउद्धर्षश्च, वक्षउपरोधश्च, वक्षस्तोदश्च, बाहुशोषश्च, ग्रीवास्तम्भश्च, मन्यास्तम्भश्च, कण्ठोद्ध्वंसश्च, हनुभेदश्च, ओष्ठभेदश्च, अक्षिभेदश्च, दन्तभेदश्च, दन्तशैथिल्यं च, मूकत्वं च, वाक्सङ्गश्च, कषायास्यता च, मुखशोषश्च, अरसज्ञता च, घ्राणनाशश्च, कर्णशूलं च, अशब्दश्रवणं च, उच्चैःश्रुतिश्च, बाधिर्यं च, वर्त्मस्तम्भश्च, वर्त्मसङ्कोचश्च, तिमिरं च, अक्षिशूलं च, अक्षिव्युदासश्च, भ्रूव्युदासश्च, शङ्खभेदश्च, ललाटभेदश्च, शिरोरुक् च, केशभूमिस्फुटनं च, अर्दितं च, एकाङ्गरोगश्च, सर्वाङ्गरोगश्च, पक्षवधश्च, आक्षेपकश्च, दण्डकश्च, तमश्च, भ्रमश्च, वेपथुश्च, जृम्भा च, हिक्का च, विषादश्च, अतिप्रलापश्च, रौक्ष्यं च, पारुष्यं च, श्यावारुणावभासता च, अस्वप्नश्च, अनवस्थितचित्तत्वं च; इत्यशीतिर्वातविकारा वातविकाराणामपरिसंख्येयानामाविष्कृततमा व्याख्याताः ।।११।।

First of all, (I) will explain the disorders of vāta such as–cracking of soles, pain in foot, foot drop, numbness in feet, pain in ankles, stiffness in ankles, cramps in calf, sciatica, tearing pain in knees, dislocation of knees, stiffness in thighs, loss of movement in thighs, lameness, prolapse of rectum, pain in anus, twitching in scrotum, stiffness in penis, pain in groins, pain in pelvis, pain in defaecation, upward movement of vāyu, limping, hunch back, dwarfism, stiffness in sacral region, stiffness in back, compression in sides, twisting pain in abdomen, cardiac dysfunction, tachycardia, shivering in chest, constriction in chest, chest pain, wasting of arms, stiffness of neck, stiffness of sternomastoid, hoarseness of voice, pain in jaw, cracking of lips, pain in eyes[1], pain in teeth, loose teeth, dumbness, stammering, astringent taste in mouth, dryness of mouth, loss of taste sensation, loss of smelling sensation, ear-ache, dizziness in ears, hardness in hearing, deafness, stiffness in eyelids, contraction in eyelids, loss of vision, pain in eyes, squint, twisting of eye brows, pain in the temporal region, pain in forehead, headache, cracking of scalp, facial paralysis, monoplegia, polyplegia, hemiplegia, convulsions, tetanic convulsions, feeling of darkness before eyes, giddiness, tremors, yawning, hiccup, malaise, excessive delirium, roughness, coarseness, blackish and reddish lustre, insomnia, instalibity of mind–these are the eighty most prominent ones among the innumerable disorders of vāta. [11]

सर्वेष्वपि खल्वेतेषु वातविकारेषूक्तेष्वन्येषु चानुक्तेषु वायोरिदमात्मरूपमपरिणामि कर्मणश्च स्वलक्षणं, यदुपलभ्य तदवयवं वा विमुक्तसन्देहा वातविकारमेवाध्यवस्यन्ति कुशलाः; तद्यथा–रौक्ष्यं शैत्यं लाघवं वैशद्यं गतिरमूर्तत्वमनवस्थितत्वं चेति वायोरात्मरूपाणि; एवं विधत्वाच्च वायोः कर्मणः स्वलक्षणमिदमस्य भवति तं तं शरीरावयवमाविशतः; तद्यथा–स्रंसभ्रंसव्याससङ्गभेदसादहर्षतर्ष-

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[1] The correct version should be 'Tālubheda' (as in the Aṣṭāṅga saṃgraha) which means 'cleft palate'.

कम्पवर्तचालतोदव्यथाचेष्टादीनि, तथा खरपरुषविशदसुषिरारुणवर्णकषायविरसमुखत्वशोषशूलसुप्तिसङ्कोचनस्तम्भनखञ्जतादीनि च वायोः कर्माणि; तैरन्वितं वातविकारमेवाध्यवस्येत् ।।१२।।

In all these vātika disorders–said or unsaid–the following natural and specific characters are observed, finding which wholly or partly, the expert physicians undoubtedly diagnose them as only the disorders of vāta. They are–roughness, coldness, lightness, non-sliminess, motion, formlessness and instability are the specific characters of vāta. Vāta, having such characters, produces the following actions in respective organs when enters into them. Such as separation, dislocation, division, attachment, tearing, malaise, exhilaration, thirst, tremors, circumvention, looseness, piercing pain, pain, movement etc. and also coarseness, roughness, non-sliminess, porousness, reddish lustre, astringent taste and tastelessness, wasting, pain, numbness, contra-ction, stiffness, limping etc. are the actions of vāyu. If these are found in some disorder that should be diagnosed as vātic one. [12]

तं मधुराम्ललवणस्निग्धोष्णैरुपक्रमैरुपक्रमेत, स्नेहस्वेदास्थापनानुवासननस्तःकर्मभोजनाभ्यङ्गोत्सादनपरिषेकादिभिर्वातहरैर्मात्रां कालं च प्रमाणीकृत्यं; तत्रास्थापनानुवासनं तु खलु सर्वत्रोपक्रमेभ्यो वाते प्रधानतमं मन्यन्ते भिषजः, तद्ध्यादित एव पक्वाशयमनुप्रविश्य केवलं वैकारिकं वातमूलं छिनत्ति; तत्रावजितेऽपि वाते शरीरान्तर्गता वातविकाराः प्रशान्तिमापद्यन्ते, यथा वनस्पतेर्मूले छिन्ने स्कन्धशाखाप्ररोहकुसुमफलपलाशादीनां नियतो विनाशस्तद्वत् ।।१३।।

Vāyu is treated with sweet, sour, salted, unctuous and hot therapeutic measures and also by application of non-unctuous and unctuous enema, snuffing, diet, massage, annointing, bath etc. in appropriate dose and time. Amongst all of them, non-unctuous and unctuous enema are regarded as the important ones in (the treatment of) vāta because enema enters into the colon shortly and cuts off the entire pathogenic root of vāta. Thus when vāta is overcome there, the disorders of vāta in other parts of the body are pacified like the tree when cut at the root gets definite destruction of its other parts as stem, branches, aerial root, flowers, fruits, leaves etc. [13]

पित्तविकारांश्चत्वारिंशतमत ऊर्ध्वमनुव्याख्यास्यामः–ओषश्च, प्लोषश्च, दाहश्च, दवथुश्च, धूमकश्च, अम्लकश्च, विदाहश्च, अन्तर्दाहश्च, अंसदाहश्च, ऊष्माधिक्यं च, अतिस्वेदश्च (अङ्गस्वेदश्च), अङ्गगन्धश्च, अङ्गावदरणं च, शोणितक्लेदश्च, मांसक्लेदश्च, त्वग्दाहश्च, (मांसदाहश्च), त्वगवदरणं च, चर्मदलनं च, रक्तकोठश्च, रक्तविस्फोटश्च रक्तपित्तं च रक्तमण्डलानि च, हरितत्वं च, हारिद्रत्वं च, नीलिका च, कक्षा(क्ष्या) च, कामला च, तिक्तास्यता च, लोहितगन्ध्यास्यता च, पूतिमुखता च, तृष्णाधिक्यं च, अतृप्तिश्च, आस्यविपाकश्च, गलपाकश्च, अक्षिपाकश्च, गुदपाकश्च, मेढ्रपाकश्च, जीवादानं च, तमःप्रवेशश्च हरितहारिद्रनेत्रमूत्रवर्चस्त्वं च; इति चत्वारिंशत्पित्तविकाराः पित्तविकाराणामपरिसंख्येयानामाविष्कृततमा व्याख्याताः ।।१४।।

Hereafter (I) will explain the forty disorders of pitta such as–heating, scorching, burning, intense burning, fuming, hyperacidity, burning in stomach and oesophagus, internal burning, burning in scapular region, pyrexia, over-perspiration, foul smell in body, tearing of body parts, excessive moisture in blood[1], moistening of muscles, burning in skin, tearing of skin, thickening of skin, urticarial patches, pustules, internal haemmorrage, haemorhagic patches, greenishness, yellowness, bluishness, herpes, jaundice, bitterness in mouth, bloody smell from mouth, foetid smell from mouth, excessive thirst, loss of contentment, stomatitis, inflammation in throat, inflammation in eyes, inflammation in anus, inflammation in penis, discharge of pure blood, fainting, green or yellow colour in eyes, urine and faeces–these are the prominent ones among the innumerable disorders of pitta. [14]

सर्वेष्वपि खल्वेतेषु पित्तविकारेषूक्तेष्वन्येषु चानुक्तेषु पित्तस्येदमात्मरूपमपरिणामि कर्मणश्च स्वलक्षणं; यदुपलभ्यं तदवयवं वा विमुक्तसंदेहाः पित्तविकारमेवाध्यवस्यन्ति कुशलाः; तद्यथा–औष्ण्यं तैक्ष्ण्यं द्रवत्वमनतिस्नेहो वर्णश्च शुक्लारुणवर्जो गन्धश्च विस्रो रसौ च कटुकाम्लौ सरत्वं च पित्तस्यात्मरूपाणि; एवं विधत्वाच्च पित्तस्य कर्मणः स्वलक्षणमिदमस्य भवति तं तं शरीरावयवमाविशतः; तद्यथा–दाहौष्ण्यपाकस्वेदक्लेदकोथकण्डूस्रावरागा यथास्वं च गन्धवर्णरसाभिनिर्वर्तनं पित्तस्य कर्माणि; तैरन्वितं पित्तविकारमेवाध्यवस्येत् ।।१५।।

In all these disorders of pitta–said or unsaid–the following ones are the specific characters and actions finding which wholly or partly the expert physicians diagnose the case undoubtedly as one of the paittika disorders. Such as–heat, sharpness, fluidity, slight unctuousness, colours except white and reddish, fishy smell, pungent and sour taste and movability–are the specific character of pitta. This sort of pitta exhibits the following actions in respective parts where it enters into. Such as–burning, heat, inflammation, perspiration, moisture, sloughing, itching, discharge and redness alongwith the appearance of respective smell, colour and taste–are the action of pitta, which, if found, indicate undoubtedly the paittika disorders. [15]

तं मधुरतिक्तकषायशीतैरुपक्रमैरुपक्रमेत स्नेहविरेकप्रदेहपरिषेकाभ्यङ्गादिभिः पित्तहरैर्मात्रां कालं च प्रमाणीकृत्य; विरेचनं तु सर्वोपक्रमेभ्यः पित्ते प्रधानतमं मन्यन्ते भिषजः; तद्ध्यादित एवामाशयमनुप्रविश्य केवलं वैकारिकं पित्तमूलमपकर्षति, तत्रावजिते पित्तेऽपि शरीरान्तर्गताः पित्तविकाराः प्रशान्तिमापद्यन्ते, यथाऽग्नौ व्यपोढे केवलमग्निगृहं शीतीभवति तद्वत् ।।१६।।

This should be managed with sweet, bitter, astringent and cold measures and also by application of unction, purgation, pasting, bath, massage etc. which alleviate pitta, according to proper dose and time. Purgation is regarded as the most important one amongst all the therapies for pitta by physician because from the very start on entering into the āmāśaya (location of āma doṣa) it extracts the entire pathogenic root of pitta and when it is overcome, the paittika mainfestations in the body get pacified like the fire-chamber which becomes cold when the fire is removed. [16]

श्लेष्मविकारांश्च विंशतिमत ऊर्ध्वं व्याख्यास्यामः; तद्यथा–तृप्तिश्च, तन्द्रा च, निद्राधिक्यं च, स्तैमित्यं च, गुरुगात्रता च, आलस्यं च, मुखमाधुर्यं च, मुखस्रावश्च, श्लेष्मोद्गिरणं च, मलस्याधिक्यं

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[1] Now-a-days some scholars take it as uraemic condition.

च, बलासकश्च, अपक्तिश्च, हृदयोपलेपश्च, कण्ठोपलेपश्च, धमनीप्रति(वि)चयश्च, गलगण्डश्च, अतिस्थौल्यं च, शीताग्निता च, उदर्दश्च, श्वेतावभासता च; श्वेतमूत्रनेत्रवर्णस्त्वं च; इति विंशतिः श्लेष्मविकाराः श्लेष्मविकाराणामपरिसंख्येयानामाविष्कृततमा व्याख्याता भवन्ति ।।१७।।

Henceforth (I) shall explain the twenty disorders of kapha such as–saturation, drowsiness, excessive sleep, cold sensation, heaviness in body, lassitude, sweetness in mouth, salivation, mucous expectoration, excess of dirt, excess of mucus, indigestion, plastering of heart, plastering of throat, accumulation in vessels, goitre, over-plumpness, urticarial eruptions, urticarial patches, white lustre, whiteness in urine, eyes and faeces–these twenty are the prominent ones among the innumerable disorders of kapha. [17]

सर्वेष्वपि खल्वेतेषु श्लेष्मविकारेषूक्तेष्वन्येषु चानुक्तेषु श्लेष्मण इदमात्मरूपमपरिणामि कर्मणश्च स्वलक्षणं यदुपलभ्य तदवयवं वा विमुक्तसंदेहाः श्लेष्मविकारमेवाध्यवस्यन्ति कुशलाः; तद्यथा–स्नेहशैत्यशौक्ल्यगौरवमाधुर्यस्थैर्यपैच्छिल्यमार्त्स्न्यानि श्लेष्मण आत्मरूपाणि; एवंविधत्वाच्च श्लेष्मणः कर्मणः स्वलक्षणमिदमस्य भवति तं तं शरीरावयवमाविशतः; तद्यथा–श्वैत्यशैत्यकण्डूस्थैर्यगौरवस्नेहसुप्तिक्लेदोपदेहबन्धमाधुर्यचिरकारित्वानि श्लेष्मणः कर्माणि; तैरन्वितं श्लेष्मविकारमेवाध्यवस्येत् ।।१८।।

In all these disorders of kapha–said or unsaid–the following ones are the specific characters and actions on the basis of which, wholly or partly, the expert physicians diagnose the case undoubtedly as disorders of kapha such as–unctuousness, coldness, whiteness, heaviness, sweetness, stability, sliminess and softness are the specific properties of kapha. This sort of kapha exhibits the following actions in respective body parts when it enters into them such as–whiteness, coldness, itching, immobility, heaviness, unctuousness, numbness, moistening, mucous covering, binding, sweetness, and chronicity are the actions of kapha. The disorders associated with these should be diagnosed as the kaphaja one. [18]

तं कटुकतिक्तकषायतीक्ष्णोष्णरूक्षैरुपक्रमैरुपक्रमेत स्वेदवमनशिरोविरेचनव्यायामादिभिः श्लेष्महरैर्मात्रां कालं च प्रमाणीकृत्य; वमनं तु सर्वोपक्रमेभ्यः श्लेष्मणि प्रधानतमं मन्यन्ते भिषजः, तद्ध्यादित एवामाशयमनुप्रविश्योरोगतं केवलं वैकारिकं श्लेष्ममूलमूर्ध्वमुत्क्षिपति, तत्रावजिते श्लेष्मण्यपि शरीरान्तर्गताः श्लेष्मविकाराः प्रशान्तिमापद्यन्ते, यथा भिन्ने केदारसेतौ शालियवषष्टिकादीन्यनभिष्यन्द्यमानान्यम्भसा प्रशोषमापद्यन्ते तद्वदिति ।।१९।।

It should be managed with pungent, bitter, astringent, sharp, hot and rough measures and also by the use of fomentation, emesis, snuffing, exercise etc. according to proper dose and time. Emesis is regarded as the best one among all the therapeutic measures for kapha, because from the very start on entering the āmāśaya it propels up the entire pathogenic root of kapha. When kapha is overcome, the disorders of kapha in the body get pacified like the crop plants of paddy, barley etc. drying up in absence of moisture when the obstructing ridge of the field is broken. [19]

भवन्ति चात्र–
रोगमादौ परीक्षेत ततोऽनन्तरमौषधम् । ततः कर्म भिषक् पश्चाज्ज्ञानपूर्वं समाचरेत् ।।२०।।
यस्तु रोगमविज्ञाय कर्माण्यारभते भिषक् । अप्यौषधविधानज्ञस्तस्य सिद्धिर्यदृच्छया ।।२१।।
यस्तु रोगविशेषज्ञः सर्वभैषज्यकोविदः । देशकालप्रमाणज्ञस्तस्य सिद्धिरसंशयम् ।।२२।।

Here are the verses–

The physician should examine the disease first then the drug and thereafter the management. He should always proceed with prior knowledge. The physician who without knowing the disease starts its treatment succeeds by chance even if he is well-versed in management with drugs. The one who knows the characters of disease, is well-versed in all therapeutic measures and is acquainted with the proper measure of place and time succeeds undoubtedly. [20-22]

तत्र श्लोकाः–
संग्रहः प्रकृतिर्देशो विकारमुखमीरणम् । असन्देहोऽनुबन्धश्च रोगाणां संप्रकाशितः ।।२३।।
दोषस्थानानि रोगाणां गणा नानात्मजाश्च ये । रूपं पृथक् च दोषाणां कर्म चापरिणामि यत् ।।२४।।
पृथक्त्वेन च दोषाणां निर्दिष्टाः समुपक्रमाः । सम्यङ्महति रोगाणामध्याये तत्त्वदर्शिना ।।२५।।

Now the (summing up) verses–

Brief introduction, nature, sites, cause initial as well as exciting, freedom for doubt, accompaniment of diseases; locations of doṣas, groups of specific disorders, the specific characters and actions of doṣas alongwith their management–all this has been explained fully by the seer of reality in the chapter on major diseases. [23-25]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने महारोगाध्यायो
नाम विंशोऽध्यायः ।।२०।।

Thus ends the twentieth chapter on major diseases in Ślokasthāna
in the treatise composed by Agniveśa and redacted
by Caraka. (20)

समाप्तो रोगचतुष्कः ।।५।।

Thus ends the fifth quadruplet on diseases. (5)

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एकविंशोऽध्यायः

CHAPTER XXI

अथातोऽष्टौनिन्दितीयमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on the eight despicables etc. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

इह खलु शरीरमधिकृत्याष्टौ पुरुषा निन्दिता भवन्ति; तद्यथा–अतिदीर्घश्च, अतिह्रस्वश्च, अतिलोमाच, अलोमा च, अतिकृष्णश्च, अतिगौरश्च, अतिस्थूलश्च, अतिकृशश्चेति ।।३।।

In the context of body, eight persons are despicable such as–over-tall, overshort, over-hairy, hairless, over-block, over-fair, over-obese, over-lean. [3]

अत्रातिस्थूलकृशयोर्भूय एवापरे निन्दितविशेषा भवन्ति । अतिस्थूलस्य तावदायुषो ह्रासो जवोपरोधः कृच्छ्रव्यवायता दौर्बल्यं दौर्गन्ध्यं स्वेदाबाधः क्षुदतिमात्रं पिपासातियोगश्चेति भवन्त्यष्टौ दोषाः । तदतिस्थौल्यमतिसंपूरणाद्गुरुमधुरशीतस्निग्धोपयोगादव्यायामादव्यवायाद्दिवास्वप्नाद्धर्षनित्यत्वादचिन्तनाद्बीजस्वभावाच्चोपजायते । तस्य ह्यतिमात्रमेदस्विनो मेद एवोपचीयते न तथेतरे धातवः, तस्मादस्यायुषो ह्रासः; शैथिल्यात् सौकुमार्याद्गुरुत्वाच्च मेदसो जवोपरोधः, शुक्राबहुत्वान्मेदसाऽऽवृतमार्गत्वाच्च कृच्छ्रव्यवायता, दौर्बल्यमसमत्वाद्धातूनां, दौर्गन्ध्यं मेदोदोषान्मेदसः स्वभावात् स्वेदनत्वाच्च, मेदसः श्लेष्मसंसर्गाद्विष्यन्दित्वाद्बहुत्वाद्गुरुत्वाद्व्यायामासहत्वाच्च स्वेदाबाधः, तीक्ष्णाग्नित्वात् प्रभूतकोष्ठवायुत्वाच्च क्षुदतिमात्रं पिपासातियोगश्चेति ।।४।।

Amongst them, the over-obese and the over-lean have other despicable features too. The over-obese has eight defects–shortening of life-span, hampered movement, difficulty in sexual intercourse, debility, foul smell, over-sweating, too much hunger and excessive thirst. Over-obesity is caused by over-saturation, intake of heavy, sweet, cold and fatty diet, indulgence in day-sleeping and exhilaration, lack of mental work and genetic defect. There is excess of fat in him and further only fat is accumulated and not the other dhātus so, thus the life-span is shortened; because of laxity, softness and heaviness of fat there is hampering in movement; due to non-abundance of semen and the passage having been covered with fat, there is difficulty in sexual intercourse; due to disequilibrium of dhātus there is debility; foul smell is due to defect and nature of fat and also sweating, due to association of medas with kapha, its oozing nature, abundance, heaviness and intolerance to physical exercise there is over-sweating; because of intensified agni (digestion) and abundance of vāyu in belly there is excessive hunger and thirst. [4]

भवन्ति चात्र–

मेदसाऽऽवृतमार्गत्वाद्वायुः कोष्ठे विशेषतः । चरन् संधुक्षयत्यग्निमाहारं शोषयत्यपि ।।५।।
तस्मात् स शीघ्रं जरयत्याहारं चातिकाङ्क्षति । विकारांश्चाश्नुते घोरान् कांश्चित्कालव्यतिक्रमात् ।।६।।

एतावुपद्रवकरौ विशेषादग्निमारुतौ । एतौ हि दहतः स्थूलं वनदावो वनं यथा ।।७।।
मेदस्यतीव संवृद्धे सहसैवानिलादयः । विकारान् दारुणान् कृत्वा नाशयन्त्याशु जीवितम् ।।८।।
मेदोमांसातिवृद्धत्वाच्चलस्फिगुदरस्तनः । अयथोपचयोत्साहो नरोऽतिस्थूल उच्यते ।।९।।

Here are the verses–

Vāyu, due to passage having been obstructed with fat, moves about abundantly in belly and thus stimulates digestion and absorbs food. Hence the person digests food quickly and desires excessively the intake of food. In case of delay in taking food he is afflicted with some severe disorders. These two–agni and vāyu–are particularly complicating and as such burn the obese like the forest-fire burning the forest. In the event of excessive increase of fat, vāyu etc. (doṣas) suddenly give rise to severe disorders and thus destroy the life shortly. The person is called as over-obese who, due to excessive increase of fat and muscles, has pendulous buttocks, abdomen and breasts and suffers from deficient metabolism and energy. Thus described the defects, cause and symptoms of the obese. [3-9]

इति मेदस्विनो दोषा हेतवो रूपमेव च । निर्दिष्टं, वक्ष्यते वाच्यमतिकार्श्ये त्वतः परम् ।।१०।।
सेवा रूक्षान्नपानानां लङ्घनं प्रमिताशनम् । क्रियातियोगः शोकश्च वेगनिद्राविनिग्रहः ।।११।।
रूक्षस्योद्वर्तनं स्नानस्याभ्यासः प्रकृतिर्जरा । विकारानुशयः क्रोधः कुर्वन्त्यतिकृशं नरम् ।।१२।।
व्यायाममतिसौहित्यं क्षुत्पिपासामयौषधम् । कृशो न सहते तद्वदतिशीतोष्णमैथुनम् ।।१३।।
प्लीहा कासः क्षयः श्वासो गुल्मोऽर्शांस्युदराणि च । कृशं प्रायोऽभिधावन्ति रोगाश्च ग्रहणीगताः ।।१४।।
शुष्कस्फिगुदरग्रीवो धमनीजालसन्ततः । त्वगस्थिशेषोऽतिकृशः स्थूलपर्वा नरो मतः ।।१५।।

Hereafter, the features of the over-lean will be explained. Indulgence in rough food and drinks, fasting, little diet, excessive subjection to evacuative therapy, grief, suppression of natural urges including those of sleep, non-unctuous annointing in rough persons, indulgence in bath, constitution, old age, continued disorder and anger make a person over-lean. The over-lean does not tolerate physical excercise, over-saturation, hunger, thirst, disease and drugs and also too much cold, heat and sexual intercourse. The over-lean often becomes a victim of spleen (enlargement), cough, wasting, dyspnoea, gaseous tumour, piles, abdominal diseases and also the disorders of grahaṇī. The over-lean is the person who has dried up buttocks, abdomen and neck; prominent vascular network; only remnant of skin and bone and with thick nodes. [10-15]

सततं व्याधितावेतावतिस्थूलकृशौ नरौ । सततं चोपचर्यौ हि कर्शनैर्बृंहणैरपि ।।१६।।
स्थौल्यकार्श्ये वरं कार्श्यं समोपकरणौ हि तौ । यद्युभौ व्याधिरागच्छेत् स्थूलमेवातिपीडयेत् ।।१७।।

The over-obese and the over-lean are constantly indisposed and as such have to be managed constantly with bulk-reducing and bulk-promoting measures respectively. Out of the obese and the lean, the latter is better because, though they have equal means, the obese is more afflicted if some disease arises. [16-17]

समममांसप्रमाणस्तु समसंहननो नरः । दृढेन्द्रियो विकाराणां न बलेनाभिभूयते ।।१८।।
क्षुत्पिपासातपसहः शीतव्यायामसंसहः! समपक्ता समजरः सममांसचयो मतः ।।१९।।

The one having balanced proportion of muscles, compactness, firmness in organs does not fall prey to prowess of a disorder. The person having balanced musculature has got tolerance for hunger, thirst, the sun, cold and exercise; balanced agni (digestion) and normal metabolism. [18-19]

गुरु चातर्पणं चेष्टं स्थूलानां कर्शनं प्रति । कृशानां बृंहणार्थं च लघु संतर्पणं च यत् ।।२०।।

For reducing the bulk of the obese, heavy and non-saturating while for promoting the bulk of the lean, light and saturating therapy is prescribed. [20]

वातघ्नान्यन्नपानानि श्लेष्ममेदोहराणि च । रूक्षोष्णा बस्तयस्तीक्ष्णा रूक्षाण्युद्वर्तनानि च ।।२१।।
गुडूचीभद्रमुस्तानां प्रयोगस्त्रैफलस्तथा । तक्रारिष्टप्रयोगश्च प्रयोगो माक्षिकस्य च ।।२२।।
विडङ्गं नागरं क्षारः काललोहरजो मधु । यवामलकचूर्णं च प्रयोगः श्रेष्ठ उच्यते ।।२३।।
बिल्वादिपञ्चमूलस्य प्रयोगः क्षौद्रसंयुतः । शिलाजतुप्रयोगश्च साग्निमन्थरसः परः ।।२४।।
प्रशातिका प्रियङ्गुश्च श्यामाका यवका यवाः । जूर्णाह्वाः कोद्रवा मुद्गाः कुलत्थाश्चक्रमुद्गकाः ।।२५।।
आढकीनां च बीजानि पटोलामलकैः सह । भोजनार्थं प्रयोज्यानि पानं चानु मधूदकम् ।।२६।।
अरिष्टांश्चानुपानार्थे मेदोमांसकफापहान् । अतिस्थौल्यविनाशाय संविभज्य प्रयोजयेत् ।।२७।।
प्रजागरं व्यवायं च व्यायामं चिन्तनानि च । स्थौल्यमिच्छन् परित्यक्तुं क्रमेणाभिप्रवर्धयेत् ।।२८।।

Food and drinks alleviating vāta and reducing kapha and fat, rough, hot and sharp enema, rough annointing, use of guḍūcī, devadāru, musta, triphalā, takrāriṣta (a fermented preparation of butter milk) and honey is recommended for removing the over-obesity. Viḍaṅga, śunṭhī, yavakṣāra and ash powder of black iron mixed with honey and also the powder of barley and āmalaka is an excellent formulation for the same. Similarly, Bilvādi pañcamūla (five big roots) mixed with honey and the use of śilājatu alongwith the juice of agnimantha is recommended. In diet, praśatikā (an inferior cereal), kaṅgu, śyāmāka, yavaka, yava (barley), jūrṇā, kodrava, green gram, kulattha, makuṣtha, āḍhakī alongwith paṭola and āmalakī fruits are to be used. After meals, honey water and ariṣṭa (a fermented preparation) alleviating medas, māṃsa and kapha should be taken as drink.

One desirous of giving up obesity should gradually increase vigils, sexual intercourse, physical exercise and mental work. [21-28]

स्वप्नो हर्षः सुखा शय्या मनसो निर्वृतिः शमः । चिन्ताव्यवायव्यायामविरामः प्रियदर्शनम् ।।२९।।
नवान्नानि नवं मद्यं ग्राम्यानूपौदका रसाः । संस्कृतानि च मांसानि दधि सर्पिः पयांसि च ।।३०।।
इक्षवः शालयो माषा गोधूमा गुडवैकृतम् । बस्तयः स्निग्धमधुरास्तैलाभ्यङ्गश्च सर्वदा ।।३१।।
स्निग्धमुद्वर्तनं स्नानं गन्धमाल्यनिषेवणम् । शुक्लं वासो यथाकालं दोषाणामवसेचनम् ।।३२।।

रसायनानां वृष्याणां योगानामुपसेवनम् । हत्वाऽतिकाश्यर्माथत्ते नृणामुपचयं परम् ।।३३।।
अचिन्तनाच्च कार्याणां ध्रुवं संतर्पणेन च । स्वप्नप्रसङ्गाच्च नरो वराह इव पुष्यति ।।३४।।

Sleep, exhilaration, comfortable bed, relaxed mind, calmness; keeping away from mental work, sexual intercourse and physical exercise; cheerfulness, new cereals, fresh wine, meat-soup of domestic, marshy and aquatic animals, well-cooked meat, curd, ghee, milk, sugar-cane, rice, black gram, wheat, products of jaggery, unctuous and sweet enema, daily oil masage, unctuous annointing, bath, use of fragrance and gralands, white dress, timely drainage of doṣas and regular use of bulk-promoting and aphrodisiac fomulations remove the over-leanness and provide good development to the person.

One becomes corpulent like a boar by not minding about business, saturating diet and indulgence in sleep. [29-34]

यदा तु मनसि क्लान्ते कर्मात्मानः क्लमान्विताः । विषयेभ्यो निवर्तन्ते तदा स्वपिति मानवः ।।३५।।

When the mind is exhausted and the exhausted sense organs detract from their objects, the man sleeps. [35]

निद्रायत्तं सुखं दुःखं पुष्टिः कार्श्यं बलाबलम् । वृषता क्लीबता ज्ञानमज्ञानं जीवितं न च ।।३६।।
अकालेऽतिप्रसङ्गाश्च न च निद्रा निषेविता । सुखायुषी पराकुर्यात् कालरात्रिरिवापरा ।।३७।।
सैव युक्ता पुनर्युङ्क्ते निद्रा देहं सुखायुषा । पुरुषं योगिनं सिद्ध्या सत्या बुद्धिरिवागता ।।३८।।

Dependant on sleep are happiness and misery, corpulence and leanness, strength and weakness, potency and impotency, intellect and non-intellect, life and death. Sleep observed untimely, excessively and negatively takes away happiness and life like the other death-night. The same, if properly observed, provides happiness and life like the flashed true knowledge providing accomplishment to a yogin. [36-38]

गीताध्ययनमद्यस्त्रीकर्मभाराध्वकर्शिताः । अजीर्णिनः क्षताः क्षीण वृद्धा बालास्तथाऽबलाः ।।३९।।
तृष्णातीसारशूलार्ताः श्वासिनो हिक्किनः कृशाः । पतिताभिहतोन्मत्ताः क्लान्ता यानप्रजागरैः ।।४०।।
क्रोधशोकभयक्लान्ता दिवास्वप्नोचिताश्च ये । सर्व एते दिवास्वप्नं सेवेरन् सार्वकालिकम् ।।४१।।
धातुसाम्यं तथा ह्येषां बलं चाप्युपजायते । श्लेष्मा पुष्णाति चाङ्गानि स्थैर्यं भवति चायुषः ।।४२।।
ग्रीष्मे त्वादानरूक्षाणां वर्धमाने च मारुते । रात्रीणां चातिसंक्षेपाद्दिवास्वप्नः प्रशस्यते ।।४३।।

Those who are emaciated on account of singing, reading, drinking, sexual intercourse, evacuative therapy, weight-carrying and travelling on foot, having indigestion, are injured, wasted, old, children and women; suffering from thirst, diarrhoea, colic pain, dyspnoea and hiccup; are lean, fallen, wounded and insane, exhausted by journey and vigils and also by anger, grief and fear and are accutsomed to day-sleep should observe it in all times. Thus they are endowed with equilibrium of dhātus and strength, kapha nourishes thier body-parts and their life-span becomes stable.

In the summer season, because of roughness due to ādāna, aggravation of vāyu and shortness of nights, day-sleep is recommended. [39-43]

ग्रीष्मवर्ज्येषु कालेषु दिवास्वप्नात् प्रकुप्यतः । श्लेष्मपित्ते दिवास्वप्नस्तस्मात्तेषु न शस्यते ।।४४।।
मेदस्विनः स्नेहनित्याः श्लेष्मलाः श्लेष्मरोगिणः । दूषीविषार्ताश्च दिवा न शयीरन् कदाचन ।।४५।।
हलीमकः शिरःशूलं स्तैमित्यं गुरुगात्रता । अङ्गमर्दोऽग्निनाशश्च प्रलेपो हृदयस्य च ।।४६।।
शोफारोचकहृल्लासपीनसार्धावभेदकाः । कोठारुःपिडकाः कण्डूस्तन्द्रा कासो गलामयाः ।।४७।।
स्मृतिबुद्धिप्रमोहश्च संरोधः स्रोतसां ज्वरः । इन्द्रियाणामसामर्थ्यं विषवेगप्रवर्त(र्ध)नम् ।।४८।।
भवेन्नृणां दिवास्वप्नस्याहितस्य निषेवणात् । तस्माद्धिताहितं स्वप्नं बुद्ध्वा स्वप्यात् सुखं बुधः ।।४९।।

By day-sleep in seasons other than summer, kapha and pitta are vitiated, hence day-sleep is not indicated in those seasons. The obese, those having regular fatty diet, plenty of kapha, kaphaja disorders and suffering from latent poisons should never sleep during day.

Halīmaka (chlorosis), headache, cold sensation, heaviness in body parts, body-ache, loss of appetite and digestion, plastering of heart, oedema, anorexia, nausea, rhinitis, migraine, urticarial patches, pustules, boils, itching, drowsiness, cough, disorders of throat, derangement of memory and intelligence, obstruction of channels, fever, incapability of sence organs, intensity in effect of poisons–these occur by indulgence in unwholesome day-sleep. Hence, the wise, after knowing the wholesomeness and unwholesomeness of sleep, should sleep happily. [44-49]

रात्रौ जागरणं रूक्षं स्निग्धं प्रस्वपनं दिवा । अरूक्षमनभिष्यन्दि त्वासीनं प्रचलायितम् ।।५०।।

Night-vigil is rough while day-sleep is unctuous; sitting is non-rough while movement is non-blocking. [50]

देहवृत्तौ यथाऽऽहारस्तथा स्वप्नः सुखो मतः । स्वप्नाहारसमुत्थे च स्थौल्यकार्श्ये विशेषतः ।।५१।।

As wholesome diet is needed for maintenance of body so is the sleep. Obesity and leanness are particularly caused by sleep and diet. [51]

अभ्यङ्गोत्सादनं स्नानं ग्राम्यानूपौदका रसाः । शाल्यन्नं सदधि क्षीरं स्नेहो मद्यं मनः सुखम् ।।५२।।
मनसोऽनुगुणा गन्धाः शब्दाः संवाहनानि च । चक्षुषोस्तर्पणं लेपः शिरसो वदनस्य च ।।५३।।
स्वास्तीर्णं शयनं वेश्म सुखं कालस्तथोचितः । आनयन्त्यचिरान्निद्रां प्रनष्टा या निमित्ततः ।।५४।।

Massage, annointing, bath, meat-soup of domestic, marshy and aquatic animals, rice with curd, milk, fat, wine, mental ease, pleasant smell and sound, gentle rubbing, saturating drops and paste on eyes, head and face, well-covered bed, comfortable room and proper time–these bring shortly the sleep which is disturbed by some factor. [52-54]

कायस्य शिरसश्चैव विरेकश्छर्दनं भयम् । चिन्ता क्रोधस्तथा धूमो व्यायामो रक्तमोक्षणम् ।।५५।।
उपवासोऽसुखा शय्या सत्त्वौदार्यं तमोजयः । निद्राप्रसङ्गमहितं वारयन्ति समुत्थितम् ।।५६।।
एत एव च विज्ञेया निद्रानाशस्य हेतवः । कार्यं कालो विकारश्च प्रकृतिर्वायुरेव च ।।५७।।

Purgation, evacuation of head, emesis, fear, anxiety, anger, smoking, exercise, blood-letting, fasting, uncomfortable bed, predominance of sattwa and subduing tamas–these check the unwholesome and excessive occurence of sleep. These very factors may be taken as causes of insomnia, alongwith (over) work, time (old age), disorder (vātika), constitution (vātika) and aggravation of vāta itself. [55-57]

तमोभवा श्लेष्मसमुद्भवा च मनःशरीरश्रमसंभवा च ।
आगन्तुकी व्याध्यनुवर्तिनी च रात्रिस्वभावप्रभवा च निद्रा ।।५८।।

Sleep is (of the following types)–caused by tamas, caused by kapha, caused by physical exertion, caused by mental exertion, adventitions, as sequelae to a disease and normally occuring in night. [58]

रात्रिस्वभावप्रभवा मता या तां भूतधात्रीं प्रवदन्ति तज्ज्ञाः ।
तमोभवामाहुरघस्य मूलं शेषाः पुनर्व्याधिषु निर्दिशन्ति ।।५९।।

The normally occuring sleep in night is that which is regarded as supporting of creatures by the experts. That caused by tamas is known as the root of sin while the remaining ones are observed in disease. [59]

तत्र श्लोकाः–
निन्दिताः पुरुषास्तेषां यौ विशेषेण निन्दितौ । निन्दिते कारणं दोषास्तयोर्निन्दितभेषजम् ।।६०।।
येभ्यो यदा हिता निद्रा येभ्यश्चाप्यहिता यदा । अतिनिद्रायानिद्राय भेषजं यद्भवा च सा ।।६१।।
या या यथाप्रभावा च निद्रा तत् सर्वमत्रिजः । अष्टौनिन्दितसंख्याते व्याजहार पुनर्वसुः ।।६२।।

Now, the (summing up) verses–

Despicable persons, the two particularly despicable amongst them, the cause of despicability, defects and treatment, indications and contra-indications of sleep, the cause and treatment of over-sleep and sleeplessness, types of sleep and their effects–all this has been explained by Punarvasu, the son of Atri, in the chapter on the eight despicable etc. [60-62]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थानेऽष्टौनिन्दितीयो
नामैकविंशतितमोऽध्यायः ।।२१।।

Thus ends the twenty first chapter on the eight despicable etc.
in Ślokasthāna in the treatise composed by Agniveśa and
redacted by Caraka. (21)

◆

द्वाविंशोऽध्यायः

CHAPTER XXII

अथातो लङ्घनबृंहणीयमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on reducing and promoting (measures) etc. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

तप स्वाध्यायनिरतानात्रेयः शिष्यसत्तमान् । षडग्निवेशप्रमुखानुक्तवान् परिचोदयन् ।।३।।
लङ्घनं बृंहणं काले रूक्षणं स्नेहनं तथा । स्वेदनं स्तम्भनं चैव जानीते यः स वै भिषक् ।।४।।
तमुक्तवन्तमात्रेयमग्निवेश उवाच ह ।।५।।
भगवँल्लङ्घनं किंस्विल्लङ्घनीयाश्च कीदृशाः । बृंहणं बृंहणीयाश्च रूक्षणीयाश्च रूक्षणम् ।।६।।
के स्नेहाः स्नेहनीयाश्च स्वेदाः स्वेद्याश्च के मताः । स्तम्भनं स्तम्भनीयाश्च वक्तुमर्हसि तद्गुरो! ।।७।।
लङ्घनप्रभृतीनां च षण्णामेषां समासतः । कृताकृतातिकृतानां लक्षणं वक्तुमर्हसि ।।८।।

Ātreya, impelling his six best disciples led by Agniveśa who were engaged in penance and study, said–He is the real physician who knows the timely application of reducing, promoting, roughening, uncting, sweating and checking measures. After Ātreya concluded his talk, Agniveśa put the following queries–'Sir, what is the reducing therapy? Who are fit for this? likewise, our teacher! you may kindly tell us about the definition of promoting, roughening, uncting, sweating and checking therapies and the persons fit for them. You may also tell briefly about the symptoms of proper application, non-application and over-application of reducing measures etc. [3-8]

तदग्निवेशस्य वचो निशम्य गुरुरब्रवीत् । यत् किञ्चिल्लाघवकरं देहे तल्लङ्घनं स्मृतम् ।।९।।
बृहत्त्वं यच्छरीरस्य जनयेत्तच्च बृंहणम् । रौक्ष्यं खरत्वं वैशद्यं यत् कुर्यात्तद्धि रूक्षणम् ।।१०।।
स्नेहनं स्नेहविष्यन्दमार्दवक्लेदकारकम् । स्तम्भगौरवशीतघ्नं स्वेदनं स्वेदकारकम् ।।११।।
स्तम्भनं स्तम्भयति यद्गतिमन्तं चलं ध्रुवम् । लघूष्णतीक्ष्णविशदं रूक्षं सूक्ष्मं खरं सरम् ।।१२।।
कठिनं चैवं यद्द्रव्यं प्रायस्तल्लङ्घनं स्मृतम् । गुरु शीतं मृदु स्निग्धं बहलं स्थूलपिच्छिलम् ।।१३।।
प्रायो मन्दं स्थिरं श्लक्ष्णं द्रव्यं बृंहणमुच्यते । रूक्षं लघु खरं तीक्ष्णमुष्णं स्थिरमपिच्छलम् ।।१४।।
प्रायशः कठिनं चैव यद्द्रव्यं तद्धि रूक्षणम् ।
द्रवं सूक्ष्मं सरं स्निग्धं पिच्छिलं गुरु शीतलम् । प्रायो मन्दं मृदु च यद्द्रव्यं तत्स्नेहनं मतम् ।।१५।।
उष्णं तीक्ष्णं सरं स्निग्धं रूक्षं सूक्ष्मं द्रवं स्थिरम् । द्रव्यं गुरु च यत् प्रायस्तद्धि स्वेदनमुच्यते ।।१६।।
शीतं मन्दं मृदु श्लक्ष्णं रूक्षं सूक्ष्मं द्रवं स्थिरम् । यद्द्रव्यं लघु चोद्दिष्टं प्रायस्तत् स्तम्भनं स्मृतम् ।।१७।।

Having heard the words of Agniveśa the teacher (Ātreya) said–whatever produces lightness in the body is known as laṅghana (reducing therapy). Whatever promotes the bulk of the body is known as Bṛṃhaṇa (promoting therapy).

Rūkṣaṇa (roughening) is that which produces roughness, coarseness and non-sliminess. Snehana (unction) is that which produces unction, oozing, softness and moistening. Swedana (sweating) produces sweat and alleviates stiffness, heaviness and cold. Stambhana (checking therapy) is that which checks the movement of mobile substances.

The drug possessing light, hot, sharp, non-slimy, rough, minute, coarse, unstable and hard properties has got mostly the reducing effect. The drug possessing heavy, cold, soft, unctuous, solid, gross, slimy, dull, stable and smooth properties is mostly promoting in effect. Rough, light, coarse, sharp, hot, stable, non-slimy and hard drug is mostly roughening in effect. Liquid, minute, non-stable, unctuous, slimy, heavy, cold, dull and soft drug is mostly uncting in effect. Hot, sharp, unstable, unctuous, rough, minute, liquid and stable drug is mostly sweating in effect. Cold, dull, soft, smooth, rough, minute, liquid, stable and light drug is mostly checking in effect. [9-17]

चतुष्प्रकारा संशुद्धिः पिपासा मारुतातपौ । पाचनान्युपवासश्च व्यायामश्चेति लङ्घनम् ।।१८।।

Reducing therapy may be applied in various forms such as four types of evacuation, thirst, exposure to wind and the sun, digestive measures, fasting and physical exercise. [18]

प्रभूतश्लेष्मपित्तास्रमलाः संसृष्टमारुताः । बृहच्छरीरा बलिनो लङ्घनीया विशुद्धिभिः ।।१९।।
येषां मध्यबला रोगाः कफपित्तसमुत्थिताः । वम्यतीसारहृद्रोगविसूच्यलसकज्वराः ।।२०।।
विबन्धगौरवोद्गारहृल्लासारोचकादयः । पाचनैस्तान् भिषक् प्राज्ञः प्रायेणादावुपाचरेत् ।।२१।।
एत एव यथोद्दिष्टा येषामल्पबला गदाः । पिपासानिग्रहैस्तेषामुपवासैश्च ताञ्जयेत् ।।२२।।
रोगाञ्जयेन्मध्यबलान् व्यायामातपमारुतैः । बलिनां किं पुनर्येषां रोगाणामवरं बलम् ।।२३।।
त्वग्दोषिणां प्रमीढानां स्निग्धाभिष्यन्दिबृंहिणाम् । शिशिरे लङ्घनं शस्तमपि वातविकारिणाम् ।।२४।।

Those having big body and strength, abundant kapha, pitta, blood and excreta, and association of (aggravated) vāyu should be subjected to reducing therapy by means of evacuation. Those afflicted with the diseases of moderate severity and caused by kapha and pitta like vomiting, diarrhoea, heart disease, cholera, alasaka, fever, constipation, heaviness, eructation, nausea, anorexia etc. should mostly be treated with digestives in the beginning by the learned physician. These very diseases, when with little severity, should be overcome with control of thirst and fasting. The diseases of moderate and little severity in strong persons should be treated with physical exercise and exposure to the sun and wind. The persons suffering from skin disorders, diabetes and those using excess of unctuous, channel-blocking and promoting diet and also patients of vātika disorders should be subjected to reducing therapy in śiśira (late winter). [19-24]

अदिग्धविद्धमक्लिष्टं वयःस्थं सात्म्यचारिणाम् । मृगमत्स्यविहङ्गानां मांसं बृंहणमुच्यते ।।२५।।
क्षीणाः क्षताः कृशा वृद्धा दुर्बला नित्यमध्वगाः । स्त्रीमद्यनित्या ग्रीष्मे च बृंहणीया नराः स्मृताः ।।२६।।
शोषार्शोग्रहणीदोषैर्व्याधिभिः कर्शिताश्च ये । तेषां क्रव्यादमांसानां बृंहणा लघवो रसाः ।।२७।।
स्नानमुत्सादनं स्वप्नो मधुराः स्नेहबस्तयः । शर्कराक्षीरसर्पींषि सर्वेषां विद्धि बृंहणम् ।।२८।।

Undamaged meat of ault animals, fish and birds living in suitable environments and killed with non-poisonous weapons is (the best) promoting one. The persons wasted, wounded, lean, old, weak, constantly travelling on foot and indulged in women and wine and also in the summer are suitable for promoting therapy. For those suffering from consumption, piles, disorders of grahaṇī and wasted by other (similar) diseases, the light meat-soup of carnivorous animals is the best promoting one. Bath, annointing, sleep, enema with sweet and unctuous substances, sugar, milk and ghee are universal promoters. [25-28]

कटुतिक्तकषायाणां सेवनं स्त्रीष्वसंयमः । खलिपिण्याकतक्राणां मध्वादीनां च रूक्षणम् ।।२९।।
अभिष्यण्णा महादोषा मर्मस्था व्याधयश्च ये । ऊरुस्तम्भप्रभृतयो रूक्षणीया निदर्शिताः ।।३०।।
स्नेहाः स्नेहयितव्याश्च स्वेदाः स्वेद्याश्च ये नराः । स्वेहाध्याये मयोक्तास्ते स्वेदाख्ये च सविस्तरम् ।।३१।।

Roughening therapy consis to of the regular intake of pungent, bitter and astringent articles, sexual acts and use of oil-cakes, buttermilk and honey etc. The roughening therapy is indicated in the diseases which are caused by blocking of channels, strong doṣas and are located in vital parts and in ūrustambha (stiffening of thighs) etc. Unction, persons suitable for unction, sweating and persons suitable for sweating have been explained earlier in detail in the concerned chapters. [29-31]

द्रवं तन्वसरं यावच्छीतीकरणमौषधम् । स्वादु तिक्तं कषायं च स्तम्भनं सर्वमेव तत् ।।३२।।
पित्तक्षाराग्निदध्या ये वम्यतीसारपीडिताः । विषस्वेदातियोगार्ताः स्तम्भनीया निदर्शिताः ।।३३।।

All the drugs and measures consisting of liquid, thin, stable, cooling and having sweet, bitter and astringent tastes constitute the checking therapy. It is indicated in pitta, burns with alkali and fire, vomiting, diarrhoea, excessive application of poisons and sweating. [32-33]

यातमूत्रपुरीषाणां विसर्गे गात्रलाघवे । हृदयोद्गारकण्ठास्यशुद्धौ तन्द्राक्लमे गते ।।३४।।
स्वेदे जाते रुचौ चैव क्षुत्पिपासासहोदये । कृतं लङ्घनमादेश्यं निर्व्यथे चान्तरात्मनि ।।३५।।
पर्वभेदोऽङ्गमर्दश्च कासः शोषो मुखस्य च । क्षुत्प्रणाशोऽरुचिस्तृष्णा दौर्बल्यं श्रोत्रनेत्रयोः ।।३६।।
मनसः संभ्रमोऽभीक्ष्णमूर्ध्ववातस्तमो हृदि । देहाग्निबलनाशश्च लङ्घनेऽतिकृते भवेत् ।।३७।।

The roughening therapy should be regarded as properly administered when there is proper elimination of wind, urine and faeces, lightness in body, cleansing of heart, eructation, throat and mouth, disappearance of drowsiness and exhaustion, appearance of sweat, relish and both hunger and thirst together, and also the feeling of well-being. Pain in joints, body-ache, cough, dryness of mouth, loss of hunger, anorexia, thirst, weakness of hearing and vision, confusion of mind, frequent eructations, feeling of darkness, loss of weight, digestive power and strength–these are the symptoms of excessive reducing therapy. [34-37]

बलं पुष्ट्युपलम्भश्च कार्श्यदोषविवर्जनम् । लक्षणं बृंहिते स्थौल्यमति चात्यर्थबृंहिते ।।३८।।

On proper administration of promoting therapy one gets strength and corpulence and gives up the defects of the lean. On excessive application of promotive therapy one suffers from obesity. The symptoms of proper and excessive administration of roughening therapy are the same as those of the reducing therapy. [38]

कृतातिकृतलिङ्गं यल्लङ्घिते तद्धि रूक्षिते । स्तम्भितः स्याद्बले लब्धे यथोक्तैश्चामयैर्जितैः ।।३९।।
श्यावता स्तब्धगात्रत्वमुद्वेगो हनुसंग्रहः। हृद्वर्चोनिग्रहश्च स्यादतिस्तम्भितलक्षणम् ।।४०।।

The checking therapy is regarded as properly administered when the disorders are overcome and strength is gained. On excessive application of the checking therapy the patient is afflicted with blackishness, stiffness in body parts, uneasiness, lockjaw, and obstruction in heart (function) and excretion of faeces. [39-40]

लक्षणं चाकृतानां स्यात् षण्णामेषां समासतः । तदौषधानां धातूनामशमो वृद्धिरेव च ।।४१।।
इति षट् सर्वरोगाणां प्रोक्ताः सम्यगुपक्रमाः । साध्यानां साधने सिद्धा मात्राकालानुरोधिनः ।।४२।।

All these therapies should be known generally as not adequately administered when the treated doṣas are not pacified rather are aggravated. Thus the six therapeutic measures useful in all disorders and which are tried in treatment of the curable disorders in accordance with dose and time are said. [41-42]

भवति चात्र–

दोषाणां बहुसंसर्गात् सङ्कीर्यन्ते ह्युपक्रमाः । षट्त्वं तु नातिवर्तन्ते त्रित्वं वातादयो यथा ।।४३।।

Due to various combinations of doṣas, the therapies also get mixed up but even then they do not go beyond the six (numbers) like doṣas (vāta etc.) not transgressing the three (numbers). [43]

तत्र श्लोकाः–

इत्यस्मिँल्लङ्घनाध्याये व्याख्याताः षडुपक्रमाः । यथाप्रश्नं भगवता चिकित्सा यैः प्रवर्तते ।।४४।।

Now the (summing up) verses–

The six therapeutic measures have been explained, according to queries, by the Lord (Ātreya) in this chapter on the reducing etc. by which the treatment proceeds. [44]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते तन्त्रे श्लोकस्थाने लङ्घनबृंहणीयो
नाम द्वाविंशोऽध्यायः ।।२२।।

Thus ends the twenty second chapter on reducing and
promoting (measures) etc. in Ślokasthāna in the
treatise composed by Agniveśa and
redacted by Caraka. (22)

●

त्रयोविंशोऽध्यायः

CHAPTER XXIII

अथातः संतर्पणीयमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on oversaturation etc. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

संतर्पयति यः स्निग्धैर्मधुरैर्गुरुपिच्छिलैः । नवान्नैर्नवमद्यैश्च मांसैश्चानूपवारिजैः ।।३।।
गोरसैर्गौडिकैश्चान्नैः पैष्टिकैश्चातिमात्रशः । चेष्टाद्वेषी दिवास्वप्नशय्याशनसुखे रतः ।।४।।
रोगास्तस्योपजायन्ते संतर्पणनिमित्तजाः । प्रमेहपिडकाकोठकण्डूपाण्ड्वामयज्वराः ।।५।।
कुष्ठान्यामप्रदोषाश्च मूत्रकृच्छ्रमरोचकः । तन्द्रा क्लैब्यमतिस्थौल्यमालस्यं गुरुगात्रता ।।६।।
इन्द्रियस्रोतसां लेपो बुद्धेर्मोहः प्रमीलकः । शोफाश्चैवंविधाश्चान्ये शीघ्रमप्रतिकुर्वतः ।।७।।

One who saturates himself excessively with unctuous, sweet, heavy, slimy substances, new cereals, fresh wine, meat of marshy and aquatic animals, milk and its products, jaggery and flour preparations and at the same time abstains from physical movements including day-sleep, comfortable beds and seats suffers from diseases caused by over-saturation, if not counteracted promptly, such as–prameha, diabetic boils, urticarial patches, itching, anaemia, fever, leprosy, disorders due to āma, dysuria, anorexia, drowsiness, impotency, over-obesity, lassitude, heaviness in body, obstruction in sense organs and channels, disorders of conciousness, sleepiness, swelling and similar other disorders. [3-7]

शस्तमुल्लेखनं तत्र विरेको रक्तमोक्षणम् । व्यायामश्चोपवासश्च धूमाश्च स्वेदनानि च ।।८।।
सक्षौद्रश्चाभयाप्राशः प्रायो रूक्षान्नसेवनम् । चूर्णप्रदेहा ये चोक्ताः कण्डूकोठविनाशनाः ।।९।।
त्रिफलारग्वधं पाठां सतपर्णं सवत्सकम् । मुस्तं समदनं निम्बं जलेनोत्क्वथितं पिबेत् ।।१०।।
तेन मेहादयो यान्ति नाशमभ्यस्यतो ध्रुवम् । मात्राकालप्रयुक्तेन संतर्पणसमुत्थिताः ।।११।।
मुस्तमारग्वधः पाठा त्रिफला देवदारु च । श्वदंष्ट्रा खदिरो निम्बो हरिद्रे त्वक्च वत्सकात् ।।१२।।
रसमेषां यथादोषं प्रातः प्रातः पिबन्नरः । संतर्पणकृतैः सर्वैर्व्याधिभिः संप्रमुच्यते ।।१३।।
एभिश्चोद्वर्तनोद्धर्षस्नानयोगोपयोजितैः । त्वग्दोषाः प्रशमं यान्ति तथा स्नेहोपसंहितैः ।।१४।।
कुष्ठं गोमेदको हिङ्गु क्रौञ्चास्थि त्र्यूषणं वचा । वृषकैले श्वदंष्ट्रा च खराह्वा चाश्मभेदकः ।।१५।।
तक्रेण दधिमण्डेन बदराम्लरसेन वा । मूत्रकृच्छ्रं प्रमेहं च पीतमेतद्व्यपोहति ।।१६।।
तक्राभयाप्रयोगैश्च त्रिफलायास्तथैव च । अरिष्टानां प्रयोगैश्च यान्ति मेहादयः शमम् ।।१७।।
त्र्यूषणं त्रिफला क्षौद्रं क्रिमिघ्नमजमोदकः । मन्थोऽयं सक्तवस्तैलं हितो लोहोदकाप्लुतः ।।१८।।
व्योषं विडङ्गं शिग्रूणि त्रिफलां कटुरोहिणीम् । बृहत्यौ द्वे हरिद्रे द्वे पाठामतिविषां स्थिराम् ।।१९।।
हिङ्गु केबुकमूलानि यवानीधान्यचित्रकान् । सौवर्चलमजाजीं च हपुषां चेति चूर्णयेत् ।।२०।।
चूर्णतैलघृतक्षौद्रभागाः स्युर्मानतः समाः । सक्तूनां षोडशगुणो भागः संतर्पणं पिबेत् ।।२१।।
प्रयोगादस्य शाम्यन्ति रोगाः संतर्पणोत्थिताः । प्रमेहा मूढवाताश्च कुष्ठान्यर्शांसि कामलाः ।।२२।।

प्लीहा पाण्ड्वामयः शोफो मूत्रकृच्छ्रमरोचकः । हृद्रोगो राजयक्ष्मा च कासः श्वासो गलग्रहः ।।२३।।
क्रिमयो ग्रहणीदोषाः श्वैत्र्यं स्थौल्यमतीव च । नराणां दीप्यते चाग्निः स्मृतिर्बुद्धिश्च वर्धते ।।२४।।
व्यायामनित्यो जीर्णाशी यवगोधूमभोजनः । संतर्पणकृतैर्दोषैः स्थौल्यं मुक्त्वा विमुच्यते ।।२५।।

For this, emesis, purgation, blood-letting, physical exercise, fasting, smoking, sweating, use of abhayāprāśa (a preparation of harītakī) with honey, rough food grains and powder-annointment indicated in itching, patches etc. (in ch. III) are recommended.

Triphalā, āragvadha, pāṭhā, saptaparna, kuṭaja, musta, madana and nimba–these should be decocted in water. By regular use of this decoction according to dose and time diseases caused by oversaturation like diabetes etc. are alleviated certainly.

Musta, āragvadha, pāṭhā, triphalā, devadāru, gokṣura, khadira, nimba, both types of haridrā (haridrā and dāruharidrā), and bark of kuṭaja–by using the decoction of these drugs in the morning according to doṣa one is relieved of all the diseases caused by over-saturation.

These very drugs applied in the form of annointings, rubbings, baths and also mixed with uncting substances alleviate the skin disorders.

Kuṣṭha, gomedaka (onyx), hiṅgu, bone of krauñca (a bird), trikaṭu, vacā, vāsa, elā, gokṣura, yavānī and pāṣāṇabheda–the powder of these drugs taken alongwith butter-milk, curd-water, or sour jujube juice alleviates dysuria and prameha.

Prameha etc. get alleviated by the administration of buttermilk with harītakī triphalā and ariṣṭa (a fermented preparation). Trikaṭu, triphalā, honey, viḍaṅga, ajamodā are mixed with roasted grain flour and mantha (churned drink like lassi) is prepared adding some oil and decoction of aguru. This is beneficial (in prameha etc.)

Trikaṭu, viḍaṅga, seeds of śigru, triphalā, kaṭukā, two types of bṛhatī (bṛhatī and kaṇṭakārī), two types of haridrā, pāṭhā, ativiṣā, śālaparṇī, hiṅgu, roots of kebuka, yavānī, dhānyaka, citraka, sauvarcala (a salt), jīraka–these should be powdered and added with oil, ghee and honey each in quantity equal to the powder. All this is mixed up with sixteen times of roasted grain flour and a saturating drink (mantha) is prepared. By the use of this preparation the diseases caused by over-saturation like prameha, disorders of flatus, leprosy, piles, jaundice, spleen (enlargement), anaemia, swelling, dysuria, anorexia, heart disease, phthisis, cough, dyspnoea, choking of throat, helminthiasis, disorders of grahanī, leucoderma, over obesity are alleviated, the digestive power is stimulated and memory and intellect develop.

One having regular physical exercise, taking food only after the previous meal is digested, eating barley and wheat gives up obesity and is relieved of the disorders caused by over-saturation. The remedy for the disorders caused by over-saturation is undernutritional regiment. [8-25]

उक्तं संतर्पणोत्थानामपतर्पणमौषधम् । वक्ष्यन्ते सौषधाश्चोर्ध्वमपतर्पणजा गदाः ।।२६।।
देहाग्निबलवर्णौजःशुक्रमांसपरिक्षयः । ज्वरः कासानुबन्धश्च पार्श्वशूलमरोचकः ।।२७।।
श्रोत्रदौर्बल्यमुन्मादः प्रलापो हृदयव्यथा । विण्मूत्रसंग्रहः शूलं जङ्घोरुत्रिकसंश्रयम् ।।२८।।
पर्वास्थिसन्धिभेदश्च ये चान्ये वातजा गदाः । ऊर्ध्ववातादयः सर्वे जायन्ते तेऽपतर्पणात् ।।२९।।
तेषां संतर्पणं तज्ज्ञैः पुनराख्यातमौषधम् । यत्तदात्वे समर्थं स्यादभ्यासे वा तदिष्यते ।।३०।।

Further, the diseases caused by under-nutrition will be described alongwith their treatment. Loss of body (weight), digestive power, strength, lustre, ojas, semen and musculature; fever, continuous cough, pain in sides (chest), anorexia, weakness in hearing, insanity, delirium, cardiac pain, obstruction in excretion of urine and stool, pain in shanks, thighs and sacral region, tearing pain in nodes and joints, and other vātika disorders like upward movement of vāyu etc. are caused by under-nutrition. They are treated by experts with saturating measures which exhibit their effects instantly or after prolonged use. [26-30]

सद्यः क्षीणो हि सद्यो वै तर्पणेनोपचीयते । नर्ते संतर्पणाभ्यासाच्चिरक्षीणस्तु पुष्यति ।।३१।।
देहाग्निदोषभैषज्यमात्राकालानुवर्तिना । कार्यमत्वरमाणेन भेषजं चिरदुर्बले ।।३२।।
हिता मांसरसास्तस्मै पयांसि च घृतानि च । स्नानानि बस्तयोऽभ्यङ्गास्तर्पणास्तर्पणाश्च ये ।।३३।।
ज्वरकासप्रसक्तानां कृशानां मूत्रकृच्छ्रिणाम् । तृष्यतामूर्ध्ववातानां वक्ष्यन्ते तर्पणा हिताः ।।३४।।
शर्करापिप्पलतैलीघृतक्षौद्रैः समांशकैः । सक्तुद्विगुणितो वृष्यस्तेषां मन्थः प्रशस्यते ।।३५।।
सक्तवो मदिरा क्षौद्रं शर्करा चेति तर्पणम् । पिबेन्मारुतविण्मूत्रकफपित्तानुलोमनम् ।।३६।।
फाणितं सक्तवः सर्पिर्दधिमण्डोऽम्लकाञ्जिकम् । तर्पणं मूत्रकृच्छ्रघ्नमुदावर्तहरं पिबेत् ।।३७।।
मन्थः खर्जूरमृद्वीकावृक्षाम्लाम्लीकदाडिमैः । परूषकैः सामलकैर्युक्तो मद्यविकारनुत् ।।३८।।

One afflicted with acute wasting regains nomalcy by administration of immediately acting saturating measures while the other suffering from chronic wasting does not recover except by prolonged use of such measures. In case of chronic debility, the physician should administer the treatment unhurriedly keeping in view the body, power of digestion, doṣa, drugs, dose and time. For such patients, meat-soup, plenty of milk, ghee, bath, enema, massage and saturating drinks are beneficial. The saturating drinks beneficial for those suffering from fever, cough, emaciation, dysuria, thirst and upward vāyu will now be described.

Mantha (churned drink) prepared with equal quantity of sugar, long pepper, oil, ghee and honey alongwith double the quantity of roasted grain flour is aphrodisiac and recommended for them.

Roasted grain flour mixed with wine, honey and sugar makes a saturating drink which is carminative for wind, stool, urine, kapha and pitta.

The saturating drink prepared with phāṇita (a sugarcane product), roasted grain flour, ghee, curd water and vinegar should be taken. This alleviates dysuria and upward movement of vāyu.

Mantha (saturating drink) with dates, grapes, vṛkṣāmla, tamarind, pomegranate, paruṣaka and āmalakī fruits alleviates alcoholic disorders. [31-38]

स्वादुरम्लो जलकृतः सस्नेहो रूक्ष एव वा । सद्यः संतर्पणो मन्थः स्थैर्यवर्णबलप्रदः ।।३९।।

Mantha prepared in water either sweet or sour; either added with unctuous substance or without it is immediately saturating and provides firmness, lustre and strength. [39]

अत्र श्लोकः–

संतर्पणोत्था ये रोगा रोगा ये चापतर्पणात् । संतर्पणीये तेऽध्याये सौषधाः परिकीर्तिताः ।।४०।।

Now the (summing up) verse–

The diseases caused by over-saturation and undernutrition, alongwith their treatment, have been discussed in the chapter on over-saturation etc. [40]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने संतर्पणीयो
नाम त्रयोविंशोऽध्यायः ।।२३।।

Thus ends the twenty third chapter on over-saturation etc.
in Ślokasthāna in the treatise composed by Agniveśa
and redacted by Caraka. (23)

●

चतुर्विंशोऽध्यायः

CHAPTER XXIV

अथातो विधिशोणितीयमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on properly formed blood etc. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

विधिना शोणितं जातं शुद्धं भवति देहिनाम् । देशकालौकसात्म्यानां विधिर्यः संप्रकाशितः ।।३।।

The blood formed in accordance with place, time and practical suitability, as said earlier, is pure. [3]

तद्विशुद्धं हि रुधिरं बलवर्ण सुखायुषा । युनक्ति प्राणिनं प्राणः शोणितं ह्यनुवर्तते ।।४।।

That pure blood provides the person with strength, lustre and happy life because vital breath follows blood. [4]

प्रदुष्टबहुतीक्ष्णोष्णैर्मद्यैरन्यैश्च तद्विधैः । तथाऽतिलवणक्षारैरम्लैः कटुभिरेव च ।।५।।
कुलत्थमाषनिष्पावतिलतैलनिषेवणैः । पिण्डालुमूलकादीनां हरितानां च सर्वशः ।।६।।
जलजानूपबैलानां प्रसहानां च सेवनात् । दध्यम्लमस्तुशुक्तानां सुरासौवीकस्य च ।।७।।
विरुद्धानामुपक्लिन्नपूतीनां भक्षणेन च । भुक्त्वा दिवा प्रस्वपतां द्रवस्निग्धगुरूणि च ।।८।।
अत्यादानं तथा क्रोधं भजतां चातपानलौ । छर्दिवेगप्रतीघातात् काले चानवसेचनात् ।।९।।
श्रमाभिघातसंतापैरजीर्णाध्यशनैस्तथा । शरत्कालस्वभावाच्च शोणितं संप्रदुष्यति ।।१०।।

By habitual intake of damaged, plenty, sharp and hot wines and other similar drinks, too much salt and alkali, sour and pungent substances, horse gram, black gram, legumes, sesamum, oils, tubers, salads, meat of aquatic, marshy animals, those living in holes and snatching birds; excessive intake of curd, sour curd-water, vinegars and other sour fermented liquids; use of antagonistic, stale and decomposed food items, excessive day-sleep after taking liquid, unctuous and heavy food, excessive intake of food, excessive anger, exposure to the sun and the wind, suppression of the urge of vomiting, avoiding blood-letting in prescribed time (autumn), too much exertion, injury, heat, indigestion and taking meal during indigestion, overmeal and naturally in the autumn, blood becomes impure. [5-10]

ततः शोणितजा रोगाः प्रजायन्ते पृथग्विधाः । मुखपाकोऽक्षिरागश्च पूतिघ्राणास्यगन्धिता ।।११।।
गुल्मोपकुशवीसर्परक्तपित्तप्रमीलकाः । विद्रधी रक्तमेहश्च प्रदरो वात शोणितम् ।।१२।।
वैवर्ण्यमग्निसादश्च पिपासा गुरुगात्रता । संतापश्चातिदौर्बल्यमरुचिः शिरसश्च रुक् ।।१३।।
विदाहश्चान्नपानस्य तिक्ताम्लोद्गिरणं क्लमः । क्रोधप्रचुरता बुद्धेः संमोहो लवणास्यता ।।१४।।
स्वेदः शरीरदौर्गन्ध्यं मदः कम्पः स्वरक्षयः । तन्द्रानिद्रातियोगश्च तमसश्चातिदर्शनम् ।।१५।।
कण्ड्वरुःकोठपिडकाकुष्ठचर्मदलादयः । विकाराः सर्व एवैते विज्ञेयाः शोणिताश्रयाः ।।१६।।
शीतोष्णस्निग्धरूक्षाद्यैरुपक्रान्ताश्च ये गदाः । सम्यक् साध्या न सिध्यन्ति रक्तजांस्तान् विभावयेत्।।१७।।

Then these various types of blood disorders arise such as stomatitis, redness in eyes, foetid smell from nose and mouth, gulma, upakuśa, erysipelas, internal haemorrhage, sleepiness, abscess, haematuria, menorrhagia, vātarakta, disorders of complexion, loss of appetite and digestive power, thirst, heaviness in body, pyrexia, extreme debility, anorexia, headache, burning sensation after meals, bitter and sour eructations, exhaustion, excessive anger, confusion of mind, saline taste in mouth, sweating, foetid smell in body, narcosis, tremors, weakness of voice, excessive drowsiness, sleep and feeling of darkness, skin disorders like itching, pustules, patches, boils, leprosy, thick skin etc. all these disorders should be considered as located in blood. The diseases which, inspite of being well curable, are not alleviated after treatment with therapies like cold-hot, unctuous-rough etc. should be taken as caused by (impure) blood. [11-17]

कुर्याच्छोणितरोगेषु रक्तपित्तहरीं क्रियाम् । विरेकमुपवासं च स्रावणं शोणितस्य च ।।१८।।

In diseases caused by blood, one should adopt the treatment which evacuates blood and pitta such as purgation, fasting and blood-letting. [18]

बलदोषप्रमाणाद्वा विशुद्ध्या रुधिरस्य वा । रुधिरं स्रावयेज्जन्तोराशयं प्रसमीक्ष्य वा ।।१९।।

Blood should be evacuated keeping in view the measure of strength and doṣa, purification of blood and also the location. [19]

अरुणाभं भवेद्वाताद्विशदं फेनिलं तनु । पित्तात् पीतासितं रक्तं स्त्यायत्यौष्ण्याच्चिरेण च ।।२०।।
ईषत्पाण्डु कफाद्दुष्टं पिच्छिलं तन्तुमद्घनम् । संसृष्टलिङ्गं संसर्गात्त्रिलिङ्गं सान्निपातिकम् ।।२१।।

Due to vāta, blood becomes reddish, non-slimy, frothy and thin. Due to pitta, it becomes yellow or blackish, with delayed coagulation because of heat. Due to kapha it is slightly pale, slimy, fibrous and viscous. In combination of doṣas, it acquires mixed up characters and in sannipāta, has symptoms of the three doṣas. [20-21]

तपनीयेन्द्रगोपाभं पद्मालक्तकसन्निभम् । गुञ्जाफलसवर्णं च विशुद्धं विद्धि शोणितम् ।।२२।।

Blood should be regarded as pure when it has colour like that of gold and firefly, red lotus, lac juice and guñjā fruit. [22]

नात्युष्णशीतं लघु दीपनीयं रक्तेऽपनीते हितमन्नपानम् ।
तदा शरीरं ह्यनवस्थितासृगग्निर्विशेषेण च रक्षितव्यः ।।२३।।

After blood-letting not too hot and cold, light, and appetising food and drinks are beneficial. During that period, the body has unstable blood so the agni should be protected with care. [23]

प्रसन्नवर्णेन्द्रियमिन्द्रियार्थानिच्छन्तमव्याहतपक्तृवेगम् ।
सुखान्वितं तु(पु)ष्टिबलोपपन्नं विशुद्धरक्तं पुरुषं वदन्ति ।।२४।।

A person should be considered as having pure blood if his complexion and sense organs are cheerful, there is normal inclination towards sense objects, the digestion and natural urges are unobstructed, he is happy and endowed with saturation and strength. [24]

यदा तु रक्तवाहीनि रससंज्ञावहानि च । पृथक्-पृथक् समस्ता वा स्रोतांसि कुपिता मलाः ।।२५।।
मलिनाहारशीलस्य रजोमोहावृतात्मनः । प्रतिहत्यावतिष्ठन्ते जायन्ते व्याधयस्तदा ।।२६।।
मदमूर्च्छायसंन्यासास्तेषां विद्याद्विचक्षणः । यथोत्तरं बलाधिक्यं हेतुलिङ्गोपशान्तिषु ।।२७।।
दुर्बलं चेतसः स्थानं यदा वायुः प्रपद्यते । मनो विक्षोभयञ्जन्तोः संज्ञां संमोहयेत्तदा ।।२८।।
पित्तमेवं कफश्चैवं मनो विक्षोभयन्नृणाम् । संज्ञां नयत्याकुलतां विशेषश्चात्र वक्ष्यते ।।२९।।

When in a person indulged in dirty food and having himself covered with rajas and tamas, the vitiated doṣas, singly or in combination, obstruct the channels carrying rakta, rasa and consciousness and are located there, they give rise to diseases–mada (narcosis), mūrcchā (fainting) and saṃnyāsa (coma). [25-29]

रक्तानल्पद्रुताभाषं चलस्खलितचेष्टितम् । विद्याद्वातमदाविष्टं रूक्षश्यावारुणाकृतिम् ।।३०।।
सक्रोधपरुषाभाषं संप्रहारकलिप्रियम् । विद्यात् पित्तमदाविष्टं रक्तपीतासिताकृतिम् ।।३१।।
स्वल्पासंबद्धवचनं तन्द्रालस्यसमन्वितम् । विद्यात् कफमदाविष्टं पाण्डुं प्रध्यानतत्परम् ।।३२।।

The person should be diagnosed as a case of vātika mada, if his speech is adherent, excessive and fast, movement is unstable and falling, and face is rough, reddish or blackish. The person with angry and harsh speech, inclination towards beating and quarrels, and red, yellow and black face should be known as a case of paittika mada. The one affected with kaphaja mada has little and incoherent speech, drowsiness and lassitude, paleness and continued concentration. In sannipātaja mada, all these features are found. [30-32]

सर्वाण्येतानि रूपाणि सन्निपातकृते मदे । जायते शाम्यति क्षिप्रं मदो मद्यमदाकृतिः ।।३३।।

This narcosis arises and subsides quickly like the alcoholic narcosis. [33]

यश्च मद्यकृतः प्रोक्तो विषजो रौधिरश्च यः । सर्व एते मदा नर्ते वातपित्तकफत्रयात् ।।३४।।

All types of narcosis–caused by alcoholic drinks, poisons or blood–are not except (the vitiation of) the three (doṣas) vāta, pitta and kapha. [34]

नीलं वा यदि वा कृष्णमाकाशमथवाऽरुणम् । पश्यंस्तमः प्रविशति शीघ्रं च प्रतिबुध्यते ।।३५।।
वेपथुश्चाङ्गमर्दश्च प्रपीडा हृदयस्य च । कार्श्यं श्यावारुणा च्छाया मूर्च्छाये वातसंभवे ।।३६।।
रक्तं हरितवर्णं वा वियत् पीतमथापि वा । पश्यंस्तमः प्रविशति सस्वेदः प्रतिबुध्यते ।।३७।।
सपिपासाः ससंतापो रक्तपीताकुलेक्षणः । संभिन्नवर्चाः पीताभो मूर्च्छाये पित्तसंभवे ।।३८।।
मेघसङ्काशमाकाशमावृतं वा तमोघनैः । पश्यंस्तमः प्रविशति चिराच्च प्रतिबुध्यते ।।३९।।
गुरुभिः प्रावृतैरङ्गैर्यथैवार्द्रेण चर्मणा । सप्रसेकः सहृल्लासो मूर्च्छाये कफसंभवे ।।४०।।
सर्वाकृतिः सन्निपातादपस्मार इवागतः । स जन्तुं पातयत्याशु विना बीभत्सचेष्टितैः ।।४१।।

In vātika mūrcchā, the patient becomes unconscious seeing the sky as blue, black or reddish and recovers quickly. Other symptoms are trembling, body-ache, excessive pain in cardiac region, emaciation, blackish and reddish lustre. In paittika mūrchhā, unconsiousness comes after seeing the sky as red, green or yellow and recovery is with sweating. There are also symptoms like thirst, pyrexia, red or yellow disturbed eyes, loose motions and yellow face. The patient of kaphaja mūrchhā, gets inconscious after seeing the sky like clouds or covered with deep darkness and recovers after a long time. He feels his body parts heavy and as wrapped with wet hide. He also suffers from excessive salivation and nausea. Sannipātaja mūrcchā has got the characters of all the above types and attacks in paroxysm like epilepsy with the difference that in this (mūrcchā) the patient falls down without disgusting movement. [35-41]

दोषेषु मदमूर्च्छायाः कृतवेगेषु देहिनाम् । स्वयमेवोपशाम्यन्ति संन्यासो नौषधैर्विना ।।४२।।
वाग्देहमनसां चेष्टामाक्षिप्यातिबला मलाः । संन्यस्यन्त्यबलं जन्तुं प्राणायतनसंश्रिताः ।।४३।।
स ना संन्याससंन्यस्तः काष्ठीभूतो मृतोपमः । प्राणैर्वियुज्यते शीघ्रं मुक्त्वा सद्यःफलाः क्रियाः ।।४४।।
दुर्गेऽम्भसि यथा मज्जद्भाजनं त्वरया बुधः । गृह्णीयात्तलमप्राप्तं तथा संन्यासपीडितम् ।।४५।।
अञ्जनान्यवपीडाश्च धूमाः प्रधमनानि च । सूचीभिस्तोदनं शस्तं दाहः पीडा नखान्तरे ।।४६।।
लुञ्चनं केशलोम्नां च दन्तैर्दशनमेव च । आत्मगुप्तावघर्षश्च हितं तस्यावबोधने ।।४७।।
संमूर्च्छितानि तीक्ष्णानि मद्यानि विविधानि च । प्रभूतकटुयुक्तानि तस्यास्ये गालयेन्मुहुः ।।४८।।
मातुलुङ्गरसं तद्वन्महौषधसमायुतम् । तद्वत्सौवर्चलं दद्याद्युक्तं मद्याम्लकाञ्जिकैः ।।४९।।
हिङ्गूषणसमायुक्तं यावत् संज्ञाप्रबोधनम् । प्रबुद्धसंज्ञमन्नैश्च लघुभिस्तमुपाचरेत् ।।५०।।
विस्मापनैः स्मारणैश्च प्रियश्रुतिभिरेव च । पटुभिर्गीतवादित्रशब्दैश्चित्रैश्च दर्शनैः ।।५१।।
स्रंसनोल्लेखनैर्धूमैरञ्जनैः कवलग्रहैः । शोणितस्यावसेकैश्च व्यायामोद्घर्षणैस्तथा ।।५२।।
प्रबुद्धसंज्ञं मतिमाननुबन्धमुपक्रमेत् । तस्य संरक्षितव्यं हि मनः प्रलयहेतुतः ।।५३।।

Mada and mūrcchā subside on their own accord when the doṣas finish their attack but saṁnyāsa (coma) does not subside without medicines.

In weak persons, when very strong doṣas get located in the abode of vital breath (heart) and affect the movement of speech, body and mind, coma ensues. The person affected with coma looks stick-like and as dead and immediately succumbs to death if the emergency is not managed quickly. As a wise person brings out the utensil drowning in deep water quickly before it settles down (in bottom) (the physician should manage), the patient suffering from coma.

For arousing him (from the deep slumber), collyriums, drops, smokes, blowing, needling, burning, pain in nail bed, plucking the hairs of head and body, biting with teeth, rubbing with hairy fruits of ātmaguptā are useful. Besides, various types of strong alcoholic liquors added with plenty of pungent substances should be poured into his mouth frequently. Similarly, the juice of mātuluṅga added with dry ginger and sauvarcala (salt) combined with hiṅgu alongwith wine, sour juice or vinegar should be administered for arousing consciousness.

When the patient regains consiousness he should be give light diet and during this period he should be entertained with surprising narratives, memoirs, pleasing talks, enchanting songs and playing of musical instruments and colourful scenery. Moreover, he should be treated with purgation, emesis, smoking, collyrium, gargles, blood-letting and rubbing over the body. Thus his mind should be protected well from the causes of destruction. [42-53]

स्नेहस्वेदोपपन्नानां यथादोषं यथाबलम् । पञ्च कर्माणि कुर्वीत मूर्च्छायेषु मदेषु च ।।५४।।
अष्टाविंशत्यौषधस्य तथा तिक्तस्य सर्पिषः । प्रयोगः शस्यते तद्वन्महतः षट्पलस्य वा ।।५५।।
त्रिफलायाः प्रयोगो वा सघृतक्षौद्रशर्करः । शिलाजतुप्रयोगो वा प्रयोगः पयसोऽपि वा ।।५६।।
पिप्पलीनां प्रयोगो वा पयसा चित्रकस्य वा । रसायनानां कौम्भस्य सर्पिषो वा प्रशस्यते ।।५७।।
रक्तावसेकाच्छास्त्राणां सतां सत्त्ववतामपि । सेवनान्मदमूर्च्छायाः प्रशाम्यन्ति शरीरिणाम् ।।५८।।

In mūrcchā and mada, the patients should be subjected to five (evacuative) measures, after they have been uncted and fomented properly, according to disorder and strength. Likewise, the administration of pāniya-kalyāṇa ghṛta (having twenty eight drugs) tikta ṣaṭpala ghṛta or mahātikta ghṛta is recommended. The use of triphalā with ghee, honey and sugar; śilājatu, milk, pippalī or citraka with milk, rasāyana drugs or kaumbha (ten year old) ghee is also beneficial.

Mada and mūrcchā are alleviated by blood-letting and constantly keeping him touch with scriptures, noble and strong-minded persons. [54-58]

तत्र श्लोकौ

विशुद्धं चाविशुद्धं च शोणितं तस्य हेतवः । रक्तप्रदोषजा रोगास्तेषु रोगेषु चौषधम् ।।५९।।
मदमूर्च्छायसंन्यासहेतुलक्षणभेषजम् । विधिशोणितकेऽध्याये सर्वमेतत् प्रकाशितम् ।।६०।।

Now the (summing up) verses–

Pure and impure blood, its causes, disorders of blood and their treatment, causes, symptoms and treatment of mada, mūrcchā and saṃnyāsa–all this has been described in the chapter on properly formed blood etc. [59-60]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने विधिशोणितीयो
नाम चतुर्विंशोऽध्यायः ।।२४।।

Thus ends the twenty fourth chapter on properly formed blood etc.
in Ślokasthāna in the treatise composed by Agniveśa and
redacted by Caraka. (24)

समाप्तो योजनाचतुष्कः ।।६।।

Here ends the sixth quadruplet on planning (of nutrition). (6)

●

पञ्चविंशोऽध्यायः

CHAPTER XXV

अथातो यज्जःपुरुषीयमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on the origin of person etc. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

पुरा प्रत्यक्षधर्माणं भगवन्तं पुनर्वसुम् । समेतानां महर्षीणां प्रादुरासीदिदं कथा ।।३।।
आत्मेन्द्रियमनोर्थानां योऽयं पुरुषसंज्ञकः । राशिरस्यामयानां च प्रागुत्पत्तिविनिश्चये ।।४।।

Once a discussion started in the assembly of great sages in presence of Lord Punarvasu, who visualised the virtue, as to decide the early origin of person, who is an aggregate of the self, sense organs, mind and objects and the diseases pertaining to him. [3-4]

तदन्तरं काशिपतिर्वामको वाक्यमर्थवित् । व्याजहारर्षिसमितिमुपसृत्याभिवाद्य च ।।५।।
किन्नु भोः पुरुषो यज्जस्तज्जास्तस्यामयाः स्मृताः । न वेत्युक्तो नरेन्द्रेण प्रोवाचर्षीन् पुनर्वसुः ।।६।।
सर्व एवामितज्ञानविज्ञानच्छिन्नसंशयाः । भवन्तश्छेत्तुमर्हन्ति काशिराजस्य संशयम् ।।७।।

Initiating the discussion, Vāmaka, the king of Kāśī and a learned scholar, came forward before the sages' assembly and respectfully inquired as to whether the source of origin of person is also the source of that of the diseases pertaining to him. Thereafter, Lord Punarvasu addressed the sages–'You are all free from doubts through unlimited knowledge and understanding and as such are capable of removing the doubts of the king of Kāśī. [5-7]

पारीक्षिस्तत्परीक्ष्याग्रे मौद्गल्यो वाक्यमब्रवीत् । आत्मजः पुरुषो रोगाश्चात्मजाः कारणं हि सः ।।८।।
स चिनोत्युपभुङ्क्ते च कर्म कर्मफलानि च । न ह्युते चेतनाधातोः प्रवृत्तिः सुखदुःखयोः ।।९।।

Pārīkṣi, a member of the Maudgalya clan, having thought over it, first of all said–'Person is the product of Ātman (the Self) and so are the diseases because he is the cause. He deposits the actions and also experiences their consequences, hence without the supporting self, there can not be advent of pleasure and pain. [8-9]

शरलोमा तु नेत्याह न ह्यात्माऽऽत्मानमात्मना । योजयेद्व्याधिभिर्दुःखैर्दुःखद्वेषी कदाचन ।।१०।।
रजस्तमोभ्यां तु मनः परीतं सत्त्वसंज्ञकम् । शरीरस्य समुत्पत्तौ विकाराणां च कारणम् ।।११।।
वार्योविदस्तु नेत्याह न ह्येकं कारणं मनः । नर्ते शरीराच्छारीररोगा न मनसः स्थितिः ।।१२।।
रसजानि तु भूतानि व्याधयश्च पृथग्विधाः । आपो हि रसवत्यस्ताः स्मृता निर्वृत्तिहेतवः ।।१३।।

(On this) Śaralomā said–'No, (this is not so) because the Self, having aversion to pain, would never like to inflict himself with painful situations and diseases. Hence (in my view), the mind, predominant in rajas and tamas and known as Sattwa, is the cause of (origin of) the (person's) body and diseases.

Vāryovida contradicted it and said–'No, the mind alone cannot be the cause because without body there cannot be the bodily disorders and not even the existence of mind. Hence (in my view), the living being are the products of rasa and so are the various disorders because ap is endowed with rasa and is known as the cause of manifestation. [10-13]

हिरण्याक्षस्तु नेत्याह न ह्यात्मा रसजः स्मृतः । नातीन्द्रियं मनः सन्ति रोगाः शब्दादिजास्तथा ।।१४।।
षड्धातुजस्तु पुरुषो रोगाः षड्धातुजास्तथा । राशिः षड्धातुजो ह्येष सांख्यैराद्यैः प्रकीर्तितः ।।१५।।

(On this) Hiraṇyākṣa said–'No, Ātman can not be the product of rasa and so also the mind which is out of the reach of sense organs and diseases which are caused by sound etc. (Hence in my view), person has originated from (the aggregate of) six dhātus and so are the diseases. The person has been said as the aggregate of six dhātus by the foremost (sages of the) Sāṅkhya order. [14-15]

तथा ब्रुवाणं कुशिकमाह तन्नेति कौशिकः । कस्मान्मातापितृभ्यां हि विना षड्धातुजो भवेत् ।।१६।।
पुरुषः पुरुषाद्गौर्गोरश्वादश्वः प्रजायते । पित्र्या मेहादयश्चोक्ता रोगास्तावत्र कारणम् ।।१७।।

After listening to Kuśika (Hiranyākṣa), Kauśika said–'It is not so because how from the aggregate of six dhātus (person) can be born without the parents. Moreover, it is observed that man, cow and horse are born of man, cow and horse respectively. The diseases like diabetes etc. are transmitted through parents. Hence (in my view), the parents are the cause (in origin of person and the diseases). [16-17]

भद्रकाप्यस्तु नेत्याह नह्यन्धोऽन्धात् प्रजायते । मातापित्रोरपि च ते प्रागुत्पत्तिर्न युज्यते ।।१८।।
कर्मजस्तु मतो जन्तुः कर्मजास्तस्य चामयाः । न ह्यते कर्मणो जन्म रोगाणां पुरुषस्य वा ।।१९।।

Bhadrakāpya contradicted this and said–'No, (this is not so) because the blind father does not produce a blind son. Secondly, how could the parents them-selves be born if your view is accepted. Hence (in my view), person is the product of Karman (past action) and so are his diseases. There is no origin of the person and his diseases without past action. [18-19]

भरद्वाजस्तु नेत्याह कर्ता पूर्वं हि कर्मणः । दृष्टं न चाकृतं कर्म यस्य स्यात् पुरुषः फलम् ।।२०।।
भावहेतुः स्वभावस्तु व्याधीनां पुरुषस्य च । खरद्रवचलोष्णत्वं तेजोन्तानां यथैव हि ।।२१।।

(On this) Bharadwāja said–'No, (this is not so) because the doer always precedes the action. Such so called undone action is not seen of which result person may be. (Hence in my view) Swabhāva (Nature), is the cause of the manifestation of the person as well as diseases as it endows the (bhūtas) ending with tejas (pṛthivī, ap, vāyu, tejas) with the properties of roughness, liquidity, mobility and hotness respectively. [20-21]

काङ्क्षायनस्तु नेत्याह न ह्यारम्भफलं भवेत् । भवेत् स्वभावाद्भावानामसिद्धिः सिद्धिरेव वा ।।२२।।
स्रष्टा त्वमितसङ्कल्पो ब्रह्मापत्यं प्रजापतिः । चेतनाचेतनस्यास्य जगतः सुखदुःखयोः ।।२३।।

Kāṅkāyana said–'No, (this is not so) because in that case there can't be any initiation (of action) and its results and the accomplishment or otherwise of the objects would be by nature itself. Hence (in my view), Prajāpati, the descendant of Brahmā and having unlimited determination, is the creator of the world-sentient and insentient–as well as pleasure and pain. [22-23]

तन्नेति भिक्षुरात्रेयो न ह्यपत्यं प्रजापतिः । प्रजाहितैषी सततं दुःखैर्युञ्ज्यादसाधुवत् ।।२४।।
कालजस्त्वेव पुरुषः कालजास्तस्य चामयाः । जगत् कालवशं सर्वं कालः सर्वत्र कारणम् ।।२५।।

(On this) Ātreya, the mendicant, said–'No, (this is not so) because Prajāpati, being the well-wisher of his progeny, could not subject it constantly to painful situations like an unkind man. (Hence in my view) person is the product of Kāla (the time factor) and so are his diseases. The entire universe is governed by time which is the universal cause. [24-25]

तथर्षीणां विवदतामुवाचेदं पुनर्वसुः । मैवं वोचत तत्त्वं हि दुष्प्रापं पक्षसंश्रयात् ।।२६।।
वादान् सप्रतिवादान् हि वदन्तो निश्चितानिव । पक्षान्तं नैव गच्छन्ति तिलपीडकवद्गतौ ।।२७।।
मुत्त्वैवं वादसङ्घट्टमध्यात्ममनुचिन्त्यताम् । नाविधूते तमःस्कन्धे ज्ञेये ज्ञानं प्रवर्तते ।।२८।।
येषामेव हि भावानां संपत् सञ्जनयेन्नरम् । तेषामेव विपद्व्याधीन्विविधान्समुदीरयेत् ।।२९।।

When the sages were debating like this, Punarvasu said–'Do not speak so because by adherance to a side the reality can be attained only with difficulty. Those placing their views as well as their refutations as decided facts can not reach the end of the controversy like an oil presser in the (cyclic) movement. Hence leave this confrontation of views and think over the realty because until unless the covering of the mass of tamas from the object is removed, the knowledge would not come forth. (the conclusion of the real position is that) the entities, which in suitable state, generate person, cause the various disorders in unsuitable state. [26-29]

अथात्रेयस्य भगवतो वचनमनुनिशम्य पुनरेव वामकः काशिपतिरुवाच भगवन्तमात्रेयं–भगवन्! संपन्निमित्तजस्य पुरुषस्य विपन्निमित्तजानां च रोगाणां किमभिवृद्धिकारणमिति ।।३०।।

Having listened to Lord Ātreya, Vāmaka, the king of Kāśī, again put the query to him–'Sir, what is the cause of development of person produced by the suitability (of factors) and the diseases produced by the unsuitability (of the same). [30]

तमुवाच भगवानात्रेयः–हिताहारोपयोग एक एव पुरुषवृद्धिकरो भवति, अहिताहारोपयोगः पुनर्व्याधिनिमित्तमिति ।।३१।।

Lord Ātreya said to him–'Only the use of wholesome food promotes the growth of person and that of unwholesome one is the cause of disorders. [31]

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच—कथमिह भगवन्! हिताहितानामाहारजातानां लक्षणमनपवादमभिजानीमहे; हितसमाख्यातानामाहारजातानामहितसमाख्यातानां च मात्राकालक्रियाभूमिदेहदोषपुरुषावस्थान्तरेषु विपरीतकारित्वमुपलभामह इति ।।३२।।

After Lord Ātreya finished his talk, Agniveśa put the query–'How, Sir, can we know the exception-less definition of the wholesome and the unwholesome food articles? because we observe the opposite effects of the wholesome and the unwholesome food articles due to variations in dose, time, preparation, place, body (constitution), pathology and condition of the person. [32]

तमुवाच भगवानात्रेयः—यदाहारजातमग्निवेश! समांश्चैव शरीरधातून् प्रकृतौ स्थापयति विषमांश्च समीकरोतीत्येतद्धितं विद्धि, विपरीतं त्वहितमिति; इत्येतद्धिताहितलक्षणमनपवादं भवति ।।३३।।

Lord Ātreya replied–'The food, which maintains the balanced dhātus in normalcy and restores the equilibrium in mal-balanced ones, should be taken as wholesome otherwise unwholesome. This definition of wholesome and unwholesome is without any exception. [33]

एवंवादिनं च भगवन्तमात्रेयमग्निवेश उवाच—भगवन्! न त्वेतदेवमुपदिष्टं भूयिष्ठकल्पाः सर्वभिषजो विज्ञास्यन्ति ।।३४।।

When Lord Ātreya said so Agniveśa added–'Sir, but the instruction (imparted) in this way would not be understood by the majority of the physicians. [34]

तमुवाच भगवानात्रेयः—येषां हि विदितमाहारतत्त्वमग्निवेश! गुणतो द्रव्यतः कर्मतः सर्वावयवशश्च मात्रादयो भावाः, त एतदेवमुपदिष्टं विज्ञातुमुत्सहन्ते । यथा तु खल्वेतदुपदिष्टं भूयिष्ठकल्पाः सर्वभिषजो विज्ञास्यन्ति, तथैतदुपदेक्ष्यामो मात्रादीन् भावाननुदाहरन्तः; तेषां हि बहुविधविकल्पा भवन्ति । आहारविधिविशेषांस्तु खलु लक्षणतश्चावयवतश्चानुव्याख्यास्यामः ।।३५।।

Lord Ātreya replied–'Agniveśa! those, to whom the dietitics is known in terms of property, substance, effect and the factors like quantity etc. in entirety, are able to understand the above instruction. As regards the way in which the majority of the physicians would grasp this instruction, I will explain this in the same way by illustrating the factors like quantity etc. because they have got multiple variations. The factors in relation to diet will be explained further by way of definition and individual items. [35]

तद्यथा—आहारत्वमाहारस्यैकविधमर्थाभेदात्; स पुनर्द्वियोनिः, स्थावरजङ्गमात्मकत्वात्; द्विविध प्रभावः, हिताहितोदर्कविशेषात्; चतुर्विधोपयोगः, पानाशनभक्ष्यलेह्योपयोगात्; षडास्वादः, रसभेदतः षड्विधत्वात्; विंशतिगुणः, गुरुलघुशीतोष्णस्निग्धरूक्षमन्दतीक्ष्णस्थिरसरमृदुकठिनविशदपिच्छिलश्लक्ष्णखरसूक्ष्मस्थूलसान्द्रद्रवानुगमात्; अपरिसंख्येयविकल्पः, द्रव्यसंयोगकरणबाहुल्यात् ।।३६।।

Such as–diet is one from the point of view of intake. It is of two types according to source–immobile (plant kingdom) and mobile (animal kingdom); also of two types according to effect–wholesome and unwholesome. It is of four types according to the way of intake–drinks, eatables, chewables and liekables. It is of six types according to taste. It is of twenty types according to properties such as heavy-light, cold-hot, unctuous-rough, dull-sharp, stable-mobile, soft-hard, non-slimy-slimy, smooth-coarse, minute-gross and viscous-liquid. It has innumerable variations due to abundance of substances, their combinations and preparations. [36]

तस्य खलु ये ये विकारावयवा भूयिष्ठमुपयुज्यन्ते, भूयिष्ठकल्यानां च मनुष्याणां प्रकृत्यैव हिततमाश्चाहिततमाश्च, तांस्तान् यथावदुपदेक्ष्यामः ।।३७।।

The items of diet which are mostly used and are materially wholesome or unwholesome to majority of the people are mentioned hereafter as they are. [37]

तद्यथा–लोहितशालयः शूकधान्यानां पथ्यतमत्वे श्रेष्ठतमा भवन्ति, मुद्गाः शमीधान्यानां, आन्तरिक्षमुदकानां, सैन्धवं लवणानां, जीवन्तीशाकं शाकानां, ऐणेयं मृगमांसानां, लावः पक्षिणां, गोधा बिलेशयानां, रोहितो मत्स्यानां, गव्यं सर्पिः सर्पिषां, गोक्षीरं क्षीराणां, तिलतैलं स्थावरजातानां स्नेहानां, वराहवसा आनूपमृगवसानां, चुलुकीवसा मत्स्यवसानां, पाकहंसवसा जलचरविहङ्गवसानां, कुक्कुटवसा विष्किरशकुनिवसानां, अजमेदः शाखादमेदसां, शृङ्गवेरं कन्दानां, मृद्वीका फलानां, शर्करेक्षुविकाराणाम्, इति प्रकृत्यैव हिततमानामाहारविकाराणां प्राधान्यतो द्रव्याणि व्याख्यातानि भवन्ति ।।३८।।

Such as red śāli rice is the best wholesome among the awned cereals, green gram among the legumes (pulses), rain water among the various types of water, rock salt among salts, Jīvantī among the pot-herbs, meat of antelope among the animal meats, common quail among the birdmeal, inguana among the meat of animals living in holes, rohita among fish, cow-ghee among the ghees, cow-milk among the milks, sesamum oil among the vegetable oils, lard among the fats of marshy animals, fat of culukī among the fish fats, fat of pākahaṁsa (swan) among the fats of aquatic animals, fat of cock among the fats of gallinaceous birds, fat of goat among the fats of plant-eating animals, ginger among the tubers, grapes among fruits, sugar among the products of sugarcane. Thus the substances of diet which are naturally wholesome are explained according to importance. [38]

अहिततमानप्युपदेक्ष्यामः–यवकाः शूकधान्यानामपथ्यतमत्वेन प्रकृष्टतमा भवन्ति, माषाः शमीधान्यानां, वर्षानादेयमुदकानाम्, ऊषरं लवणानां, सर्षपशाकं शाकानां, गोमांसं मृगमांसानां, काणकपोतः पक्षिणां, भेको बिलेशयानां, चिलिचिमो मत्स्यानाम्, आविकं सर्पिः सर्पिषां, अविक्षीरं क्षीराणां, कुसुम्भस्नेहः स्थावरस्नेहानां, महिषवसा आनूपमृगवसानां, कुम्भीरवसा मत्स्यवसानां, काकमद्गुवसा जलचरविहङ्गवसानां, चटकवसा विष्किरशकुनिवसानां, हस्तिमेदः शाखादमेदसां, निकुचं फलानाम्, आलुकं कन्दानां, फाणितमिक्षुविकाराणाम्, इति प्रकृत्यैवाहिततमानामाहारविकाराणां प्रकृष्टतमानि द्रव्याणि व्याख्यातानि भवन्ति; (इति) हिताहितावयवो व्याख्यात आहारविकाराणाम् ।।३९।।

Further (I) will explain the worst among the unholesome ones (such as)–Yavaka is the most unholesome among the awned cereals, black gram among the legumes (pulses), river water during rainy season among the various types of water, uṣara among the salts, mustard among the pot-herbs, beef among the animal meats, young dove among the birds, frog among the meats of animals living in holes, cilacima, among fish, sheep-ghee among ghees, sheep-milk among milks, kusumbha among the fats of marshy animals, fat of kumbhīra among fish fats, fat of kākamadgu among the fats of aquatic animals, fat of caṭaka (sparrow) among the fats of gallinaceous birds, fat of elephant among the fats of plant-eating animals, likuca among fruits, āluka among tubers, phāṇita among the sugarcane products. Thus the prominent ones among the naturally unwholesome food substances are explained. Thus the food substances are explained according to wholesome and unwholesome items. [39]

अतो भूयः कर्मौषधानां च प्राधान्यतः सानुबन्धानि द्रव्याण्यनुव्याख्यास्यामः । तद्यथा अन्नं वृत्तिकराणां श्रेष्ठम्, उदकमाश्वासकराणां (सुरा श्रमहराणां), क्षीरं जीवनीयानां, मांसं बृंहणीयानां, रसस्तर्पणीयानां, लवणमन्नद्रव्यरुचिकराणाम्, अम्लं हृद्यानां, कुक्कुटो बल्यानां, नक्ररेतो वृष्याणां, मधु श्लेष्मपित्तप्रशमनानां, सर्पिर्वातपित्तप्रशमनानां, तैलं वातश्लेष्मप्रशमनानां, वमनं श्लेष्महराणां, विरेचनं पित्तहराणां, बस्तिर्वातहराणां, स्वेदो मार्दवकराणां, व्यायामः स्थैर्यकराणां, क्षारः पुंस्त्वोपघातिनां, (तिन्दुकमनन्नद्रव्यरुचिकराणाम्,) आमं कपित्थमकण्ठ्यानाम्, आविकं सर्पिरहृद्यानाम्, अजाक्षीरं शोषघ्नस्तन्यसात्म्यरक्तसांग्राहिकरक्तपित्तप्रशमनानाम्, अविक्षीरं श्लेष्मपित्तजननानां, महिषीक्षीरं स्वप्नजननानां, मन्दकं दध्यभिष्यन्दकराणां, गवेधुकान्नं कर्शनीयानाम्, उद्दालकान्नं विरूक्षणीयानाम्, इक्षुर्मूत्रजननानां, यवाः पुरीषजननानां, जाम्बवं वातजननानां, शष्कुल्यः श्लेष्मपित्तजननानां, कुलत्था अम्लपित्तजननानां, माषाः श्लेष्मपित्तजननानां, मदनफलं वमनास्थापनानुवासनोपयोगिनां, त्रिवृत् सुखविरेचनानां, चतुरङ्गुलो मृदुविरेचनानां, स्नुक्पयस्तीक्ष्णविरेचनानां, प्रत्यक्पुष्पा शिरोविरेचनानां, विडङ्गं क्रिमिघ्नानां, शिरीषो विषघ्नानां, खदिरः कुष्ठघ्नानां, (रास्ना वातहराणाम्), आमलकं वयःस्थापनानां, हरीतकी पथ्यानाम्, एरण्डमूलं वृष्यवातहराणां, पिप्पलीमूलं दीपनीयपाचनीयानाहप्रशमनानां, चित्रकमूलं दीपनीयपाचनीयगुदशोथार्शःशूलहराणां, पुष्करमूलं हिक्काश्वासकासपार्श्वशूलहराणां, मुस्तं साङ्ग्राहिकदीपनीयपाचनीयानाम्, उदीच्यं निर्वापणदीपनीयपाचनीयच्छर्दतीसारहराणां, कट्वङ्गं साङ्ग्राहिकपाचनीयदीपनीयानाम्, अनन्ता सांग्राहिकरक्तपित्तप्रशमनानाम्, अमृता सांग्राहिकवातहरदीपनीयश्लेष्मशोणितविबन्धप्रशमनानां, बिल्वं सांग्राहिकदीपनीयवातकफप्रशमनानाम्, अतिविषा दीपनीयपाचनीयसांग्राहिकसर्वदोषहराणाम्, उत्पलकुमुदपद्मकिञ्जल्कः सांग्राहिकरक्तपित्तप्रशमनानां दुरालभा पित्तश्लेष्मप्रशमनानां, गन्धप्रियङ्गुः शोणितपित्तातियोगप्रशमनानां, कुटजत्वक् श्लेष्मपित्तरक्त सांग्राहिकोपशोषणानां, काश्मर्यफलं रक्तसांग्राहिकरक्तपित्तप्रशमनानां, पृश्निपर्णी सांग्राहिकवातहरदीपनीयवृष्याणां, विदारिगन्धा वृष्यसर्वदोषहराणां, बला सांग्राहिकबल्यवातहराणां, गोक्षुरको मूत्रकृच्छ्रानिलहराणां हिङ्गुनिर्यासश्छेदनीयदीपनीयानुलोमिकवातकफप्रशमनानाम्, अम्लवेतसो भेदनीयदीपनीयानुलोमिकवातश्लेष्महराणां, यावशूकः स्रंसनीयपाचनीयार्शोघ्नानां, तक्राभ्यासो ग्रहणीदोषशोफार्शोघृतव्यापत्प्रशमनानां, क्रव्यान्मांसरसाभ्यासो ग्रहणीदोषशोषार्शोघ्नानां, क्षीरघृताभ्यासो रसायनानां, समघृतसक्तुप्राशाभ्यासो वृष्योदावर्तहराणां, तैलगण्डूषाभ्यासो दन्तबलरुचिकराणां, चन्दनं दुर्गन्धहरदाहनिर्वापणप्रलेपनानां, रास्नागुरुणी शीतापनयनप्रलेपनानां, लामज्जकोशीरं दाहत्वग्दोषस्वेदाप- नयनप्रलेपनानां,

कुष्ठं वातहराभ्यङ्गोपनाहोपयोगिनां, मधुकं चक्षुष्यवृष्यकेश्यकण्ठ्यवर्ण्यविरजनीयरोपणीयानां, वायुः प्राणसंज्ञाप्रदानहेतूनाम्, अग्निरामस्तम्भशीतशूलोद्वेपनप्रशमनानां, जलं स्तम्भनीयानां मृद्भृष्टलोष्टनिर्वापितमुदकं तृष्णाच्छर्द्यतियोगप्रशमनानाम्, अतिमात्राशनमामप्रदोषहेतूनां, यथाग्न्यभ्यवहारोऽग्निसन्धुक्षणानां, यथासात्म्यं चेष्टाभ्यवहारौ सेव्यानां, कालभोजनमारोग्यकराणां, तृप्तिराहारगुणानां, वेगसन्धारणमनारोग्यकराणां, मद्यं सौमनस्यजननानां, मद्याक्षेपो धीघृतिस्मृति- हराणां, गुरुभोजनं दुर्विपाककराणाम्, एकाशनभोजनं सुखपरिणामकराणां, स्त्रीष्वतिप्रसङ्गः शोषकराणां, शुक्रवेगनिग्रहः षाण्ढ्यकराणां, पराघातनमन्नाश्रद्धाजननानाम्, अनशनमायुषो ह्रासकराणां, प्रमिताशनं कर्शनीयानाम्, अजीर्णाध्यशनं ग्रहणीदूषणानां, विषमाशनमग्निवैषम्यकराणां, विरुद्धवीर्याशनं निन्दितव्याधिकराणां; (प्रशमः पथ्यानां,) आयासः सर्वापथ्यानां, मिथ्यायोगो व्याधिकराणां, रजस्वलाभिगमनमलक्ष्मीमुखानां, ब्रह्मचर्यमायुष्याणां, परदाराभिगमनमनायुष्याणां, सङ्कल्पो वृष्याणां दौर्मनस्यमवृष्याणाम्, अयथाबलमारम्भः प्राणोपरोधिनां, विषादो रोगवर्धनानां, स्नानं श्रमहराणां, हर्षः प्रीणनानां, शोकः शोषणानां, निवृत्तिः पुष्टिकराणां, पुष्टिः स्वप्नकराणाम्, अतिस्वप्नस्तन्द्राकराणां, सर्वरसाभ्यासो बलकराणाम्, एकरसाभ्यासो दौर्बल्यकराणां, गर्भशल्यमाहार्याणाम्, अजीर्णमुद्धार्याणां, बालो मृदुभेषजीयानां, वृद्धो याप्यानां, गर्भिणी तीक्ष्णौषधव्यवायव्यायामवर्जनीयानां, सौमनस्यं गर्भधारणानां, सन्निपातो दुश्चिकित्स्यानाम्, आमो विषमचिकित्स्यानां, ज्वरो रोगाणां, कुष्ठं दीर्घरोगाणां, राजयक्ष्मा रोगसमूहानां, प्रमेहोऽनुषङ्गिणां, जलौकसोऽनुशस्त्राणां, (बस्तिस्तन्त्राणां), हिमवानौषधिभूमीनां, सोम ओषधीनां, मरुभूमिरारोग्यदेशानाम्, आनूपोऽहितदेशानाम्, निर्देशकारित्वमातुरगुणानां, भिषक् चिकित्सा-ङ्गानां, नास्तिको वर्ज्यानां, लौल्यं क्लेशकराणाम्, अनिर्देशकारित्वमरिष्टानां, अनिर्वेदो वार्तलक्षणानां, वैद्यसमूहो निःसंशयकराणां, योगो वैद्यगुणानां, (विज्ञानमौषधीनां), शास्त्रसहितस्तर्कः साधनानां, संप्रतिपत्तिः कालज्ञानप्रयोजनानाम्, अव्यवसायः कालातिपत्तिहेतूनां, (दृष्टकर्मता निःसंशयकराणाम्), असमर्थता भयकराणां, तद्विद्यसंभाषा बुद्धिवर्धनानाम्, आचार्यः शास्त्राधिगमहेतूनाम्, आयुर्वेदोऽमृतानां, सद्वचनमनुष्ठेयानाम्, असद्ग्रहणं सर्वाहितानां, सर्वसन्न्यासः सुखानामिति।।४०।।

Hereafter (I) will describe the entities prominent ones among the drugs (and other items) used for various actions. Such as–food is the best one among the life sustaining factors, water among the assuring ones, (wine among the fatigue-alleviating ones,) milk among the vitalisers, meat among the bulk-promoting ones, meat-soup among the saturating ones, salt among those producing relish in food items, sour among the cordials, cock-meat among the tonics, semen of crocodile among aphrodisiacs, honey among kapha-pitta-alleviating ones, ghee among vāta-pitta-alleviating ones, oil among vāta-kapha-alleviating ones, emesis among kapha-eliminating ones, purgation among pitta-eliminating ones, enema among vāta-alleviating ones, fomentation among softenings, physical exercise among stabilisers, alkali among those damaging virility, (tinḍuka fruit among those destroying relish in food items), unripe kapittha fruit among those harmful for throat, sheep-ghee among non-cordials, goat-milk among those alleviating phthisis, galactagogues, suitables, haemostatics and pacifiers of internal haemorrhage; sheep-milk among the aggravators of kapha and pitta,

buffalo-milk among those inducing sleep, imperfect curd among channel-blocking ones, gavedhuka diet among reducing ones, kodo diet among the roughening (fat-reducing) ones, sugarcane among diuretics, yava among the producers of faecal bulk, jambu fruit among vāta-aggravators, śaṣkulī (bread cooked in ghee) among the kapha-pitta-aggravators, horse gram among those producing amlapitta (acid gastritis), black gram among those aggravating kapha-pitta, madanaphala among those useful for emesis, unctuous and nonunctuous enema; trivṛt among simple purgatives, āragvadha among laxatives, latex of snuhī among drastic progatives, apāmarga among head-evacuatives, viḍaṅga among anthelmintics, śirīṣa among anti-poisons, khadira among anti-leprotics, (rāsnā among vāta-alleviators), āmalakī fruits among age-stabilisers, harītakī among those wholesome for channels, eraṇḍa (roots) among aphrodisiac and vāta-alleviators, pippalī (root) among appetisers, digestives and alleviators of bowel hardness; citraka (root) among appetisers, digestives and alleviators of proctitis, piles and colics; puṣkaramūla among those alleviating hiccup, dyspnoea, cough and chest pain; musta among astringents, appetisers and digestives; udīcya (bālaka) among refrigerants, appetisers, digestives, anti-emetics and anti-diarrhoeals; kaṭvaṅga (aralu) among astringent, digestive and appetisers; anantā among astringents and pacifiers of innnate haemorrhage; guḍūcī among astringents, vāta-alleviators, appetisers and pacifiers of kapha, rakta and constipation; bilwa among astringents, appetisers and pacifiers of vāta and kapha; ativiṣā among appetisers, digestives, astringents and alleviators of all doṣas; flower stamens of water lily (blue and white) and lotus among astringent and pacifiers of innnate haemorrhage; durālabhā among pitta-kapha-alleviators; gandhapriyaṅgu among those pacifying innnate haemorrhage and kapha; kuṭaja bark among astringents of kapha, pitta and rakta and absorbents; kāśmarya (fruit) among haemostatics and pacifiers of internal haemorrhage; pṛśniparṇī among astringents, vāta-alleviators, appetisers and aphrodisiacs, śālaparṇī among aphrodisiacs and allevitors and doṣas; balā among astringents, tonics and vāta-alleviators; gokṣura among those alleviating dysuria and vāta; hingu (latex) among expectorants, appetisers, carminatives and vāta-kapha alleviators; amlavetasa among mass-breaking, appetisers, carminatives and vāta-kapha-alleviators; yavakṣāra (alkali obtained from barley) among laxatives, digestives and those alleviating piles, regular use of buttermilk is the best among those alleviating grahaṇī-doṣa, swelling, piles and complications of ghee (obesity); regular use of the meat of carnivorous animals among those alleviating grahaṇīdoṣa, phthisis and piles; regular use of ghee extracted from milk among the rasāyanas (health promotive regimens); regular use of roasted grain flour mixed with equal quantity of ghee among the aphrodisiacs and those alleviating udāvartas; regular practice of oil gargle among those producing strength in teeth and relish, sandal (paste) among the pastes eliminating foul smell and refrigerants; (paste of) rāsnā and aguru among the califacient pastes; lāmajjaka and uśīra paste among the pastes alleviating heat, skin disorders and sweat; kustha among those useful in vāta-alleviating massage and poultice, madhuka among vision-promoting, aphrodisiacs and those beneficial for hairs, throat, complexion, decolorisation and healing; air among the agents providing vital strength and consciousness; fire among those alleviating āma, stiffness, cold, pain and shivering; water among those checking (sweats and other discharges); water immersed with earth and heated earthen lump among those alleviating excessive thirst and vomiting; excessive eating among the causes of āma-doṣa, intake of food according to power of digestion among those stimulating agni, suitable activities and diet among those to be practised, timely eating among those maintaining health, satisfaction among the qualities of food, suppression of urges among those causing illness, wine among producing exhilaration, improper drinking among those destroying intelligence, restraint and memory; heavy meal among those causing difficulty in digestion, eating only once among those causing wholesome transformation (of food), indulgence in women among those causing phthisis, suppression of the urge of semen among those causing impotency; striking others among those causing aversion to food, fasting among those shortening life-sapan, too little food (under-nutrition) among reducing ones, eating during indigestion and during the period when previous meal is not digested among those damaging the grahaṇī, irregular meals among those causing irregularity of digestion, intake of food consisting of antagonistic items among those producing despicable diseases, (serenity of mind among the wholesome ones,) over-exertion among the all unwholesome ones, perverted use among, pathogenic factors, sexual contact with a menstruating women among the doors of unhappiness, celibacy among the life-promoting ones, sexual contact with others' women among those harmful for life, determination among the aphrodisiacs, mental worry among the non-aphro-disiacs, working beyond one's capacity among those obstructing the vital strength, stress among the aggravators of diseases, bath among those relieving fatigue, pleasant mood among the saturating ones, anxiety among those drying up (the body), freedom from liabilities among those producing corpulence; corpulence among those induing sleep, excessive sleep among those causing drowsiness, regular intake of all the rasas among the strength-promoting ones, regular use of one rasa among the debilitating ones, the (dead or obstructing) foetus among the extractables, indigestion among the relievables, the child among thoṣe to be treated with mild drugs, the old among the palliables, the pregnant (women) among those who should avoid strong medicines, sexual intercourse and physical excercise; cheerfulness among the foetus-supporting ones, sannipāta (combination of three doṣas) among those to be treated with difficulty, āma-viṣa (food-poisoning) among the un-treatables, fever among diseases, leprosy among chronic diseases, Consumption among the aggregates of disorders, prameha among the adherent (diseases), leeches among the parasurgical measures, (enema among the remedial measures), Himalayas among the lands of herbs, soma among the herbs, arid zone among the healthy zones, marshy land among the unhealthy zones, obedience among the patient's qualities, physician among the (four) parts of therapy, nihilist among the avoidables, greediness among the trouble-creators, dis-obedience among the fatal signs, non-despair among the signs of the healthy; team of physicians among those removing doubts; balance of mind among the qualities of a physician, (understanding among the remedies), agrument supported by scriptures among the instruments (of success), deciding the course of action among the objects of the knowledge of time, inaction among the causes of passing way of time, (practical knowledge among those removing doubts), incapability among thoses causing fear, discussion with experts among the promoters of knowledge, teacher among the source of learning (scriptures), Āyurveda among the immortal ones (or among the nectars providing longevity), words of the saintly persons among those to be followed, acceptance of bad (advice) among all the unwholesome ones, complete renunciation among the sources of happiness. [40]

भवन्ति चात्र–

अग्र्याणां शतमुद्दिष्टं यद्द्विपञ्चाशदुत्तरम् । अलमेतद्विकाराणां विघातायोपदिश्यते ।।४१।।

Here are (the verses)–

The best ones numbering one hundred fifty two, as mentioned above, are quite enough for the alleviation of diseases. [41]

समानकारिणो येऽर्थास्तेषां श्रेष्ठस्य लक्षणम् । ज्यायस्त्वं कार्यकर्तृत्वे वरत्वं चाप्युदाहृतम् ।।४२।।
वातपित्तकफानां च यद्यत् प्रशमने हितम् । प्राधान्यतश्च निर्दिष्टं यद्व्याधिहरमुत्तमम् ।।४३।।
एतन्निशम्य निपुणं चिकित्सां संप्रयोजयेत् । एवं कुर्वन् सदा वैद्यो धर्मकामौ समश्नुते ।।४४।।

The excellent ones have been mentioned among the entities having similar actions alongwith their superiority and importance in effectiveness. The entities alleviating vāta, pitta and kapha and also prominent diseases have been mentioned. Having learnt them carefully the physician should implement them in therapeutics, doing so he invariably attains virtue and enjoyments. [42-44]

पथ्यं पथोऽनपेतं यद्यच्चोक्तं मनसः प्रियम् । यच्चाप्रियमपथ्यं च नियतं तन्न लक्षयेत् ।।४५।।
मात्राकालक्रियाभूमिदेहदोषगुणान्तरम् । प्राप्य तत्तद्धि दृश्यन्ते ते ते भावास्तथा तथा ।।४६।।
तस्मात् स्वभावो निर्दिष्टस्तथा मात्रादिराश्रयः । तदपेक्ष्योभयं कर्म प्रयोज्यं सिद्धिमिच्छता ।।४७।।

'Pathya' (wholesome) is that which is not harmful to paths (of the body) and is according to liking. One which is harmful to the paths and disliked is certainly not at all desirable. The entities have their effects according to dose, time, preparation, place, body constitution, pathology and properties. Hence the natural characters of entities and also the factors like dose etc. have been mentioned. The physician, desirous of success, should proceed with the therapeutic measures taking both into account. [45-47]

तदात्रेयस्य भगवतो वचनमनुनिशम्य पुनरपि भगवन्तमात्रेयमग्निवेश उवाच–यथोद्देशमभिनिर्दिष्टः केवलोऽयमर्थो भगवता श्रुतश्चास्माभिः । आसवद्रव्याणामिदानीमनपवादं लक्षणमनतिसंक्षेपेणोपदिश्यमानं शुश्रूषामह इति ।।४८।।

After having heard the talk of Lord Ātreya, Agniveśa said–'Sir, you have dealt with the entire subject according to proposition and also heard by us. Now we want to hear from you the exceptionless definition of the substances used in (preparation of) āsāvas (a fermented preparation) not too briefly. [48]

तमुवाच भगवानात्रेयः–धान्यफलमूलसारपुष्पकाण्डपत्रत्वचो भवन्त्यासवयोनयोऽग्निवेश! संग्रहेणाष्टौ शर्करानवमीकाः । तास्वेव द्रव्यसंयोगकरणतोऽपरिसंख्येयासु यथापथ्यतमानामासवानां चतुरशीतिं निबोध । तद्यथा-सुरासौवीरतुषोदकमैरेयमेदकधान्याम्लाः षड् धान्यासवा भवन्ति, मृद्वीकाखर्जूरकाश्मर्यधन्वनराजादनतृणशून्यपरूषकाभयामलकमृगलिण्डिकजाम्बवकपित्थकुवलबदरकर्कन्धुपीलुप्रियालपनसन्यग्रोधाश्वत्थप्लक्षकपीतनोदुम्बराजमोदशृङ्गाटकशङ्खिनीफलासवाः षड्विंशतिर्भवन्ति, विदारिगन्धाश्वगन्धाकृष्णगन्धाशतावरीश्यामात्रिवृद्दन्तीद्रवन्तीबिल्वोरुबूकचित्रकमूलैरेकादश मूलासवा भवन्ति, शालप्रियकाश्व-कर्णचन्दनस्यन्दनखदिरकदरसप्तपर्णार्जुनासनारिमेदतिन्दुककिणिहीशमीशुक्तिशिंशपाशिरीषवञ्जुलधन्वनमधूकैः सारासवा विंशतिर्भवन्ति, पद्मोत्पलनलिकुमुदसौगन्धिकपुण्डरीकशतपत्रमधूकप्रियङ्गुधातकीपुष्पैर्दश पुष्पासवा भवन्ति, इक्षुकाण्डेक्षिवक्षुवालिकापुण्ड्रकचतुर्थाः काण्डासवा भवन्ति, पटोलताडकपत्रासवौ द्वौ भवतः, तिल्वकलोध्रैलवालुकक्रमुवाचतुर्थास्त्वगासवा भवन्ति, शर्करासव एक एवेति । एवमेषामासवानां चतुरशीतिः परस्परेणासंसृष्टानामासवद्रव्याणामुपनिर्दिष्टा भवति । एषामासवानामासुतत्वादासवसंज्ञा । द्रव्यसंयोगविभागविस्तरस्त्वेषां बहुविधकल्प संस्कारश्च । यथास्वं संयोगसंस्कारसंस्कृता ह्यासवाः स्वं कर्म कुर्वन्ति । संयोगसंस्कारदेशकालमात्रादयश्च भावास्तेषां तेषामासवानां ते ते समुपदिश्यन्ते तत्तत्कार्यमभिसमीक्ष्येति ।।४९।।

Lord Ātreya said–'In short, cereal, fruit, root, heartwood, flower, stem, leaf and bark–these eight are the sources of āsava alongwith sugar, the ninth one. Although they are innumerable because of (variations in), ingredients, combinations and method of preparation, the eighty four āsavas which are the most wholesome ones, are being mentioned here, please listen. Such as six dhāyāsavas (āsavas prepared of cereals) surā, sauvīra, tuṣodaka, maireya, medaka and dhānyāmla, Twenty six phalāsavas (āsavas prepared of fruits) from (the fruits of) grapes, dates, gambhārī, dhanwana, rājādana, ketakī, paruṣaka, harītakī, āmalaka, mrgalinḍika, jambu, kapittha, kuvala, badara, karkandhu, pīlu, priyāla, panasa, nyagrodha, aśwattha, plakṣa, pārīṣa, udumbara, ajamodā, sṛṅgāṭaka and śaṅkhinī. Mūlāsavas (āsavas prepared from roots) are eleven such as prepared from (the roots of) śālaparṇī, aśwagandhā, śobhāñjana, śatāvarī, śyāmā, trivṛt, dantī, dravantī, bilwa, eraṇḍa and citraka. Sārāsavas (āsavas prepared from the heartwood) are twenty such as prepared from (the heartwood of) śāla, priyaka (nīpa), aśwakarna, candana, syandana, khadira, kadara, saptaparṇa, arjuna, asana, arimeda, tinduka, kiṇihī, śamī, badarī, śiṁśapā, śirīṣa, vañjula, dhanwana and madhūka. Puṣpāsavas (āsavas prepared from flowers) are ten such as those prepared from (the flowers of) padma, utpala, nalina, kumuda, saugandhika, puṇḍarīka, śatapatra, madhūka, priyaṅgu and dhātakī. Kāṇḍāsavas (āsavas pṛepared from stems) such as those prepared from ikṣu (sugarcane), kāṇḍekṣa, ikṣubālikā and puṇḍraka. Patrāsavas (āsavas prepared from leaf) are two such as those prepared from (the leaves of) paṭola and tālaka. Twagāsavas (āsavas prepared from bark of) tilwaka, lodhra, elavāluka and kramuka. Śarkarāsava (āsava prepared from sugar) is only one. Thus the number eighty four of the āsavas is according to the single substances used in their preparation. They are known as 'āsava' because of their nature 'āsuta' (being fermented). These have various types of drugs, their conjunction and disjunction and also the methods of preparation. They exhibit their effect on the basis of their respective composition and method of preparation. In order to have those effects, the factors like combination, method of preparation, place, time, quantity etc. in relation to those āsavas, are decided. [49]

भवति चात्र–

मनःशरीराग्निबलप्रदानामस्वप्नशोकारुचिनाशनानाम् ।
संहर्षणानां प्रवरासवानामशीतिरुक्ता चतुरुत्तरैषा ॥५०॥

Here is (the verse)–

The eighty four prominent āsavas have been said here which promote strength of mind, body and digestion; alleviate sleeplessness, anxiety and anorexia and are exhilarating. [50]

तत्र श्लोकः–

शरीररोगप्रकृतौ मतानि तत्त्वेन चाहारविनिश्चयं च ।
उवाच यज्जःपुरुषादिकेऽस्मिन् मुनिस्तथाऽग्र्याणि वरासवांश्च ॥५१॥

Now (the summing up) verse–

The sage told about the origin of person and disease, decision on (wholesomeness or otherwise of) diet, best ones (among entities) and prominent āsavas in this chapter on the origin of person etc. [51]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने यज्जः
पुरुषीयो नाम पञ्चविंशोऽध्यायः ॥२५॥

Thus ends the twenty fifth chapter on the origin of person etc.
in Ślokasthāna in the treatise composed by Agniveśa and
redacted by Caraka. (25)

●

षड्विंशोऽध्यायः

CHAPTER XXVI

अथात आत्रेयभद्रकाप्यीयमध्यायं व्याख्यास्यामः ॥१॥

Now (I) shall expound the chapter on (the discussion among) Ātreya, Bhadrakāpya etc. [1]

इति ह स्माह भगवानात्रेयः ॥२॥

As propounded by Lord Ātreya [2]

आत्रेयो भद्रकाप्यश्च शाकुन्तेयस्तथैव च । पूर्णाक्षश्चैव मौद्गल्यो हिरण्याक्षश्च कौशिकः ॥३॥
यः कुमारशिरा नाम भरद्वाजः स चानघः । श्रीमान् वार्योविदश्चैव राजा मतिमतां वरः ॥४॥
निमिश्च राजा वैदेहो बडिशश्च महामतिः । काङ्कायनश्च बाह्लीको बाह्लीकभिषजां वरः ॥५॥
एते श्रुतवयोवृद्धा जितात्मानो महर्षयः । वने चैत्ररथे रम्ये समीयुर्विजिहीर्षवः ॥६॥
तेषां तत्रोपविष्टानामियमर्थवती कथा । बभूवार्थविदां सम्यग्रसाहारविनिश्चये ॥७॥

One Ātreya, Bhadrakāpya, the descendant of Śākunta; Pūrṇākṣa, descendant of Mudgala; Hiraṇyākṣa, the descendant of Kuśika, Kumāraśirā Bharadwāja, the pious one; Vāryovida, the king and the excellent among the wise; Nimi, the king of Videha; Vaḍiśa, the great scholar; Kāṅkāyana Bāhlika, the excellent among the physicians of Bāhlīka–these great sages, advanced in scholarship and age and self-controlled went to the beautiful forest of Caitraratha on a pleasure trip. While they were sitting there, a significant dialogue took place among the scholars about rasa and diet. [3-7]

एक एव रस इत्युवाच भद्रकाप्यः, यं पञ्चानामिन्द्रियार्थानामन्यतमं जिह्वावैषयिकं भावमाचक्षते कुशलाः, स पुनरुदकादनन्य इति । द्वौ रसाविति शाकुन्तेयो ब्राह्मणः, छेदनीय उपशमनीयश्चेति । त्रयो रसा इति पूर्णाक्षो मौद्गल्यः, छेदनीयोपशमनीयसाधारणा इति । चत्वारो रसा इति हिरण्याक्षः कौशिकः,

स्वादुर्हितश्च स्वादुरहितश्चास्वादुर्हितश्चास्वादुरहितश्चेति । पञ्च रसा इति कुमारशिरा भरद्वाजः, भौमौदकाग्नेयवायव्यान्तरिक्षाः । षड्रसः इति वार्योविदो राजर्षिः, गुरुलघुशीतोष्णस्निग्धरूक्षाः । सप्त रसा इति निमिर्वैदेह, मधुराम्ललवणकटुतिक्तकषायक्षाराः । अष्टौ रसा इति बडिशो धामार्गवः, मधुराम्ललवणकटुतिक्तकषायक्षाराव्यक्ताः । अपरिसंख्येया रसा इति काङ्कायनो बाह्लीकभिषक्, आश्रयगुणकर्मसंस्वादविशेषाणामपरिसंख्येयत्वात् ॥८॥

"There is only one rasa– said Bhadrakāpya, which is one of the five sense objects, being the object of gustatory organ, and not different from water". 'Two rasas said the brāhmaṇa, descendant of Śakunta, and these are eliminating and pacifying'. "Three rasas, said Pūrṇākṣa, the descendant of Mudgala, such as eliminating. pacifying, and moderate". "Four rasas–said Hiraṇyākṣa, the descendant of Kuṣika, such as palatable wholesome, palatable unwholesome, impalatable wholesome and unpalatable unwhosome." Five rasas, said Kumāraśirā Bharadwāja, such as derived from bhūmi (earth), udaka (water), agni (fire), vāyu (air) and antarikṣa (ākāśa)". Six rasas–said Vāryovida, the king sage, such as heavy, light, cold, hot, unctuous and rough'. Seven rasas-said Nimi, (the king) of Videha, such as sweet, sour, saline, pungent, bitter, astringent and alkaline. "Eight rasas, said Baḍiśa belonging to the clan of Dhāmārgava– such as sweet, sour, saline, pungent bitter, astringent, alkaline and unmanifested". Rasas are innumerable', said Kāṅkāyana, the physician of Bāhlīka, because factors like substratum (substance), property, action and taste are innumerable". [8]

षडेव रसा इत्युवाच भगवानात्रेयः पुनर्वसुः, मधुराम्ललवणकटुतिक्तकषायाः । तेषां षण्णां रसानां योनिरुदकं, छेदनोपशमने द्वे कर्मणी, तयोर्मिश्रीभावात् साधारणत्वं, स्वाद्वस्वादुता भक्तिः, हिताहितौ प्रभावौ, पञ्चमहाभूतविकारास्त्वाप्रयाः प्रकृतिविकृतिविचारदेशकालवशाः, तेष्वाश्रयेषु द्रव्यसंज्ञकेषु गुणा गुरुलघुशीतोष्णस्निग्धरूक्षाद्याः; क्षरणात् क्षारः, नासौ रसः, द्रव्यं तदनेकरससमुत्पन्नमनेकरसं कटुकलवणभूयिष्ठमनेकेन्द्रियार्थसमन्वितं करणाभिनिर्वृत्तम्; अव्यक्तीभावस्तु खलु रसानां प्रकृतौ भवत्यनुरसेऽनुरससमन्विते वा द्रव्ये; अपरिसंख्येयत्वं पुनस्तेषामाश्रयादीनां भावानां विशेषापरिसंख्येयत्वान्न युक्तम्, एकैकोऽपि ह्येषामाश्रयादीनां भावानां विशेषानाश्रयते विशेषापरिसंख्येयत्वात्, न च तस्मादन्यत्वमुपपद्यते; परस्परसंसृष्टभूयिष्ठत्वान्न चैषामभिनिर्वृत्तेर्गुणप्रकृतीनामपरिसंख्येयत्वं भवति; तस्मान्न संसृष्टानां रसानां कर्मोपदिशन्ति बुद्धिमन्तः । तच्चैव कारणमपेक्षमाणाः षण्णां रसानां परस्परेणासंसृष्टानां लक्षणपृथक्त्वमुपदेक्ष्यामः ॥९॥

(After this) Lord Punarvasu Ātreya said– "Rasas are only six– madhura (sweet), amla (sour), lavaṇa (saline), kaṭu (pungent), tikta (bitter) and kaṣāya (astringent). Their primordial source is water: elimination and pacification– two actions, in moderate both being mixed up; palatability or otherwise are (subjective) attachment, wholesome and unwholesome as effects; the products of five mahābhūtas (bhūmi, udaka, agni, vāyu and antarikṣa) are actually the substratum of rasas dependent on natural composition, products, preparation, place and time; heavy, light, cold, hot, unctuous, rough etc. are the properties residing in those substrata known as dravya (substance or drug). 'Kṣāra' is so called because of 'kṣaraṇa' (having been poured out). It is not a rasa but a dravya (substance) having been derived from many substances, having many rasas predominantly pungent and saline, with many sense objects and produced by a particular method of preparation. Unmanifestedness is there in primordial source of rasa, anurasa (secondary rasa) and in the substance having anurasa. Innumerableness (of rasa) due to that of the factors like substratum etc. is not justified because even a single (rasa) is attached to innumerable factors like substratum etc. still it does not forego its identity. Even in case of the combination of rasas, there is no innumerableness of its primordial source, natural properties and actions that is why the intelligent ones do not describe the action of the combined rasas. Based on this fact, (I) will describe the characters of uncombined six rasas separately. [9]

अग्रे तु तावद्द्रव्यभेदमभिप्रेत्य किञ्चिदभिधास्यामः । सर्वं द्रव्यं पाञ्चभौतिकमस्मिन्नर्थे; तच्चेतना वदचेतनं च, तस्य गुणाः शब्दादयो गुर्वादयश्च द्रवान्ताः, कर्म पञ्चविधमुक्तं वमनादि ।।१०।।

First of all (I) will tell something about the details on drugs. In this context, drugs is constituted of five bhūtas–pṛthivī, ap, tejas, vāyu and ākāśa. It is (of two types) sentient and insentient. Its properties are sound etc. and those from guru to drava, and its action has been said as five-fold– vamana etc. [10]

तत्र द्रव्याणि गुरुखरकठिनमन्दस्थिरविशदसान्द्रस्थूलगन्धगुणबहुलानि पार्थिवानि, तान्युपचयसङ्घातगौरवस्थैर्यकराणि; द्रवस्निग्धशीतमन्दमृदुपिच्छिलरसगुणबहुलान्याप्यानि, तान्युपक्लेदस्नेहबन्धविष्यन्दमार्दवप्रह्लादकराणि; उष्णतीक्ष्णसूक्ष्मलघुरूक्षविशदरूपगुणबहुलान्याग्नेयानि, तानि दाहपाकप्रभाप्रकाशवर्णकराणि; लघुशीतरूक्षखरविशदसूक्ष्मस्पर्शगुणबहुलानि वायव्यानि, तानि रौक्ष्यग्लानिविचारवैशद्यलाघवकराणि; मृदुलघुसूक्ष्मश्लक्ष्णशब्दगुणबहुलान्याकाशात्मकानि, तानि मार्दवसौषि-र्यलाघवकराणि ।।११।।

Dravyas (drugs) which are predominant in properties of heavy, coarse, hard, dull, stable, non-slimy, solid, gross and smell are pārthiva (constituted predominantly by pṛthivī bhūta). They exert actions like development, compactness, heaviness and firmness.

Those predominant in properties of liquid, unctuous, cold, dull, soft, slimy and taste are āpya (constituted predominantly by ap bhūta). They exert actions like moistening, unction, binding, oozing, softening and exhilaration.

Dravyas predominant in properties of hot, sharp, minute, light, rough, non-slimy and vision are āgneya (constituted predominantly by agni (tejas) bhūta). They produce heat, digestion, lustre, light and complexion.

Those predominant in properties of light, cold, rough, coarse, non-slimy, minute and touch are vāyavya (constituted predominantly by vāyu bhūta). They produce actions of roughness, depression, movement, non-sliminess and lightness.

Dravyas having predominance in the properties of soft, light, minute, smooth and sound are ākāśīya (constituted predominantly by ākāśa bhūta). They exert actions of softening, hollowing and lightness. [11]

अनेनोपदेशेन नानौषधिभूतं जगति किंचिद्द्रव्यमुपलभ्यते तां तां युक्तिमर्थं च तं तमभिप्रेत्य ॥१२॥

On this basis there is no substance in the universe which can not be used as drug on the condition that they are used rationally and with a definite objective [12]

न तु केवलं गुणप्रभावादेव द्रव्याणि कार्मुकाणि भवन्ति; द्रव्याणि हि द्रव्यप्रभावाद्गुणप्रभावाद्द्रव्यगुणप्रभावाच्च तस्मिंस्तस्मिन् काले तत्तदधिकरणमासाद्य तां तां च युक्तिमर्थं च तं तमभिप्रेत्य यत् कुर्वन्ति, तत् कर्म; येन कुर्वन्ति, तद्वीर्यं; यत्र कुर्वन्ति, तदधिकरणं; यदा कुर्वन्ति, स कालः; यथा कुर्वन्ति, स उपायः; यत् साधयन्ति, तत् फलम् ॥१३॥

The drugs are active not only due to propeties but also due to their own intrinsic composition, properties and both combined together in particular time, on reaching a particular locus, with a particular mechanism and objective. What they perform is karma (action), by means of which they act is vīrya (potency), where they act is adhikaraṇa (locus of action), when they act is kāla (time), how they act is upāya (mechanism) and what they achieve is result. [13]

भेदश्चैषां त्रिषष्टिविधविकल्पो द्रव्यदेशकालप्रभावाद्भवति, तमुपदेक्ष्यामः ॥१४॥

There are sixty three types of variations of rasas according to substance, place and time, that is mentioned (below). [14]

स्वादुरम्लादिभिर्योगं शेषैरम्लादयः पृथक् । यान्ति पञ्चदशैतानि द्रव्याणि द्विरसानि तु ॥१५॥
पृथगम्लादियुक्तस्य योगः शेषैः पृथग्भवेत् । मधुरस्य तथाऽम्लस्य लवणस्य कटोस्तथा ॥१६॥
त्रिरसानि यथासंख्यं द्रव्याण्युक्तानि विंशतिः । वक्ष्यन्ते तु चतुष्केण द्रव्याणि दश पञ्च च ॥१७॥
स्वाद्वम्लौ सहितौ योगं लवणाद्यैः पृथग्गतौ । योगं शेषैः पृथग्यातश्चतुष्करससंख्यया ॥१८॥
सहितौ स्वादुलवणौ तद्वत् कट्वादिभिः पृथक् । युक्तौ शेषैः पृथग्योगं यातः स्वादूषणौ तथा ॥१९॥
कट्वाद्यैरम्ललवणौ संयुक्तौ सहितौ पृथक् । यातः शेषैः पृथग्योगं शेषैरम्लकटू तथा ॥२०॥
युज्यते तु कषायेण सतिक्तौ लवणोषणौ । षट् तु पञ्चरसान्याहुरेकैकस्यापवर्जनात् ॥२१॥
षट् चैवैकरसानि स्युरेकं षड्रसमेव तु । इति त्रिषष्टिर्द्रव्याणां निर्दिष्टा रससंख्यया ॥२२॥

By combination of two rasas such as madhura with amla etc. and amla with others. there are fifteen dravyas. Likewise, by combination of three rasas together, there are twenty substances. By combination of four rasas together there are fifteen substances such as sweet and sour get combined separately with two of the remaining rasas, likewise, sweet and saline, and sweet and pungent with two of the remaining rasas. Sour and saline with the remaining two rasas; sour and pungent, and saline and pungent have also similar combinations. Five rasas combined together make six, single rasas separately make six and six rasas combined together make one. Thus according to various combinations of rasas the types of substances come to sixty three. [15-22]

त्रिषष्टिः स्यात्त्वसंख्येया रसानुरसकल्पनात् । रसास्तरतमाभ्यां तां संख्यामतिपतन्ति हि ।।२३।।

The number sixty three becomes innumerable considering the rasas and anurasas because rasas (themselves) transgress the number on account of their relative degrees. [23]

संयोगाः सप्तपञ्चाशत् कल्पना तु त्रिषष्टिधा । रसानां तत्र योग्यत्वात् कल्पिता रसचिन्तकैः ।।२४।।

Thus, the scholars of rasas, have mentioned fifty seven combinations and sixty three forms of rasas on the basis of their applicability. [24]

क्वचिदेको रसः कल्प्यः संयुक्ताश्च रसाः क्वचित् । दोषौषधादीन् सञ्चिन्त्य भिषजा सिद्धिमिच्छता ।।२५।।
द्रव्याणि द्विरसादीनि संयुक्तांश्च रसान् बुधाः । रसानेकैकशो वाऽपि कल्पयन्ति गदान् प्रति ।।२६।।

The physician, desirous of success, should administer rasas, singly or combined according to doṣas, drugs etc. In diseases, the wise (physicians) administer drugs having two rasas etc., and also the combined or single rasas separately (as required). [25-26]

यः स्याद्रसविकल्पज्ञः स्याच्च दोषविकल्पवित् । न स मुह्येद्विकाराणां हेतुलिङ्गोपशान्तिषु ।।२७।।

One, who is conversant with the variations of rasas vis a vis those of doṣas, does not confuse in (deciding) the cause, symptoms and treatment of diseases. [27]

व्यक्तः शुष्कस्य चादौ च रसो द्रव्यस्य लक्ष्यते । विपर्ययेणानुरसो रसो नास्ति हि सप्तमः ।।२८।।

Rasa is that which is perceived manifestedly in dry and fresh stages (of the substance) and in beginning as well as end of the gustatory process. The contrary (unmanifested in the above four stages) is known as anurasa (subsidiary taste). Thus there is no seventh rasa (as unmanifested one). [28]

परापरत्वे युक्तिश्च संख्या संयोग एव च । विभागश्च पृथक्त्वं च परिमाणमथापि च ।।२९।।
संस्कारोऽभ्यास इत्येते गुणा ज्ञेयाः परादयः । सिद्ध्युपायाश्चिकित्साया लक्षणैस्तान् प्रचक्ष्महे ।।३०।।
देशकालवयोमानपाकवीर्यरसादिषु । परापरत्वे, युक्तिश्च योजना या तु युज्यते ।।३१।।
संख्या स्याद्गणितं, योगः सह संयोग उच्यते । द्रव्याणां द्वन्द्वसर्वैककर्मजोऽनित्य एव च ।।३२।।
विभागस्तु विभक्तिः स्याद्वियोगो भागशो ग्रहः । पृथक्त्वं स्यादसंयोगो वैलक्षण्यमनेकता ।।३३।।
परिमाणं पुनर्मानं, संस्कारः करणं मतम् । भावाभ्यसनमभ्यासः शीलनं सततक्रिया ।।३४।।
इति स्वलक्षणैरुक्ता गुणाः सर्वे परादयः । चिकित्सा यैरविदितैर्न यथावत् प्रवर्तते ।।३५।।

Paratva (excellence), aparatva (non-excellence), yukti (rationale), saṅkhyā (enumeration), saṁyoga (conjunction), vibhāga (disjunction), pṛthaktva (separateness), parimāṇa (measurement), saṁskāra (processing) and abhyāsa (practice)– these properties are known as 'parādi' (beginning with para). They are the means of success (in treatment), I am explaining them with definitions.

Paratva and aparatva are used in relation to place, time, age, measure, vipāka, vīrya, rasa etc.

Yukti is the rational planning (of therapeutic measures). Saṅkhyā is mathematics (including statistics).

Joining together (of entities) is saṁyoga. This is of three types according to the active participation of both, all or one partner. It is non-eternal.

Vibhāga is also of three types– vibhakti (excision), viyoga (disjoining) and bhāgaśo graha (division).

Pṛthaktva is of three types– asaṁyoga (spatial and temporal separateness), vailakṣaṇya (class separateness) and anekatā (individual separateness).

Parimāṇa denotes measures (of all types– including weights).

Saṁskāra is processing.

Abhyāsa is regular use of substance, habituation and practice.

Thus all the parādi properties are said with their definitions, which if unknown, do not let the therapy proceed properly. [29-35]

गुणा गुणाश्रया नोक्तास्तस्माद्रसगुणान् भिषक् । विद्याद्द्रव्यगुणान् कर्तुरभिप्रायाः पृथग्विधाः ।।३६।।

Properties are not said as located in properties (themselves). Hence a physician should take the properties of rasas as those of dravyas, (taking into account) the different intentions of the author. [36]

अतश्च प्रकृतं बुद्ध्वा देशकालान्तराणि च । तन्त्रकर्तुरभिप्रायानुपायांश्चार्थमादिशेत् ।।३७।।

Hence one should decide the meaning after knowing the context, the factors like place and time, author's intentions and the scriptural methods. [37]

षड्विभक्तीः प्रवक्ष्यामि रसानामत उत्तरम् । षट् पञ्चभूतप्रभवाः संख्याताश्च यथा रसाः ।।३८।।

Hereafter, (I) will tell about the six divisions of rasa and also as the rasas are originated from the five bhūtas. [38]

सौम्याः खल्वापोऽन्तरिक्षप्रभवाः प्रकृतिशीता लघ्व्यश्चाव्यक्तरसाश्च, तास्त्वन्तरिक्षाद्भ्रश्यमाना भ्रष्टाश्च पञ्चमहाभूतगुणसमन्विता जङ्गमस्थावराणां भूतानां मूर्तीरभिप्रीणयन्ति, तासु मूर्तिषु षड्भिर्मूर्च्छन्ति रसाः ।।३९।।

Water is predominantly composed of soma (ap), generated in sky, naturally cold, light and having unmanifested rasas. This, while falling from the sky, gets endowed with the properties of five bhūtas and thus dropped (on the ground) nourishes the physical forms of animals and plants. In these six rasas are evolved. [39]

तेषां षण्णां रसानां सोमगुणातिरेकान्मधुरो रसः, पृथिव्यग्निभूयिष्ठत्वादम्लः, सलिलाग्निभूयिष्ठत्वाल्लवणः, वाय्वग्नि-भूयिष्ठत्वात् कटुकः, वाय्वाकाशातिरिक्तत्वात्तिक्तः, पवनपृथिवीव्यतिरेकात् कषाय इति । एवमेषां रसानां षट्त्वमुपपन्नं न्यूनातिरेकविशेषान्महाभूतानां भूतानामिव स्थावरजङ्गमानां नानावर्णाकृतिविशेषाः; षड्तुकत्वाच्च कालस्योपपन्नो महाभूतानां न्यूनातिरेकविशेषः ।।४०।।

Of the six rasas, madhura rasa is produced by the predominance of soma (ap); amla by that of pṛthivī and agni, lavaṇa by that of ap and agni; kaṭu by that of vāyu and agni, tikta by that of vāyu and ākāśa; and kaṣāya by that of vāyu and pṛthivī. Thus the six forms of manifestation of rasas take place according to shortage and excess of mahābhūtas like various complexions and shapes in plants and animals. The shortage and excess of mahābhūtas is possible due to kāla (the time factor) having six seasons. [40]

तत्राग्निमारुतात्मका रसाः प्रायेणोर्ध्वभाजः, लाघवादुत्प्लवनत्वाच्च वायोरूर्ध्वज्वलनत्वाच्च वह्नेः; सलिलपृथिव्यात्मकास्तु प्रायेणाधोभाजः, पृथिव्या गुरुत्वान्निम्नगत्वाच्चोदकस्य; व्यामिश्रात्मकाः पुनरुभयतोभाजः ।।४१।।

Amongst them, the rasas having agni and vāyu often move upwards because of lightness, rushing up of vāyu and flaming up of agni. Those predominant in ap and pṛthivī often move downwards due to heaviness of pṛthivī and downward moving tendency of ap (water). Those having mixed constitutions move both ways. [41]

तेषां षण्णां रसानामेकैकस्य यथाद्रव्यं गुणकर्माण्यनुव्याख्यास्यामः ।।४२।।

Now (I) shall describe the properties and actions of each of the six rasas according to dravyas (which are their substrata). [42]

तत्र, मधुरो रसः शरीरसात्म्याद्रसरुधिरमांसमेदोस्थिमज्जौजःशुक्राभिवर्धन आयुष्यः षडिन्द्रियप्रसादनोबलवर्णकरःपित्तविषमारूतघ्नस्तृष्णादाहप्रशमनस्त्वच्यः केश्यः कण्ठ्यो बल्यः प्रीणनो जीवनस्तर्पणो बृंहणः स्थैर्यकरः क्षीणक्षतसन्धानकरो घ्राणमुखकण्ठौष्ठजिह्वाप्रह्लादनो दाहमूर्च्छाप्रशमनः षट्पदपिपीलिकानामिष्टतमः स्निग्धः शीतो गुरुश्च । स एवंगुणोऽप्येक एवात्यर्थमुपयुज्यमानः स्थौल्यं मार्दवमालस्यमतिस्वप्नं गौरवमनन्नाभिलाषमग्नेर्दौर्बल्यमास्यकण्ठयोर्मांसाभिवृद्धिं श्वासकासप्रतिश्यायालसकशीतज्वरानाहास्यमाधुर्यवमथुसंज्ञास्वरप्रणाशगलगण्डगण्डमालाश्लीपदगलशोफबस्तिधमनीगलोपलेपाक्ष्यामयाभिष्यन्दानित्येवंप्रभृतीन् कफजान् विकारानुपजनयति ।।१।।

अम्लो रसो भक्तं रोचयति, अग्निं दीपयति, देहं बृंहयति, ऊर्जयति, मनो बोधयति, इन्द्रियाणि दृढीकरोति, बलं वर्धयति, वातमनुलोमयति, हृदयं तर्पयति, आस्यमास्त्रावयति, भुक्तमपकर्षयति, क्लेदयति जरयति, प्रीणयति, लघुरूष्णः स्निग्धश्च । स एवंगुणोऽप्येक एवात्यर्थमुपयुज्यमानो दन्तान् हर्षयति, तर्षयति, संमीलयत्यक्षिणी, संवेजयति लोमानि, कफं विलापयति, पित्तमभिवर्धयति, रक्तं दूषयति, मांसं विदहति, कायं शिथिलीकरोति, क्षीणक्षतकृशदुर्बलानां श्वयथुमापादयति, अपि च क्षताभिहतदष्टदग्धभग्नशूनप्रच्युतावमूत्रितपरिसर्पितमर्दितच्छिन्नविशिलष्टोद्विद्धोत्पिष्टादीनि पाचयत्याग्नेयस्वभावात्, परिदहति कण्ठमुरो हृदयं च (२).

लवणो रसः पाचनः क्लेदनो दीपनश्च्यावनश्छेदनो भेदनस्तीक्ष्णः सरो विकास्यधःस्रंस्यवकाशकरो वातहरः स्तम्भबन्धसङ्घातविधमनः सर्वरसप्रत्यनीकभूतः, आस्यमास्रावयति, कफं विष्यन्दयति, मार्गान् विशोधयति, सर्वशरीरावयवान् मृदूकरोति, रोचयत्याहारम्, आहारयोगी, नात्यर्थं गुरुः स्निग्ध उष्णश्च । स एवंगुणोऽप्येक एवात्यर्थमुपयुज्यमानः पित्तं कोपयति, रक्तं वर्धयति, तर्षयति, मूर्च्छयति, तापयति, दारयति, कुष्णाति मांसानि, प्रगालयति कुष्ठानि, विषं वर्धयति, शोफान् स्फोटयति, दन्तांश्च्यावयति, पुंस्त्वमुपहन्ति, इन्द्रियाण्युपरुणद्धि, वलिपलितखालित्यमापादयति, अपि च लोहितपित्ताम्लपित्तवीसर्पवातरक्तविचर्चिकेन्द्रलुप्तप्रभृतीन्विकारानुपजनयति (३);

कटुको रसो वक्त्रं शोधयति, अग्निं दीपयति, भुक्तं शोषयति, घ्राणमास्रावयति, चक्षुर्विरेचयति, स्फुटीकरोतीन्द्रियाणि, अलसकश्वयथूपचयोदर्दाभिष्यन्दस्नेहस्वेदक्लेदमलानुपहन्ति, रोचयत्यशनं, कण्डूर्विनाशयति, व्रणानवसादयति, क्रिमीन् हिनस्ति, मांसं विलिखति, शोणितसङ्घातं भिनत्ति, बन्धांश्छिनत्ति, मार्गान् विवृणोति, श्लेष्माणं शमयति, लघुरुष्णो रूक्षश्च । स एवंगुणोऽप्येक एवात्यर्थमुपयुज्यमानो विपाकप्रभावात् पुंस्त्वमुपहन्ति, रसवीर्यप्रभावान्मोहयति, ग्लापयति, सादयति, कर्शयति, मूर्च्छयति, नमयति, तमयति, भ्रमयति, कण्ठं परिदहति, शरीरतापमुपजनयति, बलं क्षिणोति, तृष्णां जनयति; अपि च वाय्वग्निगुणबाहुल्याद्भ्रमदवथुकम्पतोदभेदैश्चरणभुजपार्श्वपृष्ठप्रभृतिषु मारुतजान् विकारानुपजनयति (४);

तिक्तो रसः स्वयमरोचिष्णुरप्यरोचकघ्नो विषघ्नः क्रिमिघ्नो मूर्च्छादाहकण्डूकुष्ठतृष्णाप्रशमनस्त्वङ्मांसयोः स्थिरीकरणो ज्वरघ्नो दीपनः पाचनः स्तन्यशोधनो लेखनः क्लेदमेदोवसामज्जलसीकापूयस्वेदमूत्रपुरीषपित्तश्लेष्मोपशोषणो रूक्षः शीतो लघुश्च । स एवंगुणोऽप्येक एवात्यर्थमुपयुज्यमानो रौक्ष्यात्खरविशदस्वभावाच्च रसरुधिरमांसमेदोस्थिमज्जशुक्राण्युच्छोषयति, स्रोतसां खरत्वमुपपादयति, बलमादत्ते, कर्शयति, ग्लपयति, मोहयति, भ्रमयति, वदनमुपशोषयति, अपरांश्च वातविकारनुपजनयति (५);

कषायो रसः संशमनः संग्राही सन्धानकरः पीडनो रोपणः शोषणः स्तम्भनः श्लेष्मरक्तपित्तप्रशमनः शरीरक्लेदस्योपयोक्ता रूक्षः शीतोऽलघुश्च । स एवंगुणोऽप्येक एवात्यर्थमुपयुज्यमान आस्यं शोषयति, हृदयं पीडयति, उदरमाध्मापयति, वाचं निगृह्णाति, स्रोतांस्यवबध्नाति, श्यावत्वमापादयति, पुंस्त्वमुपहन्ति, विष्टभ्य जरां गच्छति, वातमूत्रपुरीषरेतांस्यवगृह्णाति, कर्शयति, ग्लपयति, तर्षयति, स्तम्भयति, खरविशदरूक्षत्वात् पक्षवधग्रहापतानकार्दितप्रभृतींश्च वातविकारानुपजनयति ।।४३।।

Amongest them, madhura, rasa, because of its suitability to the body, promotes rasa, rakta, māṁsa, medas, asthi, majjā, ojas and śukra; is conductive to life-span, pleasing to six sense organs, promotes strength and lusture, alleviates pitta, poisons and vāyu; pacifies thirst and heat; is beneficial for skin, hairs, throat and strength; is nourishing, vitaliser, saturating, bulk-promoting and stabiliser; promotes healing in wounds of the emaciated, is delighting for nose, mouth, throat, lips and tongue; alleviates fainting, is most liked by the bees and ants, is unctuous, cold and heavy. This, though having so many qualities, if used singly and excessively, produces kaphaja disorders such as obesity, laxity, lassitude, over-sleep, heaviness, loss of desire for food, mildness of appetite, abnormal growth in mouth and throat, dyspnoea, cough, coryza, alasaka, fever with shivering, hardness in bowels, sweetness in

mouth, vomiting, loss of consciousness and voice, goitre, cervical adenitis, filariasis, pharyngitis, (mucous) coating in bladder, arteries and throat, eye diseases, conjunctivitis etc. (1)

Amla rasa gives relish to food, stimulates agni, promotes the bulk of the body and gives energy to it, awakens mind, makes the sense organs firm, promotes strength, carminates wind, saturates heart, salivates mouth; carries down, moistens and digests food; gives satisfaction, and is light, hot and unctuous. This, though endowed with so many qualities, if used singly and excessively, sensitises teeth, causes thirst, makes the eye close, raises the body hairs, liquifies kapha, aggravates pitta, affects blood morbidity, causes heat in muscles and laxity in body, produces swelling in wasted, injured, emaciated and debilitated persons, because of its āgneya nature causes suppuration in wounds, injuries, bites, burns, fractures, swellings, falling, poisoned spots due to urination and contact of insects, compressed, excised, dislocated, punctured and crushed etc.; and causes burning sensation in throat, chest and cardiac region. (2)

Lavaṇa rasa is digestive, moistening, appetiser, pouring, expectorant, massbreaking, irritant, laxative, depressant, oozing, space-creating, vāta-alleviating, removes stiffness, binding and compactness, overshadows all the rasas, salivates mouth, liquifies kapha, cleanses channels, softens all the body-parts, gives relish to food, is an associate of food. It is not much heavy, unctuous and hot. This though having so many qualities, if used singly and excessively, vitiates pitta, aggravates rakta, causes thirst, fainting, heat, tearing, sloughing, increases leprosy and other skin diseases, aggravates poisons, makes the inflammed part burst and teeth fall down; damages potency, hinders sense organs, gives rise to wrinkles, grey hair and baldness; and also produces disorders like internal haemorrhage, acid gastritis, erysipelas, vātarakta, eczema, alopecia etc. (3)

Kaṭuka rasa cleanses mouth, stimulates digestion, absorbs food, causes secretion from the nose and eyes; makes the sense organs clear, alleviates alasaka, swelling, corpulence, urticarial patches, channel-blocking, unction, sweating, moisture and dirts, gives relish to food, destroys itching, depresses wounds, kills organism, scrapes muscles, checks the coagulation of blood, cuts the bindings, opens the channels, pacifies kapha, and is light, hot and rough. This, though having so many properties, if used singly and excessively, damages sexual potency due to the effect of vipāka, causes mental confusion, malaise, depression, emaciation, fainting, bending, feeling of darkness, giddiness, burning in throat, body-heat, loss of strength and thirst due to the effect of rasa, vīrya and prabhāva, over and above, due to abundance of vāyu and agni, it produces vātika disorders in feet, hands, sides, back etc. particularly with symptoms like movements, burning pain, tremors, piercing and tearing pains. (4)

Tikta rasa, though itself non-relishing destroys disrelish, is antipoison, anthelmintic, alleviates fainting, burning sensation, itching, leprosy (including skin disorders) and thirst; provides firmness to skin and muscles, is antipyretic, appetiser, digestive, galacto-depurant, reducing, absorbent of moisture, fat, muscle-fat, marrow, lymph, pus, sweat, urine, faeces, pitta and kapha; and is rough, cold and light. This, though possessing so many qualities, if used singly and excessively, on account of its roughness, coarseness and non-sliminess, dries up rasa, rakta, māṁsa, medas, asthi, majjā and śukra; causes coarseness in channels, takes away strength, produces emaciation, malaise, mental confusion, giddiness, dryness of mouth and other vātika disorders. (5)

Kaṣāya rasa is pacifying, astringent, union-promoting, compressing, healing, absorbing, checking (discharges); pacifies kapha, rakta and pitta; utilises the body fluid, is rough, cold and slightly light. This, though possessing so many qualities, if used singly and excessively, dries up mouth, causes heart-ache, flatulence, hindrance in voice, slowing of movement in channels, blackishness, impotency, gas formation during digestion; checks flatus, urine, faeces and semen; produces emaciation, malaise, thirst, stiffness; and, because of its coarseness, non-sliminess and roughness, causes vātika disorders like hemiplegia, spasm, convulsions, facial paralysis etc. [43]

इत्येवमेते षड्रसाः पृथक्त्वेनैकत्वेन वा मात्रशः सम्यगुपयुज्यमाना उपकाराय भवन्त्यध्यात्मलोकस्य, अपकारकराः पुनरतोऽन्यथा भवन्त्युपयुज्यमानाः; तान् विद्वानुपकारार्थमेव मात्रशः सम्यगुपयोजयेदिति ।।४४।।

These six rasas, when used in proper quantity, are beneficial for the living beings, otherwise become harmful. Hence the wise should use these properly in proper quantity in order to derive benefit (from them). [44]

भवन्ति चात्र–

शीतं वीर्येण यद्द्रव्यं मधुरं रसपाकयोः । तयोरम्लं यदुष्णं च यद्द्रव्यं कटुकं तयोः ।।४५।।

Here are (the verses)–

The substance (drug or diet) which is madhura in rasa and vipāka (biotransformation) is śīta (cold) in vīrya (potency). Likewise, the substance, amla in rasa and vipāka, or kaṭuka in the same, is uṣṇa (hot) in vīrya. [45]

तेषां रसोपदेशेन निर्देश्यो गुणसंग्रहः । वीर्यतोऽविपरीतानां पाकतश्चोपदेक्ष्यते ।।४६।।
यथा पयो यथा सर्पिर्यथा वा चव्यचित्रकौ । एवमादीनि चान्यानि निर्दिशेद्रसतो भिषक् ।।४७।।

In case where vīrya and vipāka are in conformity with rasa, the properties are known by the rasa itself as in cases of milk, ghee, (madhura-śīta) and cavya-citraka (kaṭu-uṣṇa). In such other cases too, the physician should know (the properties) on the basis of rasa. [46-47]

मधुरं किंचिदुष्णं स्यात् कषायं तिक्तमेव च । यथा महत्पञ्चमूलं यथाऽब्जानूपमामिषम् ।।४८।।
लवणं सैन्धवं नोष्णमम्लमामलकं तथा । अर्कागुरुगुडूचीनां तिक्तानामुष्णमुच्यते ।।४९।।

(There are certain exceptions to this)– some substances, though madhura, kaṣāya and tikta in rasa, are uṣṇa in vīrya such as bigger five roots and meat of aquatic and marshy animals. The rocksalt, though being lavaṇa, is not uṣṇa (in vīrya) and so is āmalaka which is amla in rasa. Arka, aguru and guḍucī are tikta (in rasa) but uṣṇa (in vīrya). [48-49]

किंचिदम्लं हि संग्राहि किंचिदम्लं भिनत्ति च । यथा कपित्थं संग्राहि भेदि चामलकं तथा ।।५०।।
पिप्पली नागरं वृष्यं कटु चावृष्यमुच्यते । कषायः स्तम्भनः शीतः सोऽभयायामतोऽन्यथा ।।५१।।
तस्माद्रसोपदेशेन न सर्वं द्रव्यमादिशेत् । दृष्टं तुल्यरसेऽप्येवं द्रव्ये द्रव्ये गुणान्तरम् ।।५२।।

(Likewise, there are also variations in actions of rasa). Some substance of amla rasa is astringent while other is purgative such as kapittha comes in the former while āmalaka in the latter group. Kaṭu rasa is non-aphrodisiac but pippalī and śuṇṭhī (though kaṭurasa) are aphrodisiac. Kaṣāya rasa is checking and cold but harītakī (though kaṣāya) is laxative and hot. Hence only on the basis of rasa, one can not prescribe all the substances when even in substances of similar rasa, difference in properties is observed in individual cases. [50-52]

रौक्ष्यात् कषायो रूक्षाणामुत्तमो मध्यमः कटुः । तिक्तोऽवरस्तथोष्णानामुष्णत्वाल्लवणः परः ।।५३।।
मध्योऽम्लः कटुकश्चान्त्यः स्निग्धानां मधुरः परः । मध्योऽम्लो लवणश्चान्त्यो रसः स्नेहान्निरुच्यते ।।५४।।
मध्योत्कृष्टावराः शैत्यात् कषायस्वादुतिक्तकाः । स्वादुर्गुरुत्वादधिकः कषायाल्लवणोऽवरः ।।५५।।
अम्लात् कटुस्ततस्तिक्तो लघुत्वादुत्तमोत्तमः । केचिल्लघूनामवरमिच्छन्ति लवणं रसम् ।।५६।।
गौरवे लाघवे चैव सोऽवरस्तूभयोरपि ।

(From the point of view of six prominent guṇas, the rasas have been positioned in three degrees). Considering roughness, kaṣāya comes in the highest degree, kaṭu in the medium degree and tikta in the lowest degree. Considering hotness, lavaṇa comes on the top, amla in the middle, kaṭuka on the bottom. From the point of view of unctuousness, madhura is in the highest degree, amla in the middle and lavaṇa in the lowest one. Considering coldness, madhura, kaṣāya and tikta come in order of superiority. Considering heaviness, madhura comes in the highest degree, kaṣāya in the middle and lavaṇa in the lowest degree. Considering lightness, tikta comes on the top, then kaṭu and lastly amla. Some take lavaṇa as the inferior one in the category light rasas. Thus lavaṇa is placed in the lowest order considering both heaviness and lightness. [53-56]

परं चातो विपाकानां लक्षणं संप्रवक्ष्यते ।।५७।।
कटुतिक्तकषायाणां विपाकः प्रायशः कटुः । अम्लोऽम्लं पच्यते स्वादुर्मधुरं लवणस्तथा ।।५८।।

Hereafter, vipāka will be described. (Substances having) kaṭu, tikta and kaṣāya rasas have often kaṭu vipāka, amla is transformed into amla (vipāka) and madhura and lavaṇa have madhura vipāka. [57-58]

मधुरो लवणाम्लौ च स्निग्धभावात्त्रयो रसाः । वातमूत्रपुरीषाणां प्रायो मोक्षे सुखा मताः ।।५९।।
कटुतिक्तकषायास्तु रूक्षभावात्त्रयो रसाः । दुःखाय मोक्षे दृश्यन्ते वातविण्मूत्ररेतसाम् ।।६०।।

Madhura, lavaṇa and amla– these three rasas, due to unctuousness, are often conducive to elimination of wind, urine and faeces. On the contrary, kaṭu, tikta and kaṣāya–these three rasas, due to roughness, create hindrance in elimination of wind, faeces, urine and semen. [59-60]

शुक्रहा बद्धविण्मूत्रो विपाको वातलः कटुः । मधुरः सृष्टविण्मूत्रो विपाकः कफशुक्रलः ।।६१।।
पित्तकृत् सृष्टविण्मूत्रः पाकोऽम्लः शुक्रनाशनः । तेषां गुरुः स्यान्मधुरः कटुकाम्लावतोऽन्यथा ।।६२।।

Kaṭu vipāka damages semen, obstructs (elimination of) faeces and urine and aggravates vāta. Madhura vipāka helps elimination of faeces and urine and increases kapha and semen. Amla vipāka aggravates pitta, helps elimination of faeces and urine and damages semen. Amongst them, madhura vipāka is guru (heavy) and the other two (kaṭu and amla) vipākas are laghu (light). [61-62]

विपाकलक्षणस्याल्पमध्यभूयिष्ठतां प्रति । द्रव्याणां गुणवैशेष्यात्तत्र तत्रोपलक्षयेत् ।।६३।।

According to variations in guṇas (properties) there is also variation in degrees (lowest, medium and highest) of vipāka. [63]

मृदुतीक्ष्णगुरुलघुस्निग्धरूक्षोष्णशीतलम् । वीर्यमष्टविधं केचित्, केचिद्द्विविधमास्थिताः ।।६४।।
शीतोष्णमिति, वीर्यं तु क्रियते येन या क्रिया । नावीर्यं कुरुते किंचित् सर्वा वीर्यकृता क्रिया ।।६५।।

Some hold that there is eight-fold vīrya–mṛdu (soft), tīkṣṇa (sharp), guru (heavy), laghu (light), snigdha (unctuous), rūkṣa (rough), uṣṇa (hot) and śīta (cold) while some opine that there are only two vīryas–śīta (cold) and uṣṇa (hot). In fact, vīrya (potency) is that which is responsible for each and every action. The substance can exert no action in absence of vīrya and as such (it is concluded that) all actions are exerted due to vīrya. [64-65]

रसो निपाते द्रव्याणां, विपाकः कर्मनिष्ठया । वीर्यं यावदधीवासान्निपाताच्चोपलभ्यते ।।६६।।

Rasa is known by its contact with the body (particularly tongue). Vipāka is known by (observing) the final effect (on body) and vīrya is known (by the action exerted) during the period from administration till excretion (of the drug). [66]

रसवीर्यविपाकानां सामान्यं यत्र लक्ष्यते । विशेषः कर्मणां चैव प्रभावस्तस्य च स्मृतः ।।६७।।

In cases, where, inspite of similarity in rasa, vīrya and vipāka, there is difference in action, this (difference) is said to be due to prabhāva (specific potency). [67]

कटुकः कटुकः पाके वीर्योष्णश्चित्रको मतः । तद्वद्दन्ती प्रभावात्तु विरेचयति मानवम् ।।६८।।
विषं विषघ्नमुक्तं यत् प्रभावस्तत्र कारणम् । ऊर्ध्वानुलोमिकं यच्च तत् प्रभावप्रभावितम् ।।६९।।
मणीनां धारणीयानां कर्म यद्विविधात्मकम् । तत् प्रभावकृतं तेषां प्रभावोऽचिन्त्य उच्यते ।।७०।।
सम्यग्विपाकवीर्याणि प्रभावश्चाप्युदाहृतः । किंचिद्रसेन कुरुते कर्म वीर्येण चापरम् ।।७१।।
द्रव्यं गुणेन पाकेन प्रभावेण च किंचन । रसं विपाकस्तौ वीर्यं प्रभावस्तानपोहति ।।७२।।
बलसाम्ये रसादीनामिति नैसर्गिकं बलम् ।

(For instance) citraka is kaṭu in rasa and vipāka and uṣṇa in vīrya; similar is dantī but the latter is purgative (while the former is not). Poison acts as antidote to poison, here also the cause is prabhāva. Likewise, the action of ūrdhwa-bhāgahara (emetics) and ānulomika (purgatives) is due to prabhāva. Various effects of gems wearable (on the body) is also due to prabhāva, their prabhāva is unthinkable. Thus vipāka, vīrya and prabhāva are explained well. Some drugs acts by (means of rasa), other by vīrya and other by guṇa, vipāka or prabhāva. In case of equality of strength, vipāka subdues rasa, vīrya subdues both, and prabhāva all these three. These are the natural relative degrees of strength. [68-72]

षण्णां रसानां विज्ञानमुपदेक्ष्याम्यतः परम् ।।७३।।
स्नेहनप्रीणनाह्लादमार्दवैरुपलभ्यते । मुखस्थो मधुरश्चास्यं व्याप्नुवँल्लिम्पतीव च ।।७४।।
दन्तहर्षान्मुखास्रावात् स्वेदनान्मुखबोधनात् । विदाहाच्चास्यकण्ठस्य प्राश्यैवाम्लं रसं वदेत् ।।७५।।
प्रलीयन् क्लेदविष्यन्दमार्दवं कुरुते मुखे । यः शीघ्रं लवणो ज्ञेयः स विदाहान्मुखस्य च ।।७६।।
संवेजयेद्यो रसानां निपाते तुदतीव च । विदहन्मुखनासाक्षि संस्रावी स कटुः स्मृतः ।।७७।।
प्रतिहन्ति निपाते यो रसनं स्वदते न च । स तिक्तो मुखवैशद्यशोषप्रह्लादकारकः ।।७८।।
वैशद्यस्तम्भजाड्यैर्यो रसनं योजयेद्रसः । बध्नातीव च यः कण्ठं कषायः स विकास्यपि ।।७९।।

Hereafter, (I) will describe the characters of six rasas. Madhura rasa is known by (its actions)– unction, saturation, exhilaration and softening. While in mouth, it pervades and as if makes a coating there. If, after putting in mouth, there is sensitisation of teeth, salivation, sweating, awakening of mouth (gustatory sensations) and burning in mouth and throat, that should be labelled as amla rasa. Lavaṇa rasa is dissolved quickly and produces moistening, watering, softening and burning in mouth. That which, on contact, irritates and produces piercing pain in tounge and stimulates secretions with burning from mouth, nose and eyes is pungent. That which, on contact with tongue, destroys all other gustatory perceptions so that no other taste is perceived; and also gives rise to non-sliminess and dryness in mouth, alongwith cheerfulness, is tikta (rasa). Kaṣāya is that which produces non-sliminess, stiffness and coldness in tongue, as if choking the throat and is also depressent. [73-79]

एवमुक्तवन्तं भगवन्तमात्रेयमग्निवेश उवाच—भगवन्! श्रुतमेतदवितथमर्थसंपद्युक्तं भगवतो यथावद्द्रव्यगुणकर्माधिकारे वचः, परं त्वाहारविकाराणां वैरोधिकानां लक्षणमनतिसंक्षेपेणोपदिश्यमानं शुश्रूषामह इति ।।८०।।

Having listened to Lord Ātreya, Agniveśa said–Sir, we heard your factual and significant talk on dravya, guṇa and karma. Now we want to hear not too brief description of the antagonistic food items. [80]

तमुवाच भगवानात्रेयः–देहधातुप्रत्यनीकभूतानि द्रव्याणि देहधातुभिर्विरोधमापद्यन्ते; परस्परगुणविरुद्धानि कानिचित्, कानिचित् संयोगात्, संस्कारादपराणि, देशकालमात्रादिभिश्चापराणि, तथा स्वभावादपराणि ।।८१।।

Lord Ātreya addressed to him–the substances which are contrary to dehadhātus behave with virodha (antagonism) to them. This antagonism may be in terms of properties, combination, processing, place, time, dose etc. or natural composition. [81]

तत्र यान्याहारमधिकृत्य भूयिष्ठमुपयुज्यन्ते तेषामेकदेशं वैरोधिकमधिकृत्योपदेक्ष्यामः–न मत्स्यान् पयसा सहाभ्यवहरेत्, उभयं ह्येतन्मधुरं मधुरविपाकं महाभिष्यन्दि शीतोष्णत्वाद्विरुद्धवीर्यं विरूद्धवीर्यत्वाच्छोणितप्रदूषणाय महाभिष्यन्दित्वान्मार्गोपरोधाय च ।।८२।।

Amongst them, (I) will mention the antagonistics as part of food which is mostly used–such as, one should not take fish with milk. Combination of both of them is madhura (rasa); madhura vipāka, mahābhiṣyandī (great obstructor for the channels), because of śīta (milk) and uṣna (fish) is viruddhavīrya (antagonistic in terms of vīrya), due to conflicting vīryas, it vitiates blood and due to being mahābhiṣyandī, creates obstruction in channels. [82]

तन्निशम्यात्रेयवचनमनु भद्रकाप्योऽग्निवेशमुवाच–सर्वानेव मत्स्यान् पयसा सहाभ्यवहरेदन्यत्रैकस्माच्चिलिचिमात्, स पुनः शकली लोहितनयनः सर्वतो लोहितराजी रोहिताकारः प्रायो भूमौ चरति, तं चेत् पयसा सहाभ्यवहरेन्निः संशयं शोणितजानां विबन्धजानां च व्याधीनामन्यतममथवा मरणं प्राप्नुयादिति ।।८३।।

Having heard the statement of Ātreya, Bhadrakāpya said to Agniveśa–one may take all types of fish alongwith milk except only one cilacima. That scaly, red-eyed, with alround red strips, having shape like that of rohita often moves on land. If one takes it alongwith milk, he undoubtedly becomes victim of one of the disorders of blood or constipation or death. [83]

नेति भगवानात्रेयः–सर्वानेव मत्स्यान्न पयसा सहाभ्यवहरेद्विशेषतस्तु चिलिचिमं, स हि महाभिष्यन्दित्वात् स्थूललक्षणतरानेतान् व्याधीनुपजनयत्यामविषमुदीरयति च । ग्राम्यानूपौदकपिशितानि च मधुतिलगुणपयोमाषमूलकबिसैर्विरूढधान्यैर्वा नैकध्यमद्यात्, तन्मूलं हि बाधिर्यान्ध्यवेपथुजाड्यकलमूकतामैण्मिण्यमथवा मरणमाप्नोति । न पौष्करं रोहिणीकं शाकं कपोतान् वा सर्षपतैलभृष्टान्मधुपयोभ्यां सहाभ्यवहरेत्, तन्मूलं हि शोणिताभिष्यन्दधमनीप्रवि(ति)चयापस्मारशङ्खकगलण्डरोहिणीनामन्यतमं प्राप्नोत्यथवा मरणमिति । न मूलकलशुकृष्णगन्धार्जकसुमुखसुरसादीनि भक्षयित्वा पयः सेव्यं, कुष्ठाबाधभयात् । न जातुकशाकं न निकुचं पक्वं मधुपयोभ्यां सहोपयोज्यम्, एतद्धि मरणायाथवा बलवर्णतेजोवीर्योपरोधायालघुव्याधये षाण्ढ्याय चेति । तदेव निकुचं पक्वं न माषसूपगुडसर्पिभिः

सहोपयोज्यं वैरोधिकत्वात् । तथाऽऽम्राम्रातकमातुलुङ्गनिकुचकरमर्दमोचदन्तशठबदरकोशाम्रभव्यजाम्बवकपित्थतिन्तिडीकपारावताक्षोडपनसनालिकेरदाडिमामलकान्येवंप्रकाराणि चान्यानि द्रव्याणि सर्वं चाम्लं द्रवमद्रवं च पयसा सह विरुद्धम्। तथा कङ्गुवनकमकुष्ठककुलत्थमाषनिष्पावाः पयसा सह विरुद्धाः । पद्मोत्तरिकाशाकं शार्करो मैरेयो मधु च सहोपयुक्तं विरुद्धं वातं चातिकोपयति । हारिद्रकः सर्षपतैलभृष्टो विरुद्धः पित्तं चातिकोपयति । पायसो मन्थानुपानो विरुद्धः श्लेष्माणं चातिकोपयति । उपोदिका तिलकल्कसिद्धा हेतुरतीसारस्य । बलाका वारुण्या सह कुल्माषैरपि विरुद्धा, सैव शूकरवसापरिभृष्टा सद्यो व्यापादयति । मयूरमांसमेरण्डसीसकावसक्तमेरण्डाग्निप्लुष्टमेरण्डतैलयुक्तं सद्यो व्यापादयति । हारिद्रकमांसं हारिद्रसीसकावसक्तं हारिद्राग्निप्लुष्टं सद्यो व्यापादयति; तदेव भस्मपांशुपरिध्वस्तं सक्षौद्रं सद्यो मरणाय । मत्स्यनिस्तालनसिद्धाः पिप्पल्यस्तथा काकमाची मधु च मरणाय । मधु चोष्णमुष्णार्तस्य च मधु मरणाय । मधुसर्पिषी समधृते, मधु वारि चान्तरिक्षं समधृतं, मधु पुष्करबीजं, मधु पीत्वोष्णोदकं, भल्लातकोष्णोदकं, तक्रसिद्धः कम्पिल्लकः, पर्युषिता काकमाची, अङ्गारशूल्यो भासश्चेति विरुद्धानि । इत्येतद्यथाप्रश्नमभिनिर्दिष्टं भवतीति ।।८४।।

'No'–said Lord Ātreya. One should not take any fish alongwith milk particularly cilacima because it, being great obstructor of channels, produces these disorders with gross symptoms and also excites āmaviṣa. Meat of domestic, marshy and aquatic animals should not be taken mixed with honey, sesamum, jaggery, milk, black gram, radish, lotus stalk or germinated grains because it causes deafness, blindness, tremors, coldness, indistinct voice, nasal voice or death. The potherb of puṣkara or rohiṇī or (meat of) pigeon fried with mustard oil should not be taken alongwith honey and milk because it causes obstruction in blood-circulation, athero-sclerosis, epilepsy, śaṅkhaka, goitre, rohinī or death. After eating radish, garlic, śigru, arjaka, tulasī etc. one should not take milk because of the risk of leprosy. The potherb of jātuka or ripe (fruit of) nikuca should not be taken alongwith honey and milk as it causes death, or loss of strength, lustre, energy and prowess; severe diseases and impotency. The same ripe (fruit of) nikuca should not be taken with black gram, pulse, jaggery and ghee because they are antagonistic. Likewise, āmra, āmrātaka, mātuluṅga, nikuca, karamarda, moca, dantaśaṭha, badara, kośāmra, bhavya, jambu, nārikela, dāḍima, āmalaka–these fruits and similar other substances, all sour liquids or non-liquids are antagonistic to milk. Kaṅgu, vanaka, makuṣṭhaka, kulattha, black gram and niṣpāva are antagonistic to milk. The potherb of padmottarikā (kusumbha), śārkara and maireya (types of wine) and madhu, all used together are antagonistic and vitiate vāta too much. Hāridraka (a bird) fried with mustard oil is antagnostic and vitiates pitta too much. Pāyasa (rice cooked with milk) taken with after drink of mantha (a drink prepared from roasted grain flour) is antagnostic and vitiates kapha too much. Upodikā (a pot-herb) cooked with sesamum paste causes diarrhoea. (Meat of) balākā (crane) alongwith vāruṇī (a type of wine) or kulmāṣa (grains soaked) with water and then fried) is antagonistic; the same fried with lard causes instantaneous death. Meat of peacock attached to the stick of eraṇḍa, cooked in the fire with castor wood fuel, and mixed with castor oil causes instantaneous death. Meat of hāridraka (a bird), attached to the stick of hāridra (a plant) and cooked on hāridra fire causes instantaneous death. The same mixed with ash and dust alongwith honey also causes instantaneous death. Pippalī fried with fish-cooking media and kākamācī mixed with honey causes death. Hot honey taken by a person afflicted with heat leads to death. Likewise, honey and ghee in equal quantity, honey and rain water in equal quantity, honey and lotus seed, hot water after taking honey, hot water after taking bhallātaka, kampillaka cooked with buttermilk, stale kākamācī and bhāsa roasted on iron rod–all these are antagonistic. Thus described according to the question. [84]

भवन्ति चात्र श्लोकाः–
यत् किञ्चिद्दोषमास्राव्य न निर्हरति कायतः । आहारजातं तत् सर्वमहितायोपपद्यते ।।८५।।

Here are the verses–

The entire (drug or) diet, which excites the doṣa but does not eliminate it out of the body, becomes harmful. [85]

यच्चापि देशकालाग्निमात्रासात्म्यानिलादिभिः । संस्कारतो वीर्यतश्च कोष्ठावस्थाक्रमैरपि ।।८६।।
परिहारोपचाराभ्यां पाकात् संयोगतोऽपि च । विरुद्धं तच्च न हितं हृत्संपद्विधिभिश्च यत् ।।८७।।
विरुद्धं देशतस्तावद्रूक्षतीक्ष्णादि धन्वनि । आनूपे स्निग्धशीतादि भेषजं यन्निषेव्यते ।।८८।।
कालतोऽपि विरुद्धं यच्छीतरूक्षादिसेवनम् । शीते काले, तथोष्णे च कटुकोष्णादिसेवनम् ।।८९।।
विरुद्धमनले तद्वदन्नपानं चतुर्विधे । मधुसर्पिः समधृतं मात्रया तद्विरुध्यते ।।९०।।
कटुकोष्णादिसात्म्यस्य स्वादुशीतादिसेवनम् । यत्तत् सात्म्यविरुद्धं तु विरुद्धं त्वनिलादिभिः ।।९१।।
या समानगुणाभ्यासविरुद्धान्नौषधक्रिया । संस्कारतो विरुद्धं तद्यद्भोज्यं विषवद्भवेत् ।।९२।।
एरण्डसीसकासक्तं शिखिमांसं यथैव हि । विरुद्धं वीर्यतो ज्ञेयं वीर्यतः शीतलात्मकम् ।।९३।।
तत् संयोज्योष्णवीर्येण द्रव्येण सह सेव्यते । क्रूरकोष्ठस्य चात्यल्पं मन्दवीर्यमभेदनम् ।।९४।।
मृदुकोष्ठस्य गुरु च भेदनीयं तथा बहु । एतत् कोष्ठविरुद्धं तु, विरुद्धं स्यादवस्थया ।।९५।।
श्रमव्यवायव्यायामसक्तस्यानिलकोपनम् । निद्रालसस्यालसस्य भोजनं श्लेष्मकोपनम् ।।९६।।
यच्चानुत्सृज्य विण्मूत्रं भुङ्क्ते यश्चाबुभुक्षितः । तच्च क्रमविरुद्धं स्याद्यच्चातिक्षुद्वशानुगः ।।९७।।
परिहारविरुद्धं तु वाराहादीन्निषेव्य यत् । सेवेतोष्णं घृतादींश्च पीत्वा शीतं निषेवते ।।९८।।
विरुद्धं पाकतश्चापि दुष्टदुर्दारुसाधितम् ।
अपक्वतण्डुलात्यर्थपक्वदग्धं च यद्भवेत् । संयोगतो विरुद्धं तद्यथाऽम्लं पयसा सह ।।९९।।
अमनोरुचितं यच्च हृद्विरुद्धं तदुच्यते । संपद्विरुद्धं तद्विद्यादसंजातरसं तु यत् ।।१००।।
अतिक्रान्तरसं वाऽपि विपन्नरसमेव वा ।
ज्ञेयं विधिविरुद्धं तु भुज्यते निभृते न यत् । तदेवंविधमन्नं स्याद्विरुद्धमुपयोजितम् ।।१०१।।

That, which is antagonistic in respect of place, time, agni, dose, suitability, doṣa, processing, potency, bowels, health condition, order, contra-indication, indication, cooking, combination, palatability, richness (in properties), rules of eating, is not wholesome (for the person). If in arid zone rough and sharp substances, and in marshy region unctuous and cold ones are used, it is known as antagonistic in respect of place. Likewise, if one takes rough and cold etc. in the winter and pungent, hot etc. in the summer, it is antagonistic in terms of time. Similar is the antagonism of food and drinks in four types of agni. Honey and ghee taken together in equal quantity is antagonistic in dose. The use of sweet, cold etc. by a person accustomed to pungent, hot etc. is antagonism in suitability. Use of diet, drug and behaviour similar to doṣas in properties but adverse to the person's practice is antagonistic to doṣas. When the edible becomes poisonous by particular processing such as in case of peacock's meat attached to the castor stick, it is known as antagonism in processing. Antagonism in potency is that when śītavīrya and uṣṇavīrya substances combined together are taken. Antagonism in bowels is that when too little, of mild potency and non-breaking drug is administered in (persons having) hard bowels; while heavy, breaking and abundant one is administered in (those) having soft bowel. When vāta-vitiating substance is given to the person indulged in overwork, sexual intercourse and exercise and kapha-vitiating one in that indulged in oversleep and laziness it is antagonism in respect of health condition. Antagonism in order is that where one takes food before excreting faeces and urine and without appetite or excessive hunger. If hot things are taken after intake of pork etc. or cold ones after intake of ghee etc. it is known as antagonism in indication and contra-indication. Antagonism in cooking consists of cooking on damaged or bad fuel or if the grains are uncooked, over-cooked or burnt. Sour things taken with milk is antagonism in combination. Antagonism in palatability is taking of unliked things. Antagonism in richness (of qualities) is that if there is immature, overmature or damaged rasa in a substance. It is antagonism in rules if the food is not taken in privacy. Food taken in the above way is known as antagonistic. [86-101]

षाण्ढ्यान्ध्यवीसर्पदकोदराणां विस्फोटकोन्मादभगन्दराणाम् ।
मूर्च्छामदाध्मानगलग्रहाणां पाण्ड्वामयस्यामविषस्य चैव ।।१०२।।
किलासकुष्ठग्रहणीगदानां शोथाम्लपित्तज्वरपीनसानाम् ।
सन्तानदोषस्य तथैव मृत्योर्विरुद्धमन्नं प्रवदन्ति हेतुम् ।।१०३।।

Antagonistic food is the cause of impotency, blindness, erysipelas, ascites, pustules, insanity, fistula-in-ano, fainting, narcosis, tympanitis, spasm in throat, anaemia, āma viṣa, leucoderma, leprosy, grahaṇīroga, oedema, acid gastritis, fever, rhinitis, genetic disorders and even death. [102-103]

एषां खल्वपरेषां च वैरोधिकनिमित्तानां व्याधीनामिमे भावाः प्रतिकारा भवन्ति । तद्यथा-वमनं विरेचनं च, तद्विरोधिनां च द्रव्याणां संशमनार्थमुपयोगः, तथाविधैश्च द्रव्यैः पूर्वमभिसंस्कारः शरीरस्येति ।।१०४।।

These are the measures, which are used to counteract the above and other disorders caused by antagonistics–such as emesis, purgation, use of antidotes for pacification and prior conditioning of the body with similar substances. [104]

भवतश्चात्र–

विरुद्धाशनजान् रोगान् प्रतिहन्ति विरेचनम् । वमनं शमनं चैव पूर्वं वा हितसेवनम् ।।१०५।।
सात्म्यतोऽल्पतया वाऽपि दीप्ताग्नेस्तरुणस्य च । स्निग्धव्यायामबलिनां विरुद्धं वितथं भवेत् ।।१०६।।

Here are (the verses)–

Purgation, emesis, pacification or prior use of wholesome substance alleviates the disorders caused by antagonistic food. The antagonism becomes inert due to suitability, small quantity, strong digestive power, in young age and persons having unction, physical exercise, and strength. [105-106]

तत्र श्लोका:–

मतिरासीन्महर्षीणां या या रसविनिश्चये । द्रव्याणि गुणकर्मभ्यां द्रव्यसंख्या रसाश्रया ।।१०७।।
कारणं रससंख्याया रसानुरसलक्षणम् । परादीनां गुणानां च लक्षणानि पृथक्पृथक् ।।१०८।।
पञ्चात्मकानां षट्त्वं च रसानां येन हेतुना । ऊर्ध्वानुलोमभाजश्च यद्गुणातिशयाद्रसाः ।।१०९।।
षण्णां रसानां षट्त्वे च सविभक्ता विभक्तयः । उद्देशश्चापवादश्च द्रव्याणां गुणकर्मणि ।।११०।।
प्रवरावरमध्यत्वं रसानां गौरवादिषु । पाकप्रभावयोर्लिङ्गं वीर्यसंख्याविनिश्चयः ।।१११।।
षण्णामास्वाद्यमानानां रसानां यत् स्वलक्षणम् । यद्यद्विरुध्यते यस्माद्येन यत्कारि चैव यत् ।।११२।।
वैरोधिकनिमित्तानां व्याधीनामौषधं च यत् । आत्रेयभद्रकाप्यीये यत् सर्वमवदन्मुनिः ।।११३।।

Here are the (summing up) verses–

Different views of the sages regarding rasa, drugs according to properties and actions, number of drugs according to rasa, argument in the number (six) of rasa, definition of rasa and anurasa; and of parādi guṇas, division of five bhūtas in six rasas, preponderance of properties in up-moving and down-moving drugs, variations in combination of rasas, characters and exceptions in properties and actions of drugs (rasas), three degrees of rasa according to guṇa etc. definition of vipāka and prabhāva, decision about the number of vīrya, characters of six rasas, the antagonism, the diseases produced by it alongwith their treatment–all this has been said by the sage in the chapter of Ātreya, Bhadrakāpya etc. [107-113]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने आत्रेयभद्रकाप्यीयो
नाम षड्विंशोऽध्यायः ।।२६।।

Thus ends the twenty sixth chapter on Ātreya Bhadrakāpya etc. in
Ślokasthāna in the treatise composed by Agniveśa and
redacted by Caraka. (26)

●

सप्तविंशोऽध्यायः

CHAPTER XXVII

अथातोऽन्नपानविधिमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on the types of food and drinks. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

इष्टवर्णगन्धरसस्पर्शं विधिविहितमन्नपानं प्राणिनां प्राणिसंज्ञकानां प्राणमाचक्षते कुशलाः, प्रत्यक्षफलदर्शनात्; तदिन्धना ह्यन्तरग्नेः स्थितिः; तत् सत्त्वमूर्जयति, तच्छरीरधातुव्यूहबलवर्णेन्द्रियप्रसादकरं यथोक्तमुपसेव्यमानं, विपरीतमहिताय संपद्यते ।।३।।

Food and drinks with desirable smell, taste and touch and having been taken according to prescribed method is said as vital strength by the experts on the basis of observing their results directly; because the condition of internal fire depends on their fuel. They produce energy in mind, constitution of dhātus, strength, complexion and clarity of sense organs, if properly taken, otherwise they become harmful. [3]

तस्माद्धिताहितावबोधनार्थमन्नपानविधिमखिलेनोपदेक्ष्यामोऽग्निवेश! । तत् स्वभावादुदकं क्लेदयति, लवणं विष्यन्दयति, क्षारः पाचयति, मधु संदधाति, सर्पिः स्नेहयति, क्षीरं जीवयति, मांसं बृंहयति, रसः प्रीणयति, सुरा जर्जरीकरोति, शीधुरवधमति, द्राक्षासवो दीपयति, फाणितमाचिनोति, दधि शोफं जनयति, पिण्याकशाकं ग्लपयति, प्रभूतान्तर्मलो माषसूपः, दृष्टिशुक्रघ्नः क्षारः, प्रायः पित्तलमम्लमन्यत्र दाडिमामलकात्, प्रायः श्लेष्मलं मधुरमन्यत्र मधुनः पुराणाच्च शालिषष्टिकयवगोधूमात्, प्रायस्तिक्तं वातलमवृष्यं चान्यत्र वेत्राग्रामृतापटोलपत्रात्, प्रायः कटुकं वातलमवृष्यं चान्यत्र पिप्पलीविश्वभेषजात् ।।४।।

Hence for the knowledge of wholesome and unwholesome, the types of food and drinks are described in entirety, O Agniveśa!

By nature water moistens, salt causes oozing, alkali helps digestion, honey unites, ghee uncts, milk vitalises, meat promotes the bulk, meatsoup nourishes, wine deteriorates, sīdhu (a fermented preparation) emaciates, drākṣāsava stimulates appetite, phāṇita accumulates, curd causes swelling, vegetable of tila paste causes malaise, the pulse of black gram produces abundance of internal excrement (faeces), alkali damages vision and semen, sour (substance) is mostly pitta-aggravating except pomegranates and āmalaka, sweet is mostly kapha-aggravating except honey and old śāli, ṣaṣṭika (rice), barley and wheat; bitter is mostly vāta-aggravating and non-aphrodisiac except the tip of vetra, guḍūcī and paṭola leaves; pungent is mostly vāta-aggravating and non-aphrodisiac except long pepper and ginger. [4]

परमतो वर्गसंग्रहेणाहारद्रव्याण्यनुव्याख्यास्यामः ।।५।।

शूकधान्यशमीधान्यमांसशाकफलाश्रयान् । वर्गान् हरितमद्याम्बुगोरसेक्षुविकारिकान् ।।६।।
दश द्वौ चापरौ वर्गौ कृतान्नाहारयोगिनाम् । रसवीर्यविपाकैश्च प्रभावैश्च प्रचक्ष्महे ।।७।।

Hereafter (I) will describe the food substances according to groups such as śūkadhānya (awned grains), śamīdhānya (legumes), māṁsa (meat), śāka (vegetables) phala (fruit), harita (salads), madya (alcoholic drinks), jala (water), gorasa (milk and its products), ikṣu (sugarcane and its products), kṛtānna (dietary preparations) and āhārayogī (condiments), in terms of rasa, vīrya, vipāka and prabhāvā. [5-7]

अथ शूकधान्यवर्गः–

रक्तशालिर्महाशालिः कलमः शकुनाहृतः । तूर्णको दीर्घशूकश्च गौरः पाण्डुकलाङ्गुलौ ।।८।।
सुगन्धको लोहवालः सारिवाख्यः प्रमोदकः । पतङ्गस्तपनीयश्च ये चान्ये शालयः शुभाः ।।९।।
शीता रसे विपाके च मधुराश्चाल्पमारुताः । बद्धाल्पवर्चसः स्निग्धा बृंहणाः शुक्रमूत्रलाः ।।१०।।
रक्तशालिर्वरस्तेषां तृष्णाघ्नस्त्रिमलापहः । महांस्तस्यानु कलमस्तस्याप्यनु ततः परे ।।११।।
यवका हायनाः पांशुवाप्यनैषधकादयः । शालीनां शालयः कुर्वन्त्यनुकारं गुणागुणैः ।।१२।।

Group of Śūkadhānya (awned grains).

Various good types of śāli rice such as rakta śāli, mahāśāli, kalama, śakunāhṛta, tūrṇaka, dīrghaśūka, pāṇḍuka, lāṅgūla, sugandhaka, lohavāla, sāriva, pramoda, pataṅga, tapanīya etc. are cold, madhura in rasa and vipāka, with little vāta, producing formed and a little faeces, unctuous, bulk-promoting, semen-promoting and diuretic. Among them, the red śāli is the best one, it alleviates thirst and all the three doṣas. After that is mahāśāli and thereafter comes kalama and then other varieties.

Yavaka, hāyana, pāṁśuvāpya, naiṣadhaka etc. are the inferior varieties of śāli which imitate (good varieties of) śāli rice in merits and demerits. [8-12]

शीतः स्निग्धोऽगुरुः स्वादुस्त्रिदोषघ्नः स्थिरात्मकः । षष्टिकः प्रवरो गौरः कृष्णगौरस्ततोऽनु च ।।१३।।
वरकोद्दालकौ चीनशारदोज्ज्वलदर्दुराः । गन्धनाः कुरुविन्दाश्च षष्टिकाल्पान्तरा गुणैः ।।१४।।
मधुरश्चाम्लपाकश्च व्रीहिः पित्तकरो गुरुः । बहुमूत्रपुरीषोष्मा त्रिदोषस्त्वेव पाटलाः ।।१५।।

Ṣaṣṭika (rice) is cold, unctuous, non-heavy, sweet, promotes stability and alleviates three doṣas. (Among the varieties of ṣaṣṭika), gaura (white) is the best one and kṛṣṇagaura (blackish white) comes after that. Varaka, uddālaka, cīna, śārada, ujjwala, dardura, gāndhāra, kuruvinda are slightly inferior to ṣaṣṭika in properties.

Vrīhi is sweet and guru but has amla pāka and as such aggravates pitta. The pāṭala variety causes abundance of urine, faeces and heat and aggravates three doṣas. [13-15]

सकोरदूषः श्यामाकः कषायमधुरो लघुः । वातलः कफपित्तघ्नः शीतः संग्राहिशोषणः ।।१६।।
हस्तिश्यामाकनीवारतोयपर्णीगवेधुकाः । प्रशान्तिकाम्भःश्यामाकलौहित्याणुप्रियङ्गवः ।।१७।।
मुकुन्दो झिण्टिगर्मूटी वरुका वरकास्तथा । शिबिरोत्कटजूर्णाह्वाः श्यामाकसहशा गुणैः ।।१८।।

Śyāmāka alongwith koradūṣa, is astringent-sweet, light, aggravates vāta alleviates kapha and pitta, is cold, constipating and absorbent.

Hastiśyāmāka, nīwara, toyaparnī, gavedhuka, praśāntikā, ambhahśyāmāka, lauhitya, aṇu, priyaṅgu, mukunda, jhiṇṭī, garmūṭi, varuka, varaka, śimbira, utkaṭa, jūrṇa–these are similar to śyāmāka in properties. [16-18]

रूक्षः शीतोऽगुरुः स्वादुर्बहुवातशकृद्यवः । स्थैर्यकृत् सकषायश्च बल्यः श्लेष्मविकारनुत् ।।१९।।
रूक्षः कषायानुरसो मधुरः कफपित्तहा । मेदःक्रिमिविषघ्नश्च बल्यो वेणुयवो मतः ।।२०।।

Yava (barley) is rough, cold, non-heavy, sweet, producing abundance of flatus and faeces, promotes stability, is slightly astringent, tonic and alleviates disorders of kapha. Veṇuyaya (barley-shaped seeds of bamboo) is rough, having astringent as subsidiary rasa, sweet, alleviates kapha and pitta and also fat, helminths and poisons, and is strength-promoting. [19-20]

सन्धानकृद्वातहरो गोधूमः स्वादुशीतलः । जीवनो बृंहणो वृष्यः स्निग्धः स्थैर्यकरो गुरुः ।।२१।।
नान्दीमुखी मधूली च मधुरस्निग्धशीतले । इत्ययं शूकधान्यानां पूर्वो वर्गः समाप्यते ।।२२।।

Godhūma (wheat) is union-promoting, vāta-alleviating, sweet, cold, vitaliser, bulk-promoting, aphrodisiac, unctuous, stabiliser and heavy. Nāndīmukhī and madhūlī (types of wheat) are sweat, unctuous and cold.

Thus ends the first group of awned cereals. [21-22]

अथ शमीधान्यवर्गः–

कषायमधुरो रूक्षः शीतः पाके कटुर्लघुः । विशदः श्लेष्मपित्तघ्नो मुद्गः सूप्योत्तमो मतः ।।२३।।
वृष्यः परं वातहरः स्निग्धोष्णो मधुरो गुरुः । बल्यो बहुमलः पुंस्त्वं माषः शीघ्रं ददाति च ।।२४।।
राजमाषः सरो रुच्यः कफशुक्राम्लपित्तनुत् । सस्वादुर्वातलो रूक्षः कषायो विशदो गुरुः ।।२५।।
उष्णाः कषायाः पाकेऽम्लाः कफशुक्रानिलापहाः । कुलत्था ग्राहिणः कासहिक्कश्वासार्शसां हिताः ।।२६।।
मधुरा मधुराः पाके ग्राहिणो रूक्षशीतलाः । मकुष्ठकाः प्रशस्यन्ते रक्तपित्तज्वरादिषु ।।२७।।
चणकाश्च मसूराश्च खण्डिकाः सहरेणवः । लघवः शीतमधुराः सकषाया विरूक्षणाः ।।२८।।
पित्तश्लेष्मणि शस्यन्ते सूपेष्वालेपनेषु च । तेषां मसूरः संग्राही कलायो वातलः परम् ।।२९।।
स्निग्धोष्णो मधुरस्तिक्तः कषायः कटुकस्तिलः । त्वच्यः केश्यश्च बल्यश्च वातघ्नः कफपित्तकृत् ।।३०।।
मधुराः शीतला गुर्व्यो बलघ्न्यो रूक्षणात्मिकाः । सस्नेहा बलिभिर्भोज्या विविधाः शिम्बिजातयः ।।३१।।
शिम्बी रूक्षा कषाया च कोष्ठे वातप्रकोपिनी । न च वृष्या न चक्षुष्या विष्टभ्य च विपच्यते ।।३२।।
आढकी कफपित्तघ्नी वातला, कफवातनुत् । अवल्गुजः सैडगजो, निष्पावा वातपित्तलाः ।।३३।।
काकाण्डोमा(ला)त्मगुप्तानां माषवत् फलमादिशेत् । द्वितीयोऽयं शमीधान्यवर्गः प्रोक्तो महर्षिणा ।।३४।।

Group of Śamīdhānya (legumes)

Mudga (green gram) is astringent-sweet, rough, cold, kaṭu-vipāka, light, non-slimy, alleviates kapha and pitta and is the best among the legumes used as pulses.

Māṣa (black gram) is aphrodisiac, excellent vāta-alleviating, unctuous, hot, sweet, heavy, strength-promoting, causing abundance of faeces and gives sexual potency.

Rājamāṣa is laxative, relishing, alleviates kapha, semen and amlapitta (acid gastritis), is sweet, vāta-aggravating, rough, astringent, non-slimy and heavy.

Kulattha (horse gram) is hot, astringent, amlapāka, alleviates kapha, semen, and vāta, is constipating and beneficial for cough, hiccup, dyspnoea and piles.

Makuṣṭhaka is sweet, madhura pāka, constipating, rough, cold and useful in internal haemorrhage, fever etc.

Caṇaka (gram), masūra (lentils), khaṇḍika and hareṇu (pea) are light, cold, sweet, slightly astringent, roughening, beneficial for pitta and kapha and useful as pulses and pastes. Amongst them, masūra is constipating and kalāya is exceedingly vāta-aggravating.

Tila is unctuous, hot, sweet, bitter, astringent, pungent, benefecial for skin, hair, strength, alleviates vāta and aggravates kapha and pitta.

Various legumes are sweet, cold, heavy, strength-reducing and roughening They are fit to be taken alongwith some fatty substance by strong persons.

Śimbī is rough, astringent, aggravates vāta in bowels, is non-aphrodisiac, non-beneficial for eyes and digests with wind.

Āḍhakī aggravates vāta and alleviates kapha and pitta; avalguja (bākucī) and cakramarda alleviate kapha and vāta, niṣpāva aggravates vāta and pitta.

The fruits of kākāṇḍolā and kapikacchu are similar (in properties) to those of māṣa.

Thus the second group of legumes is said by the sage. [23-34]

अथ मांसवर्गः—

गोखराश्वतरोष्ट्रश्वद्वीपिसिंहर्क्षवानराः । वृको व्याघ्रस्तरक्षुश्च बभ्रुमार्जारमूषिकाः ॥३५॥
लोपाको जम्बुकः श्येनो वान्तादश्चाषवायसौ । शशघ्नी मधुहा भासो गृध्रोलूककुलिङ्गकाः ॥३६॥
धूमिका कुररश्चेति प्रसहा मृगपक्षिणः । श्वेतः श्यामश्चित्रपृष्ठः कालकः काकुलीमृगः ॥३७॥
कूर्चिका चिल्लटो भेको गोधा शल्लकण्डकौ । कदली नकुलः श्वाविदिति भूमिशयाः स्मृताः ॥३८॥
सृमरश्चमरः खड्गो महिषो गवयो गजः । न्यङ्कुर्वराहश्चानूपा मृगाः सर्वे रुरुस्तथा ॥३९॥
कूर्मः कर्कटको मत्स्यः शिशुमारस्तिमिङ्गिलः । शुक्तिशङ्खोद्रकुम्भीरचुलुकीमकरादयः ॥४०॥
इति वारिशयाः प्रोक्ता वक्ष्यन्ते वारिचारिणः । हंसः क्रौञ्चो बलाका च बकः कारण्डवः प्लवः ॥४१॥

शरारिः पुष्कराह्वश्च केशरी मणितुण्डकः । मृणालकण्ठो मद्गुश्च कादम्बः काकतुण्डकः ।।४२।।
उत्क्रोशः पुण्डरीकाक्षो मेघरावोऽम्बुकुक्कुटी । आरा नन्दीमुखी वाटी सुमुखाः सहचारिणः ।।४३।।
रोहिणीः कामकाली च सारसो रक्तशीर्षकः । चक्रवाकस्तथाऽन्ये च खगाः सन्त्यम्बुचारिणः ।।४४।।
पृषतः शरभो रामः श्वदंष्ट्रो मृगमातृका । शशोरणौ कुरङ्गश्च गोकर्णः कोट्टकारकः ।।४५।।
चारुष्को हरिणैणौ च शम्बरः कालपुच्छकः । ऋष्यश्च वरपोतश्च विज्ञेया जङ्गला मृगाः ।।४६।।
लावो वर्तीरकश्चैव वार्तीकः सकपिञ्जलः । चकोरश्चोपचक्रश्च कुक्कुभो रक्तवर्त्मकः ।।४७।।
लावाद्या विष्किरास्त्वेते वक्ष्यन्ते वर्तकादयः । वर्तको वर्तिका चैव बर्ही तित्तिरिकुक्कुटौ ।।४८।।
कङ्कशारपदेन्द्राभगोनर्दगिरिवर्तकाः । क्रकरोऽवकरश्चैव वारडश्चेति विष्किराः ।।४९।।
शतपत्रो भृङ्गराजः कोयष्टिर्जीवजीवकः । कैरातः कोकिलोऽत्यूहो गोपापुत्रः प्रियात्मजः ।।५०।।
लट्टा लट्ट(टू)षको बभ्रुर्वटहा डिण्डिमानकः । जटी दुन्दुभिपाक्कारलोहपृष्ठकुलिङ्गकाः ।।५१।।
कपोतशुकशारङ्गाश्चिरटीकङ्कुयष्टिकाः । सारिका कलविङ्कश्च चटकोऽङ्गारचूडकः ।।५२।।
पारावतः पाण्ड(न)विक इत्युक्ताः प्रतुदा द्विजाः ।

Group of meat

Cow, ass, mule, camel, panther, lion, bear, monkey, wolf, tiger, tarakṣu (hyena), babhru (large brown mongoose), cat, mouse, fox, jackal, hawk, vāntāda (dog), cāṣa (blue jay), crow, śaśaghnī (golden eagle), madhuhā (honey bazzard), bhāsa (beared vulture), vulture, owl, kuliṅgaka, dhūmikā, kurara (fish eagle)–these animals and birds are prasaha (who take their food by snatching).

White, blackish, spotted and black kākulīmṛga (python), kūrcikā, cillaṭa, bheka (frog), godhā (iguana) śallaka, gaṇḍaka, kadalī, mongoose, śwāvid (porcupine)–these are Bhūmiśaya (who sleep in burrows in earth).

Sṛmara (wild boar), camara (yak), khaḍga (rhinoceros), buffalow, gayal cow, elephant, nyaṅku (antelope), hog, ruru (deer)–these are ānupa mṛga (animals who live in marshy land).

Tortoise, crab, fish, śiśumāra (estuarine crocodile), timiṅgila (whale), pearl oyster, conch snail, udra (cat-fish), kumbhīra (crocodile), culukī (gangetic dolphins), makara (great Indian crocodile) etc.–these are said as Vāriśaya (living in waters).

Now those moving on waters will be said–swan, krauñca, balākā, baka (common crane), kāraṇḍava, plava, śarāri, puṣkarāhva, keśarī, maṇituṇḍaka, mṛṇalakaṇṭha, madgu, kādamba, kākatuṇḍaka, utkrośa, puṇḍarīkākṣa, megharāva, jalakukkuṭī, ārā, nandīmukhī, vāṭī, sumukha, sahacārī, rohiṇī, kāmakālī, sārasa, rakta śīrṣaka, cakravāka and similar birds are 'ambucārin' (which move on waters).

Pṛṣat (spotted deer), śarabha (wapiti), rāma, śwadaṃṣṭrā, mṛgamātṛkā, hare, uraṇa, kuraṅga, gokarṇa, koṭṭakāraka, cāruṣka, hariṇa, eṇa, śambara, kāla-pucchaka, ṛṣya and varapota–these are jāṅgla mṛga (animals living in forests).

Lāva (commonquail), vartīraka, vārtika, kapiñjala, cakora, upacakra, kukkubha, raktavartma–these are the 'Lāvādya' viṣkira (birds similar to common quail who eat while scattering the grains).

Now the other sub-group 'vartakādi' of viṣkira birds will be said. Vartaka (male bustard), vartikā (female bustard), peacock, tittira (partridge), cock, kaṅka, śārapada, indrābha, gonarda, girivartaka, krakara, avakara, vāraḍa–these are the gallinacious animals in the second sub-group.

Śatapatra, bhṛṅgarāja, koyaṣṭi, jīvañjīvaka, kairāta, kokila, atyūha, gopāputra, priyātmaja, laṭṭā, laṭṭa(ṭu)ṣaka, babhru, vaṭahā, ḍiṇḍimānaka, jaṭī, dundubhi, pākkāra, lohapṛṣṭha, kuliṅgaka, kapota (pigeon), śuka (parrot), sāraṅga, ciraṭī, kaṅku, yaṣṭika, sārikā, kalviṅka, caṭaka, aṅgāracūḍaka pārāwata (dove), paṇḍa (na) vika–these are the birds known as pratuda (who eat while striking). [35-52]

प्रसह्य भक्षयन्तीति प्रसहास्तेन संज्ञिताः ।।५३।।
भूशया बिलवासित्वादानूपा नूपसंश्रयात् । जले निवासाज्जलजा जलेचर्याज्जलेचराः ।।५४।।
स्थलजा जाङ्गलाः प्रोक्ता मृगा जाङ्गलचारिणः । विकीर्य विष्किराश्चेति प्रतुद्य प्रतुदाः स्मृताः ।।५५।।
योनिरष्टविधा त्वेषा मांसानां परिकीर्तिता ।

They are called as 'prasaha' because they eat by snatching, 'Bhūśaya' are known so as they live in burrows. Likewise, 'ānūpa' are due to their habitat in marshy lands. 'Jalaja' are because they live in waters while 'jalecara' move onthem but are born on land. 'Jāṅgala' animals live in forests. 'Viṣkira' birds eat while scattering and pratuda ones are pecker birds. These are the eight sources of meat. [53-55]

प्रसहा भूशयानूपवारिजा वारिचारिणः ।।५६।।
गुरुष्णास्निग्धमधुरा बलोपचयवर्धनाः । वृष्याः परं वातहराः कफपित्तविवर्धनाः ।।५७।।
हिता व्यायामनित्येभ्यो नरा दीप्ताग्नयश्च ये । प्रसहानां विशेषेण मांसं मांसाशिनां भिषक् ।।५८।।
जीर्णार्शोग्रहणीदोषशोषार्तानां प्रयोजयेत् । लावाद्यो वैष्किरो वर्गः प्रतुदा जाङ्गला मृगाः ।।५९।।
लघवः शीतमधुराः सकषाया हिता नृणाम् । पित्तोत्तरे वातमध्ये सन्निपाते कफानुगे ।।६०।।
विष्किरा वर्तकाद्यास्तु प्रसहाल्पान्तरा गुणैः ।

Prasaha, bhūśaya, ānūpa, vārija and vāricārin are heavy, hot, sweet, promote strength and development, are aphrodisiac, alleviate vāta, aggravate kapha and pitta, and are useful for the persons taking regular physical exercise and having strong digestive power.

The meat of prasaha animals and birds who are carnivorous is useful for those suffering from chronic piles, grahaṇī doṣa and phthisis. The viṣkira birds of the lāvādi sub-group, pecker birds and forest-dweller animals are light, cold, sweet, slightly astringent and useful for the patients of sannipāta having prepondeance of pitta, vāta in moderate degree and kapha in the lowest one. The viṣkira birds of the vartakādya sub-group are slightly inferior in properties to the prasaha animals and birds. [56-60]

नातिशीतगुरुस्निग्धं मांसमाजमदोषलम् ।।६१।।
शरीरधातुसामान्यादनभिष्यन्दि बृंहणम् । मांसं मधुरशीतत्वाद्गुरु बृंहणमाविकम् ।।६२।।
योनावजाविके मिश्रगोचरत्वादनिश्चिते ।

Meat of the goat is not too cold, too heavy and too unctuous does not vitiate doṣas, because of similarity with dhātus it promotes the bulk of body and does not block the channels. Mutton is sweet, cold, heavy and bulk-promoting. Goat and sheep do not come decidedly in any of the above eight groups because of their mixed habitat. [61-62]

सामान्येनोपदिष्टानां मांसानां स्वगुणैः पृथक् ।।६३।।
केषांचिद्गुणवैशेष्याद्विशेष उपदेक्ष्यते । दर्शनश्रोत्रमेधाग्निवयोवर्णस्वरायुषाम् ।।६४।।
बर्ही हिततमो बल्यो वातघ्नो मांसशुक्रलः । गुरूष्णस्निग्धमधुराः स्वरवर्णबलप्रदाः ।।६५।।
बृंहणाः शुक्रलाश्चोक्ता हंसा मारुतनाशनाः । स्निग्धाश्चोष्णाश्च वृष्याश्च बृंहणाः स्वरबोधनाः ।।६६।।
बल्याः परं वातहराः स्वेदनाश्चरणायुधाः । गुरूष्णो मधुरो नातिधन्वानूपनिषेवणात् ।।६७।।
तित्तिरः संजयेच्छीघ्रं त्रीन् दोषाननिलोल्बणान् । पित्तश्लेष्मविकारेषु सरक्तेषु कपिञ्जलाः ।।६८।।
मन्दवातेषु शस्यन्ते शैत्यमाधुर्यलाघवात् । लावाः कषायमधुरा लघवोऽग्निविवर्धनाः ।।६९।।
सन्निपातप्रशमनाः कटुकाश्च विपाकतः । गोधा विपाके मधुरा कषायकटुका रसे ।।७०।।
वातपित्तप्रशमनी बृंहणी बलवर्धनी । शल्लको मधुराम्लश्च विपाके कटुकः स्मृतः ।।७१।।
वातपित्तकफघ्नश्च कासश्वासहरस्तथा । कषायविशदाः शीता रक्तपित्तनिबर्हणाः ।।७२।।
विपाके मधुराश्चैव कपोता गृहवासिनः । तेभ्यो लघुतराः किंचित् कपोता वनवासिनः ।।७३।।
शीताः संग्राहिणश्चैव स्वल्पमूत्रकराश्च ते । शुकमांसं कषायाम्लं विपाके रूक्षशीतलम् ।।७४।।
शोषकासक्षयहितं संग्राहि लघु दीपनम् । चटका मधुराः स्निग्धा बलशुक्रविवर्धनाः ।।७५।।
सन्निपातप्रशमनाः शमना मारुतस्य च । कषायो विशदो रूक्षः शीतः पाके कटुर्लघुः ।।७६।।
शशः स्वादुः प्रशस्तश्च संनिपातेऽनिलावरे । मधुरा मधुराः पाके त्रिदोषशमनाः शिवाः ।।७७।।
लघवो बद्धविण्मूत्राः शीताश्चैणाः प्रकीर्तिताः । स्नेहनं बृंहणं वृष्यं श्रमघ्नमनिलापहम् ।।७८।।
वराहपिशितं बल्यं रोचनं स्वेदनं गुरु । गव्यं केवलवातेषु पीनसे विषमज्वरे ।।७९।।
शुष्ककासश्रमात्यग्निमांसक्षयहितं च तत् । स्निग्धोष्णं मधुरं वृष्यं माहिषं गुरु तर्पणम् ।।८०।।
दार्ढ्यं बृहत्त्वमुत्साहं स्वप्नं च जनयत्यपि । गुरूष्णा मधुरा बल्या बृंहणाः पवनापहाः ।।८१।।
मत्स्याः स्निग्धाश्च वृष्याश्च बहुदोषाः प्रकीर्तिताः । शैवालशष्पभोजित्वात्स्वप्नस्य च विवर्जनात् ।।८२।।
रोहितो दीपनीयश्च लघुपाको महाबलः । वर्ण्यो वातहरो वृष्यश्चक्षुष्यो बलवर्धनः ।।८३।।
मेधास्मृतिकरः पथ्यः शोषघ्नः कूर्म उच्यते । खड्गमांसमभिष्यन्दि बलकृन्मधुरं स्मृतम् ।।८४।।
स्नेहनं बृंहणं वर्ण्यं श्रमघ्नमनिलापहम् । धार्तराष्ट्रचकोराणां दक्षाणां शिखिनामपि ।।८५।।
चटकानां त्र यानि स्युरण्डानि च हितानि च । क्षीणरेतःसु कासेषु हृद्रोगेषु क्षतेषु च ।।८६।।
मधुराण्यविदाहीनि सद्योबलकराणि च । शरीरबृंहणे नान्यत् खाद्यं मांसाद्विशिष्यते ।।८७।।
इति वर्गस्तृतीयोऽयं मांसानां परिकीर्तितः ।

Now paticular qualities of the meat of certain animals and birds will be described separate from those of the meat generally described above. Peacock is excellently beneficial for vision, hearing, intellect, agni, age, complexion, voice and life. It is tonic, alleviates vāta and promotes muscles and semen. Swans are heavy, hot, unctuous, sweet, promote voice, complexion and strength, are bulk-promoting, increase semen and alleviate vāta.

Cocks are unctuous, hot, aphrodisiac, bulk-promoting, voice-awakening, tonic, excellently alleviating vāta and are diaphoretic.

Partridge is heavy, hot and sweet. Its habitat being not too arid or too marshy, it alleviates three doṣas with predominance of vāta.

Grey partridge, because of coldness, sweetness and lightness, is beneficial for the disorders of pitta, kapha, rakta and those having mildness of vāta.

Common quail is astringent-sweet, light, stimulant of agni, alleviates sannipāta and is kaṭuvipāka.

Godhā (iguana) is madhura in vipāka, kaṣāya and kaṭu in rasa, alleviates vāta and pitta, is bulk-promoting and tonic.

Śallaka is sweet sour (in rasa), kaṭu in vipāka, alleviates vāta, pitta and kapha and removes cough and dyspnoea.

The domestic pigeons are astringent, non-slimy, cold, alleviate internal haemorrhage and are madhura is vipāka. The wild pigeons are slightly lighter, cold, constipating and diminishing the (quantity of) urine.

The meat of the parrot is astringent-sour, rūkṣa (kaṭu) in vipāka, śītala, useful in phthisis, cough and wasting; constipating, light and appetiser.

Caṭaka (sparrow) is sweet, unctuous, promotes strength and semen, alleviates sannipāta, particularly vāta.

Hare is astringent, non-slimy, rough, cold, kaṭu vipāka, light, sweet and useful in sannipāta with mild vāta.

Eṇa (black buck) is madhura rasa, madhura vipāka, alleviates three doṣas, is wholesome, light, constipating, anti-diuretic and cold.

Pork is uncting, bulk-promoting, aphrodisiac, alleviates fatigue and vāta, promotes strength, relish in food and sweating, and is heavy.

Beef is useful in absolute vāta, chronic rhinitis, intermittent fevers, dry cough, fatigue. excessive agni and wasting of muscles.

Buffalow-meat is unctuous, hot, sweet, aphrodisiac, heavy and saturating. It produces firmness, bulk, courage and sleep.

Fishes are heavy, hot, sweet, tonic, bulk-promoting, vāta-alleviting, unctuous, aphrodisiac and has plenty of demerits. Among them, rohita, because of eating algae and grass and also avoidance of sleep, is appetiser, laghupāka (light in digestion) and strength-promoting.

Tortoise is useful for complexion, alleviates vāta, is aphrodisiac, promotes vision and strength, is conducive to intellect and memory, wholesome and destroys phthisis.

The meat of khaḍga (rhinoceros) is obstructing to channels, strength-promoting, sweet, uncting, bulk-promoting, beneficial for complexion, alleviates fatigue and vāta.

Eggs of swans, chakora, hens, peacocks, and sparrows–are useful in diminished semen, cough, heart disease and injuries. They are sweet, not causing burning sensation and immediately strength-promoting. For promoting the bulk of the body **no other** food item excels meat. Thus the third group of meat is described. [63-87]

अथ शाकवर्गः–

पाठाशुषाशटीशाकं वास्तुकं सुनिषण्णकम् ।।८८।।
विद्याद्ग्राहि त्रिदोषघ्नं भिन्नवर्चस्तु वास्तुकम् । त्रिदोषशमनी वृष्या काकमाची रसायनी ।।८९।।
नात्युष्णशीतवीर्या च भेदिनी कुष्ठनाशिनी । राजक्षवकशाकं तु त्रिदोषशमनं लघु ।।९०।।
ग्राहि शस्तं विशेषेण ग्रहण्यर्शोविकारिणाम् । कालशाकं तु कटुकं दीपनं गरशोफजित् ।।९१।।
लघूष्णं वातलं रूक्षं कालाख्यं शाकमुच्यते । दीपनी चोष्णवीर्या च ग्राहिणी कफमारुते ।।९२।।
प्रशस्यतेऽम्लचाङ्गेरी ग्रहण्यर्शोहिता च सा । मधुरा मधुरा पाके भेदिनी श्लेष्मवर्धनी ।।९३।।
वृष्या स्निग्धा च शीता च मदघ्नी चाप्युपोदिका । रूक्षो मदविषघ्नश्च प्रशस्तो रक्तपित्तिनाम् ।।९४।।
मधुरो मधुरः पाके शीतलस्तण्डुलीयकः । मण्डूकपर्णी वेत्राग्रं कुचेला वनतिक्तकम् ।।९५।।
कर्कोटकावल्गुजकौ पटोलं शकुलादनी । वृषपुष्पाणि शार्ङ्गेष्टा केम्बूकं सकठिल्लकम् ।।९६।।
नाडी कलायं गोजिह्वा वार्ताकं तिलपर्णिका । कौलकं कार्कशं नैम्बं शाकं पार्पटकं च यत् ।।९७।।
कफपित्तहरं तिक्तं शीतं कटु विपच्यते । सर्वाणि सूप्यशाकानि फञ्जी चिल्ली कुतुम्बकः ।।९८।।
आलुकानि च सर्वाणि सपत्राणि कुटिञ्जरम् । शणशाल्मलिपुष्पाणि कर्बुदारः सुवर्चला ।।९९।।
निष्पावः कोविदारश्च पत्तुरश्चुच्चुपर्णिका । कुमारजीवो लोट्टाकः पालङ्क्या मारिषस्तथा ।।१००।।
कलम्बनालिकासुर्यः कुसुम्भवृकधूमकौ । लक्ष्मणा च प्रपुन्नाडो नलिनीका कुठेरकः ।।१०१।।
लोणिका यवशाकं च कूष्माण्डकमवल्गुजम् । यातुकः शालकल्याणी त्रिपर्णी पीलुपर्णिका ।।१०२।।
शाकं गुरु च रूक्षं च प्रायो विष्टभ्य जीर्यति । मधुरं शीतवीर्यं च पुरीषस्य च भेदनम् ।।१०३।।
स्विन्नं निष्पीडितरसं स्नेहाढ्यं तत् प्रशस्यते । शणस्य कोविदारस्य कर्बुदारस्य शाल्मलेः ।।१०४।।
पुष्पं ग्रहि प्रशस्तं च रक्तपित्ते विशेषतः । न्यग्रोधोदुम्बराश्वत्थप्लक्षपद्मादिपल्लवाः ।।१०५।।
कषायाः स्तम्भनाः शीता हीताः पित्तातिसारिणाम् ।
वायुं वत्सादनी हन्यात् कफं गण्डीरचित्रकौ ।।१०६।।
श्रेयसी बिल्वपर्णी च बिल्वपत्रं तु वातनुत् । भण्डी शतावरीशाकं बला जीवन्तिकं च यत् ।।१०७।।
पर्वण्याः पर्वपुष्प्याश्च वातपित्तहरं स्मृतम् । लघु भिन्नशकृत्तिक्तं लाङ्गलक्युरुबूकयोः ।।१०८।।
तिलवेतसशाकं च शाकं पञ्चाङ्गुलस्य च । वातलं कटुतिक्ताम्लमधोमार्गप्रवर्तनम् ।।१०९।।
रूक्षाम्लमुष्णं कौसुम्भं कफघ्नं पित्तवर्धनम् । त्रपुसैर्वारुकं स्वादु गुरु विष्टम्भि शीतलम् ।।११०।।
मुखप्रियं च रूक्षं च मूत्रलं त्रपुसं त्वति । एर्वारुकं च संपक्वं दाहतृष्णाक्लमार्तिनुत् ।।१११।।
वर्चोभेदीन्यलाबूनि रूक्षशीतगुरूणि च । चिर्भटैर्वारुके तद्वद्वर्चोभेदहिते तु ते ।।११२।।
सक्षारं पक्वकूष्माडं मधुराम्लं तथा लघु । सृष्टमूत्रपुरीषं च सर्वदोषनिबर्हणम् ।।११३।।

Group of vegetables:

The vegetables of pāṭhā, kāsamarda, śaṭī, vāstuka, suniṣaṇṇaka alleviate three doṣas and are constipating except vāstuka which is laxative.

Kākamācī alleviates three doṣas, is aphrodisiac, rasāyana, not too hot or too cold, purgative and anti-leprotic.

Rājakṣavaka alleviates three doṣas, is light, constipating and beneficial particularly for those suffering from grahaṇīdoṣa and piles.

Kālaśāka is pungent, appetiser, alleviates poison and swelling, is light, hot, vāta-aggravating and rough.

(Amla) cāṅgerī is appetiser, uṣṇavīrya, constipating, useful in kapha and vāta, and beneficial in grahaṇī and piles.

Upodikā is madhura rasa, madhura vipāka, purgative, kapha-aggravating, aphrodisiac, unctuous, cold and anti-narcosis.

Taṇḍulīya is rough, anti-narcosis, anti-poison, beneficial in internal haemorrhage, madhura rasa, madhura vipāka and cold.

Maṇḍūkaparṇī, tip of vetra, kucelā, vanatiktaka, karkoṭaka, bākucī, paṭola, śakulādanī, flowers of vāsā, śārṅgeṣṭā, kembūka, kaṭhillaka, nāḍī, kalāya, gojihvā, vārtāka, tilaparṇikā, kulaka, karkaśa, nimba and parpaṭa–These are the bitter vegetables. They alleviate kapha and pitta and are śītavīrya and kaṭuvipāka. [88-89]

All legumes, phañjī, cillī, kutumbaka, all (types of) āluka with leaves, kuṭhiñjara, flowers of śana and śālmali, karbudāra, suvarcalā, niṣpāva, kovidāra, pattūra, cuccuparṇikā, kumārajīva, loṭṭāka, pālaṅkyā, māriṣa, kalamba, nālikā, āsurī, kusumbha, vṛkadhūmaka, lakṣmaṇā, cakramarda, nalinīkā, kuṭheraka, loṇikā, yavaśāka, kūṣmāṇḍaka, bākucī, yātuka, śālakalyāṇī, triparṇī, pīluparṇikā,–these vegetables are heavy, rough and often digest with distension. They are madhura, śita vīrya and purgative. They should be boiled, the juice be expressed out and then added with some fat before intake.

The flowers of śaṇa, kovidāra, karbudāra and śālmali are checking and are useful particularly in internal haemorrhage.

The tender young leaves of vaṭa, undumbara, aśwattha, plakṣa, lotus etc. are astringent, checking, cold and beneficial in pittaja diarrhoea.

Vatsādanī alleviates vāyu; gandīra, and citraka alleviate kapha; śreyasī, Bilwaparṇī and bilwa (leaves) alleviate vāta.

Bhaṇḍī, śatāvarī, balā, jīvantī, parvaṇī, parvapuṣpī–these alleviate vāta and pitta.

The vegetable of lāṅgalikā and eraṇḍa are light, purgative and bitter.

Vegetable of tila, vetasa and eraṇḍa are vāta-aggravating, pungent-bitter-sour and purgative.

The vegetable of kusumbha is rough, sour, hot, alleviates kapha and aggravates pitta.

Trapusa and ervāruka are sweet, heavy, distending, cold, relishing and rough. Trapusa is excessively diuretic. Fully ripe (fruit of) ervāruka alleviates burning sensation, thirst, exhaustion and uneasiness.

Alābu is purgative, rough, cold and heavy. Likewise, cirbhaṭa and ervāruka are useful for purgation.

The ripe (fruit of) kūṣmāṇḍa is alkaline, sweet, sour, light, diuretic, laxative and alleviates all doṣas. [88-113]

केलूटं च कदम्बं च नदीमाषकमैन्दुकम् । विशदं गुरु शीतं च समभिष्यदि चोच्यते ।।११४।।
उत्पलानि कषायाणि रक्तपित्तहराणि च । तथा तालप्रलम्बं स्यादुरःक्षतरुजापहम् ।।११५।।
खर्जूरं तालशस्यं च रक्तपित्तक्षयापहम् । तरूटबिसशालूकक्रौञ्चादनकशेरुकम् ।।११६।।
शृङ्गाटकाङ्कलोड्यं च गुरु विष्टम्भि शीतलम् ।
कुमुदोत्पलनालास्तु सपुष्पाः सफलाः स्मृताः ।।११७।।
शीताः स्वादुकषायास्तु कफमारुतकोपनाः । कषायमीषद्विष्टम्भि रक्तपित्तहरं स्मृतम् ।।११८।।
पौष्करं तु भवेद्बीजं मधुरं रसपाकयोः । बल्यः शीतो गुरुः स्निग्धस्तर्पणो बृंहणात्मकः ।।११९।।
वातपित्तहरः स्वादुर्वृष्यो मुञ्जातकः परम् । जीवनो बृंहणो वृष्यः कण्ठ्यः शस्तो रसायने ।।१२०।।
विदारिकन्दो बल्यश्च मूत्रलः स्वादुशीतलः । अम्लिकायाः स्मृतः कन्दो ग्रहण्यर्शोहितो लघु ।।१२१।।
नात्युष्णः कफवातघ्नो ग्राही शस्तो मदात्यये । त्रिदोषं बद्धविण्मूत्रं सार्षपं शाकमुच्यते ।।१२२।।
(तद्वत् स्याद्रक्तनालस्य रूक्षमम्लं विशेषतः ।)
तद्वत् पिण्डालुकं विद्यात् कन्दत्वाच्च मुखप्रियम् ।
सर्पच्छत्रकवर्ज्यास्तु बह्व्योऽन्याश्छत्रजातयः ।।१२३।।
शीताः पीनसकर्त्र्यश्च मधुरा गुर्व्य एव च । चतुर्थः शाकवर्गोऽयं पत्रकन्दफलाश्रयः ।।१२४।।

Kelūṭa, kadamba, nandīmāṣaka and ainduka are non-slimy, heavy, cold and channel-blocking.

(Various types of) utpala are astringent and useful in internal haemorrhage.

Tālapralamba (tender top portion of tāla stem) alleviates wound and pain in chest. Kharjūra and fruit of tāla is useful in internal haemorrhage and wasting.

Tarūṭa, lotus stem, lotus root, krauñcādana, kaśeruka, śṛṅgāṭaka and aṅkaloḍya–these are heavy, distending and cold, stalks of kumuda and utpala (water lily), alongwith flowers and fruits are cold, sweet, astringent and aggravate kapha and vāta.

The seeds of lotus are madhura in rasa and vipāka, astringent, slightly distending, and alleviate internal haemorrhage.

Muñjātaka is strength-promoting, cold, heavy, unctuous, saturating, bulk-promoting, alleviates vāta and pitta, is madhura and aphrodisiac.

Vidārīkanda is vitaliser, bulk-promoting, aphrodisiac, beneficial for throat and is rasāyana, strength-promoting, diuretic, sweet and cold.

The tuber of amlikā is beneficial in grahāṇī (roga) and piles, is laghu, not very hot, alleviates vāta-pitta, is constipating and useful in alcoholism.

The vegetable of mustard aggravates three doṣas, is constipating and antidiuretic (similar is that of ratkanāla which is particularly rough and sour. Piṇḍāluka is also similar and relishing because of being tuber.

Various mushrooms except sarpacchatraka (a type of mushroom) are cold, causing rhinitis, sweet and heavy.

This is the fourth group of vegetables (mainly) concerned with leaves, tubers and fruits. [114-124]

अथ फलवर्गः–

तृष्णादाहज्वरश्वासरक्तपित्तक्षतक्षयान् । वातपित्तमुदावर्तं स्वरभेदं मदात्ययम् ।।१२५।।
तिक्तास्यतामास्यशोषं कासं चाशु व्यपोहति । मृद्वीका बृंहणी वृष्या मधुरा स्निग्धशीतला ।।१२६।।
मधुरं बृंहणं वृष्यं खर्जूरं गुरु शीतलम् । क्षयेऽभिघाते दाहे च वातपित्ते च तद्धितम् ।।१२७।।
तर्पणं बृंहणं फल्गु गुरु विष्टम्भि शीतलम् । परूषकं मधूकं च वातपित्ते च शस्यते ।।१२८।।
मधुरं बृंहणं बल्यमाम्रातं तर्पणं गुरु । सस्नेहं श्लेष्मलं शीतं वृष्यं विष्टभ्य जीर्यति ।।१२९।।
तालशस्यानि सिद्धानि नारिकेलफलानि च । बृंहणस्निग्धशीतानि बल्यानि मधुराणि च ।।१३०।।
मधुराम्लकषायं च विष्टम्भि गुरु शीतलम् । पित्तश्लेष्मकरं भव्यं ग्राहि वक्त्रविशोधनम् ।।१३१।।
अम्लं परूषकं द्राक्षा बदराण्यारुकाणि च । पित्तश्लेष्मप्रकोपीणि कर्कन्धुनिकुचान्यपि ।।१३२।।
नात्युष्णं गुरु संपक्वं स्वादुप्रायं मुखप्रियम् । बृंहणं जीर्यति क्षिप्रं नातिदोषलमारुकम् ।।१३३।।
द्विविधं शीतमुष्णं च मधुरं चाम्लमेव च । गुरु पारावतं ज्ञेयमरुच्यत्यग्निनाशनम् ।।१३४।।
भव्यादल्पान्तरगुणं काश्मर्यफलमुच्यते । तथैवाल्पान्तरगुणं तूदमम्लं परूषकात् ।।१३५।।
कषायमधुरं टङ्कं वातलं गुरु शीतलम् । कपित्थमामं कण्ठघ्नं विषघ्नं ग्राहि वातलम् ।।१३६।।
मधुराम्लकषायत्वात् सौगन्ध्याच्च रुचिप्रदम् । परिपक्वं च दोषघ्नं विषघ्नं ग्राहि गुर्वपि ।।१३७।।
बिल्वं तु दुर्जरं पक्वं दोषलं पूतिमारुतम् । स्निग्धोष्णतीक्ष्णं तद्बालं दीपनं कफवातजित् ।।१३८।।
रक्तपित्तकरं बालमापूर्णं पित्तवर्धनम् । पक्वमाम्रं जयेद्वायुं मांसशुक्रबलप्रदम् ।।१३९।।
कषायमधुरप्रायं गुरु विष्टम्भि शीतलम् । जाम्बवं कफपित्तघ्नं ग्राहि वातकरं परम् ।।१४०।।
बदरं मधुरं स्निग्धं भेदनं वातपित्तजित् । तच्छुष्कं कफवातघ्नं पित्ते न च विरुध्यते ।।१४१।।
कषायमधुरं शीतं ग्राहि सिम्बि(ञ्चि)तिकाफलम् । गाङ्गेरुकं करीरं च बिम्बं तोदनधन्वनम् ।।१४२।।
मधुरं सकषायं च शीतं पित्तकफापहम् । संपक्वं पनसं मोचं राजादनफलानि च ।।१४३।।
स्वादूनि सकषायाणि स्निग्धशीतगुरूणि च । कषायविशदत्वाच्च सौगन्ध्याच्च रुचिप्रदम् ।।१४४।।
अवदंशक्षमं हृद्यं वातलं लवलीफलम् । नीपं शताह्वकं पीलु तृणशून्यं विकङ्कतम् ।।१४५।।
प्राचीनामलकं चैव दोषघ्नं गरहारि च । ऐङ्गुदं तिक्तमधुरं स्निग्धोष्णं कफवातजित् ।।१४६।।

तिन्दुकं कफपित्तघ्नं कषायं मधुरं लघु । विद्यादामलके सर्वान् रसांल्लवणवर्जितान् ।।१४७।।
रूक्षं स्वादु कषायाम्लं कफपित्तहरं परम् । रसासृङ्मांसमेदोजान्दोषान् हन्ति बिभीतकम् ।।१४८।।
स्वरभेदकफोत्क्लेदपित्तरोगविनाशनम् । अम्लं कषायमधुरं वातघ्नं ग्राहि दीपनम् ।।१४९।।
स्निग्धोष्णं दाडिमं हृद्यं कफपित्ताविरोधि च । रूक्षाम्लं दाडिमं यत्तु तत् पित्तानिलकोपनम् ।।१५०।।
मधुरं पित्तनुत्तेषां पूर्वं दाडिममुत्तमम् । वृक्षाम्लं ग्राहि रूक्षोष्णं वातश्लेष्मणि शस्यते ।।१५१।।
अम्लिकायाः फलं पक्वं तस्मादल्पान्तरं गुणैः । गुणैस्तैरेव संयुक्तं भेदनं त्वम्लवेतसम् ।।१५२।।
शूलेऽरुचौ विबन्धे च मन्देऽग्नौ मद्यविप्लवे । हिक्काश्वासे च कासे च वम्यां वर्चोगदेषु च ।।१५३।।
वातश्लेष्मसमुत्थेषु सर्वेष्वेवोपदिश्यते । केसरं मातुलुङ्गस्य लघु शेषमतोऽन्यथा ।।१५४।।
रोचनो दीपनो हृद्यः सुगन्धिस्त्वग्विवर्जितः । कर्चूरः कफवातघ्नः श्वासहिक्कार्शसां हितः ।।१५५।।
मधुरं किंचिदम्लं च हृद्यं भक्तप्ररोचनम् । दुर्जरं वातशमनं नागरङ्गफलं गुरु ।।१५६।।
वातामाभिषुकाक्षोटमुकूलकनिकोचकाः । गुरूष्णास्निग्धमधुराः सोरुमाणा बलप्रदाः ।।१४७।।
वातघ्ना बृंहणा वृष्याः कफपित्ताभिवर्धनाः । प्रियालमेषां सदृशं विद्यादौष्ण्यं विना गुणैः ।।१४८।।
श्लेष्मलं मधुरं शीतं श्लेष्मातकफलं गुरु । श्लेष्मलं गुरु विष्टम्भि चाङ्कोटफलमग्निजित् ।।१५९।।
गुरूष्णं मधुरं रूक्षं केशघ्नं च शमीफलम् । विष्टम्भयति कारञ्जं वातश्लेष्माविरोधि च ।।१६०।।
आम्रातकं दन्तशठमम्लं सकरमर्दकम् । रक्तपित्तकरं विद्यादैरावतकमेव च ।।१६१।।
वातघ्नं दीपनं चैव वार्ताकं कटु तिक्तकम् । वातलं कफपित्तघ्नं विद्यात् पर्पटकीफलम् ।।१६२।।
पित्तश्लेष्मघ्नमम्लं च वातलं चाक्षिकीफलम् । मधुराण्यनुपाकीनि पित्तश्लेष्महराणि च ।।१६३।।
अश्वत्थोदुम्बरप्लक्षन्यग्रोधानां फलानि च । कषायमधुराम्लानि वातलानि गुरूणि च ।।१६४।।
भल्लातकास्थ्यग्निसमं तन्मांसं स्वादु शीतलम् । पञ्चमः फलवर्गोऽयमुक्तः प्रायोपयोगिकः ।।१६५।।

Group of fruits:

Grapes alleviate thirst, burning sensation, fever, dyspnoea, internal haemorrhage, wound, wasting, vāta-pitta, udāvarta, hoarseness of voice, alcoholism, bitterness in mouth, dryness of mouth and cough because of being bulk-promoting, aphrodisiac, sweet, unctuous and cold.

Kharjūra is sweet, bulk-promoting, aphrodisiac, heavy and cold; and is useful in wasting, injury, burning sensation and vāta-paittika disorders.

Parusaka and madhūka are recommended for vāta and pitta.

Āmrāta is sweet, bulk-promoting, tonic, saturating, heavy, slightly unctuous, kapha-aggravating, cold, aphrodisiac and digests with distension.

The ripe fruits of tāla and nārikela (coconut) are bulk-promoting, unctuous, cold, tonic and sweet.

Bhavya is sweet, sour, astringent, distending, heavy, cold, aggravating pitta and kapha, constipating and mouth-cleaning.

Sour (fruits of) paruṣaka, grapes, jujube, āruka, small jujube and nikuca aggravate pitta and kapha.

Pārāvata is of two types–cold, sweet and hot (sour). It is heavy and alleviates anorexia and increases agni.

Kāśmarya fruit has only slight difference in properties from bhavya. Likewise, the sour tūda hās slight difference in properties from paruṣaka.

Ṭaṅka is astringent-sweet, vāta-aggravating, heavy aud cold.

Kapittha, when unripe, is harmful for throat, antipoison, constipating and vāta-aggravating. The same, when ripe, due to sweet, sour, astringent (taste) and fragrance produces relish, alleviates doṣas, is antipoison, coastipating and heavy.

Bilwa, when ripe, is digested with difficulty, causes doṣas and flatus with foul smell. The same, when young, is unctuous, hot, sharp, appetiser and alleviates kapha and vāta.

The young fruits of āmra (mango) cause internal haemorrhage, the mature ones aggravate pitta while the ripe ones alleviate vāyu and promote muscles, semen and strength.

The fruits of jambu are predominantly astringent-sweet, heavy, distending, cold, alleviate kapha-pitta, are constipating and aggravate vāta.

Jujube fruit is sweet, unctuous, purgative and alleviates vāta and pitta. The same when dried alleviates kapha and vāta and also does not conflict in pitta. Simbitikā phala is astringent-sweet, cold and constipating.

Fruits of gāṅgerukī, karīra, bimbī, todana and dhanwana are sweet, slightly astringent, cold and alleivate pitta and kapha.

Fully ripe (fruits of) panasa, moca and rājādana are sweet, slightly astringent, unctuous, cold and heavy.

Lavalī fruit is relishing due to astringent taste, non-sliminess and fragrance, used as avadaṁsa (in spicy preparations), is cordial and aggravates vāta.

Nīpa, śatāhvaka, pīlu, ketakī, vikankata and prācīnāmalaka–these alleviate (three) doṣas and poison.

The fruit of iṅgudī is bitter-sweet, unctuous, hot and alleviates kapha and vāta.

Tinduka alleviates kapha and pitta and is astringent, sweet and light.

In āmalaka, there are all the rasas except lavaṇa (saline). It is rough, sweet, astringent, sour and excellent alleviator of kapha and pitta.

Bibhītaka removes the disorders produced in rasa, rakta, māṁsa and medas, and alleviates hoarseness of voice, excessive secretion of sputum, and paittika, disorders.

Dāḍima (pomegranates) which is sour and astringent-sweet, alleviates vāta, is anti-diarrhoeal, appetiser, unctuous, hot, cordial and non-conflicting with kapha and pitta. That which is only sour and rough aggravates pitta and vāta; while only sweet alleviates pitta. Out of these (three varieties) the first one (sour sweet) is the best one.

Vṛkṣāmla is anti-diarrhoeal, rough, hot and is useful for vāta and kapha.

The ripe fruit of tamarind has the same properties but slightly less.

Amlavetasa has also the same properties but is mass-breaking and is useful in colics, anorexia, constipation, mild digestion, alcoholic complications, hiccup, dyspnoea, cough, vomiting, disorders of stool and in all diseases caused by vāta and kapha.

The kesara (stamen-like parts) of mātuluṅga is light while other parts are heavy.

Karcūra, devoid of skin, is relishing, appetiser, cordial, aromatic, alleviates kapha and vāta and is useful in dyspnoea, hiccup and piles.

The fruit of nāgaraṅga (orange) is sweet, sourish, cordial, relishing, digested with difficulty, alleviates vāta and is heavy.

Vātāma, abhiṣuka, akṣoṭa, mukūlaka, nikocaka alongwith urumāṇa are heavy, hot, unctuous, sweet, tonic, vāta-alleviating, bulk-promoting, aphrodisiac and aggravate kapha and pitta.

Priyāla is similar to them in properties except hotness.

Fruit of śleṣmātaka aggravates kapha, is sweet, cold and heavy.

Aṅkola fruit aggravates kapha, is heavy, distending and diminishes agni.

Śamī fruit is heavy, hot, sweet, rough and destroys hairs.

Karañja fruit produces wind and is non-conflicting to vāta and kapha.

Sour āmrātaka, dantaśaṭha, karamardaka, and airāvata cause internal haemorrhage.

Vārtāka (fruit of vārtākī) alleviates vāta, is appetiser, pungent and bitter.

Parpaṭakī fruit aggravates vāta and alleviates kapha and pitta.

Ākṣikī fruit alleviates pitta and kapha, is sour and aggravates vāta.

Anupākī fruits are sweet, amlavipāka and alleviate pitta and kapha.

The fruits of aśwattha, udumbara, plakṣa, nyagrodha are astringent-sweet, sour, aggravate vāta and are heavy.

The stone (drupe) of bhallātaka is (vesicant) like fire but its māṁsa (the edible portion) is sweet and cold.

Thus the fifth group of fruits, which is commonly used, is described. [125-165]

अथ हरितवर्गः–
रोचनं दीपनं वृष्यमार्द्रकं विश्वभेषजम् । वातश्लेष्मविबन्धेषु रसस्तस्योपदिश्यते ।।१६६।।
रोचनो दीपनस्तीक्ष्णः सुगन्धिर्मुखशोधनः । जम्बीरः कफवातघ्नः क्रिमिघ्नो भक्तपाचनः ।।१६७।।
बालं दोषहरं, वृद्धं त्रिदोषं, मारुतापहम् । स्निग्धसिद्धं, विशुष्कं तु मूलकं कफवातजित् ।।१६८।।
हिक्काकासविषश्वासपार्श्वशूलविनाशनः । पित्तकृत् कफवातघ्नः सुरसः पूतिगन्धहा ।।१६९।।
यवान' चार्जकश्चैव शिग्रुशालेयमृष्टकम् । हृद्यान्यास्वादनीयानि पित्तमुत्क्लेशयन्ति च ।।१७०।।
गण्डीरो जलपिप्पल्यस्तुम्बरुः शृङ्गवेरिका । तीक्ष्णोष्णकटुरूक्षाणि कफवातहराणि च ।।१७१।।
पुंस्त्वघ्नः कटुरूक्षोष्णो भूस्तृणो वक्त्रशोधनः । खराह्वा कफवातघ्नी बस्तिरोगरुजापहा ।।१७२।।
धान्यकं चाजगन्धा स सुमुखश्चेति रोचनाः । सुगन्धा नातिकटुका दोषानुत्क्लेशयन्ति च ।।१७३।।
ग्राही गृञ्जनकस्तीक्ष्णो वातश्लेष्मार्शसां हितः । स्वेदनेऽभ्यवहारे च योजयेत्तमपित्तिनाम् ।।१७४।।
श्लेष्मलो मारुतघ्नश्च पलाण्डुर्न च पित्तनुत् । आहारयोगी बल्यश्च गुरुर्वृष्योऽथ रोचनः ।।१७५।।
क्रिमिकुष्ठकिलासघ्नो वातघ्नो गुल्मनाशनः । स्निग्धश्चोष्णश्च वृष्यश्च लशुनः कटुको गुरुः ।।१७६।।
शुष्काणि कफवातघ्नान्येतान्येषां फलानि च । हरितानामयं चैष षष्ठो वर्गः समाप्यते ।।१७७।।

Group of Salads:

Fresh ginger is relishing, appetiser and aphrodisiac and its juice is prescribed in vāta, kapha and constipation.

Jambīra is relishing, appetiser, irritant, aromatic, mouth-cleanser, alleviates kapha and vāta, is antheliminitic and digestive.

Radish, when young, alleviates (three) doṣas; but when old aggravates the same; if fried in fat alleviates vāta and in dried condition alleviates kapha and vāta.

Surasa destroys hiccup, cough, poison, dyspnoea and chest pain, aggravates pitta, alleviates kapha and vāta, and removes foul smell.

Yavānī, arjaka, śigru, śāleya and mṛṣṭaka–these are cordial, pleasing and aggravate pitta.

Gaṇḍīra, jalapippalī, tumburu and śṛṅgaverikā are irritant, hot, pungent, rough and alleviate kapha and vāta.

Bhūstṛṇa destroys sexual potency, is pungent, rough, hot and mouth-cleansing.

Kharāhvā alleviates kapha and vāta and relieves of the diseases and discomfort of urinary bladder.

Dhānyaka, ajagandhā and sumukha are relishing, aromatic, not very pungent and irritate the doṣas.

Gṛñjanaka is constipating, irritant, benefecial for (the patients of) vāta, kapha and piles and is prescribed in fomentation and diet for those having no (aggravated) pitta.

Palāṇḍu (onion) aggravates kapha, alleviates vāta and not pitta, is useful in diet, strength-promoting, heavy, aphrodisiac and relishing.

Laśuna (garlic) alleviates worms, leprosy, leucoderma, vāta and gulma and is unctuous, hot, aphrodisiac, pungent and heavy.

All these and their fruits in dried from alleviate kapha and vāta.

Thus ends the sixth group of green plants used as salads. [166-177]

अथ मद्यवर्गः—

प्रकृत्या मद्यमम्लोष्णमम्लं चोक्तं विपाकतः । सर्वं सामान्यतस्तस्य विशेष उपदेक्ष्यते ।।१७८।।
कृशानां सक्तमूत्राणां ग्रहण्यर्शोविकारिणाम् । सुरा प्रशस्तावातघ्नी स्तन्यरक्तक्षयेषु च ।।१७९।।
हिक्काश्वासप्रतिश्यायकासवर्चोग्रहारुचौ । वम्यानाहविबन्धेषु वातघ्नी मदिरा हिता ।।१८०।।
शूलप्रवाहिकाटोपकफवातार्शसां हितः । जगलो ग्राहिरूक्षोष्णः शोफघ्नो भक्तपाचनः ।।१८१।।
शोषार्शोग्रहणीदोषपाण्डुरोगारुचिज्वरान् । हन्त्यरिष्टः कफकृतान् रोगान् रोचनदीपनः ।।१८२।।
मुखप्रियः सुखमदः सुगन्धिर्बस्तिरोगनुत् । जरणीयः परिणतो हृद्यो वर्ण्यश्च शार्करः ।।१८३।।
रोचनो दीपनो हृद्यः शोषशोफार्शसां हितः । स्नेहश्लेष्मविकारघ्नो वर्ण्यः पक्वरसो मतः ।।१८४।।
जरणीयो विबन्धघ्नः स्वरवर्णविशोधनः । लेखनः शीतरसिको हितः शोफोदरार्शसाम् ।।१८५।।
सृष्टभिन्नशकृद्वातो गौडस्तर्पणदीपनः । पाण्डुरोगव्रणहिता दीपनी चाक्षिकी मता ।।१८६।।
सुरासवस्तीव्रमदो वातघ्नो वदनप्रियः । छेदी मध्वासवस्तीक्ष्णो मैरेयो मधुरो गुरुः ।।१८७।।
धातक्याऽभिषुतो हृद्यो रूक्षो रोचनदीपनः । माध्वीकवन्न चात्युष्णो मृद्वीकेक्षुरसासवः ।।१८८।।
रोचनं दीपनं हृद्यं बल्यं पित्ताविरोधि च । विबन्धघ्नं कफघ्नं च मधु लघ्वल्पमारुतम् ।।१८९।।
सुरा समण्डा रूक्षोष्णा यवानां वातपित्तला । गुर्वी जीर्यति विष्टभ्य श्लेष्मला तु मधूलिका ।।१९०।।
दीपनं जरणीयं च हृत्पाण्डुक्रिमिरोगनुत् । ग्रहण्यर्शोहितं भेदि सौवीरकतुषोदकम् ।।१९१।।
दाहज्वरापहं स्पर्शात् पानाद्वातकफापहम् । विबन्धघ्नमवस्रंसि दीपनं चाम्लकाञ्जिकम् ।।१९२।।
प्रायशोऽभिनवं मद्यं गुरु दोषसमीरणम् । स्रोतसां शोधनं जीर्णं दीपनं लघु रोचनम् ।।१९३।।
हर्षणं प्रीणनं मद्यं भयशोकश्रमापहम् । प्रागल्भ्यवीर्यप्रतिभातुष्टिपुष्टिबलप्रदम् ।।१९४।।
सात्त्विकैर्विधिवद्युक्त्या पीतं स्यादमृतं यथा । वर्गोऽयं सप्तमो मद्यमधिकृत्य प्रकीर्तितः ।।१९५।।

Group of fermented liquors:

Generally all types of wine, by nature, are sour and hot and sour in vipika. Now their details are described.

Surā is beneficial for those who are emaciated, suffering for obstruction in urine, grahaṇī and piles, alleviates vāta and useful in deficiency of lactation and anaemia.

Madirā is useful in hiccup, dyspnoea, coryza, cough, obstruction in faeces, vomiting, hardness of bowels, constipation and alleviates vāta.

Jagala is beneficial in colic, dysentery, wind formation, kapha-vāta and piles. It is constipating, rough and hot, alleviates swelling, and is digestive.

Ariṣṭa alleviates phthisis, piles, grahaṇīdosa, anaemia, anorexia, fever, kaphaja disorders, and is relishing and appetiser.

Śārkara is palatable, producing easy intoxication, fragrant, alleviates disorders of urinary bladder, is digestive, cordial and improves complexion.

Pakvarasa is relishing, appetiser, cordial, beneficial is phthisis, swelling and piles, alleviates disorders of fat and kapha and improves complexion.

Śītarasika is digestive, alleviates constipation, cleanses voice and complexion, iṣ emaciating and beneficial in swelling, abdominal disorders and piles.

Gauḍa eliminates faeces and flatus, and is saturating and appetiser.

Ākṣikī is useful in anemia and wounds, and is appetiser.

Surāsava is strongly intoxicating, alleviates vāta and is palatable.

Madhvāsava is expectorant and sharp.

Maireya is sweet and heavy.

The āsava of mṛdwīkā (grapes) and ikṣu rasa (sugarcane juice) combined and fermented with dhātakī flowers is cordial, rough, relishing, appetiser, similar to mādhvīka, but not very hot.

Madhu is relishing, appetiser, cordiạl, tonic, non-antagonistic to pitta, alleviates constipation and kapha, is light and has little vāta.

The surā alongwith maṇḍa (upper clear portion) prepared of barley is rough, hot and aggravates vāta and pitta.

Madhūlikā is heavy, digests with distension and aggravates kapha.

Sauvīraka and tuṣodaka are appetisers, digestive, alleviate disorders of heart, anaemia, and helminthiasis, are beneficial in grahaṇī and piles and are mass-breaking.

Sour vinegar alleviates burning sensation and fever by external application and vāta and kapha by internal administration. It relieves constipation, propels (excrement) downwards and is appetiser.

The fresh wine is mostly heavy and aggravates doṣas while the old one cleanses channels, is appetiser, light and relishing.

Wine is exhilarating, nourishíng, removes fear, grief and fatigue, provides boldness, energy, imgination, satisfaction, corpulence and strength. It is like nectar if used by persons predominant in sattva according to rules and with reasoning.

Thus the seventh group relating to fermented liquors is described. [178-195]

अथ जलवर्गः–

जलमेकविधं सर्वं पतत्यैन्द्रं नभस्तलात् । तत् पतत् पतितं चैव देशकालावपेक्षते ।।१९६।।

Group of various types of water :

Entire water is only one which falls down as rain from the sky. That while falling or having fallen down depend on place and time. [196]

खात् पतत् सोमवाय्वर्कैः स्पृष्टं कालानुवर्तिभिः । शीतोष्णास्निग्धरूक्षाद्यैर्यथासन्नं महीगुणैः ।।१९७।।

Water while falling down from the sky, and coming in contact with the moon, the air and the sun which follow time, gets impregnated with the properties of cold, hot, unctuous, non-unctuous etc. and so when it rests on the ground. [197]

शीतं शुचि शिवं मृष्टं विमलं लघु षड्गुणम् । प्रकृत्या दिव्यमुदकं, भ्रष्टं पात्रमपेक्षते ।।१९८।।
श्वेते कषायं भवति पाण्डुरे स्यात्तु तिक्तकम् । कपिले क्षारसंसृष्टमूषरे लवणान्वितम् ।।१९९।।
कटु पर्वतविस्तारे मधुरं कृष्णमृत्तिके ।
एतत् षाड्गुण्यमाख्यातं महीस्थस्य जलस्य हि । तथाऽव्यक्तरसं विद्यादैन्द्रं कारं हिमं च यत् ।।२००।।
यदन्तरीक्षात् पततीन्द्रसृष्टं चौक्तैश्च पात्रै परिगृह्यतेऽम्भः ।
तदैन्द्रमित्येव वदन्ति धीरा नरेन्द्रपेयं सलिलं प्रधानम् ।।२०१।।
ईषत्कषायमधुरं सुसूक्ष्मं विशदं लघु । अरूक्षमनभिष्यन्दि सर्वं पानीयमुत्तमम् ।।२०२।।
गुर्वभिष्यन्दि पानीयं वार्षिकं मधुरं नवम् । तनु लघ्वनभिष्यन्दि प्रायः शरदि वर्षति ।।२०३।।
तत्तु ये सुकुमाराः स्युः स्निग्धभूयिष्ठभोजनाः । तेषां भोज्ये च भक्ष्ये च लेह्ये पेये च शस्यते ।।२०४।।
हेमन्ते सलिलं स्निग्धं वृष्यं बलहितं गुरु । किंचित्ततो लघुतरं शिशिरे कफवातजित् ।।२०५।।
कषायमधुरं रूक्षं विद्याद्वासन्तिकं जलम् ।
ग्रैष्मिकं त्वनभिष्यन्दि जलमित्येव निश्चयः । ऋतावृताविहाख्याताः सर्व एवाम्भसो गुणाः ।।२०६।।
विभ्रान्तेषु तु कालेषु यत् प्रयच्छन्ति तोयदाः । सलिलं तत्तु दोषाय युज्यते नात्र संशयः ।।२०७।।
राजभी राजमात्रैश्च सुकुमारैश्च मानवैः । सुगृहीताः शरद्यापः प्रयोक्तव्या विशेषतः ।।२०८।।

The rain water has, by nature, these six qualities–cold, pure, wholesome, palatable, clean and light.

Water when fallen on the earth depends (for its properties) on the containing soil. In white (soil) it is astringent, in pale bitter, in brown alkaline, in ūsara saline, in hilly area pungent and in black soil it is sweet. These are the six properties of the water positioned on earth. The water derived from rain, hailstone and snow has unmanifested rasa (taste). The water which falls from the sky, dropped by Indra, and received in prescribed containers, is said as 'Aindra' (dropped by Indra) by the wise. It is the principal water drinkable for the kings.

Best water is slightly astringent-swee, thin non-slimy, light, non-rough and non-blocking of channels.

The fresh rain water of the rainy season is heavy, blocking of channels and sweet. That of autumn is thin, light, non-blocking of channels. This should be used by the delicate persons using unctuous and too much food in preparing various types of diet such as eatable, chewable, lickable and drinkable. In hemanta (early winter), water is unctuous, aphrodisiac, strength-promoting and heavy. That in śiśira (later winter), it is lighter and alleviates kapha and vāta. The water of vasanta (spring season) is astringent, sweet and rough. In summer it is non-blocking for channels. Thus the properties of water according to season is described decidedly. The water dropped by the clouds in perverted seasons undoubtedly causes harm.

The kings, the kingly and the delicate persons should use particularly the water well collected in the autumn season. [198-208]

नद्यः पाषाणविच्छिन्नविक्षुब्धाभिहतोदकाः । हिमवत्प्रभवाः पथ्याः पुण्या देवर्षिसेविता ।।२०९।।
नद्यः पाषाणसिकतावाहिन्यो विमलोदकाः । मलयप्रभवा याश्च जलं तास्वमृतोपमम् ।।२१०।।
पश्चिमाभिमुखा याश्च पथ्यास्ता निर्मलोदकाः । प्रायो मृदुवहा गुर्व्यो याश्च पूर्वसमुद्रगाः ।।२११।।
पारियात्रभवा याश्च विन्ध्यसह्यभवाश्च याः । शिरोहृद्रोगकुष्ठानां ता हेतुः श्लीपदस्य च ।।२१२।।

The rivers originating from Himalayas and constantly used by the sages, and having water obstructed, agitated and beaten are wholesome and virtuous. Those originating from Malaya, carrying stones and sand have clean water which is like nectar. The rivers flowing towards west have clean water and are wholesome while those joining the eastern sea are mostly mild flowing and heavy. (Water of) the rivers originating from Pāriyātra, Vindhya ane Sahya cause head diseases, heart disease, leprosy and filaria. [209-212]

वसुधाकीटसर्पाखुमलसंदूषितोदकाः । वर्षाजलवहा नद्यः सर्वदोषसमीरणाः ।।२१३।।
वापीकूपतडागोत्ससरःप्रस्रवणादिषु । आनूपशैलधन्वानां गुणदोषैर्विभावयेत् ।।२१४।।
पिच्छिलं क्रिमिलं क्लिन्नं पर्णशैवालकर्दमैः । विवर्णं विरसं सान्द्रं दुर्गन्धं न हितं जलम् ।।२१५।।
विस्रं त्रिदोषं लवणमम्बु यद्वरुणालयम् । इत्यम्बुवर्गः प्रोक्तोऽयमष्टमः सुविनिश्चितः ।।२१६।।

The rivers having water polluted with soil and faeces, insects, snakes and rats, and carrying rain water aggravate all dośas.

Merits and demerits of water contained in oblong ponds, well tank, spring, lake and streams may be decided on the basis whether they are situated in marshy, hilly or arid regions.

Silmy, having insects, purified, full of leaves, moss and mud, having abnormal colour and taste, viscous and foul-smelling water is not wholesome.

The saline water of sea has fishy smell and aggravates doṣas.

Thus the eight groups of water are described with certainty. [213-216]

अथ गोरसवर्गः—

स्वादु शीतं मृदु स्निग्धं बहलं श्लक्ष्णपिच्छिलम् । गुरु मन्दं प्रसन्नं च गव्यं दशगुणं पयः ।।२१७।।
तदेवगुणमेवौजः सामान्यादभिवर्धयेत् । प्रवर जीवनीयानां क्षीरमुक्तं रसायनम् ।।२१८।।
महिषीणां गुरुतरं गव्याच्छीततरं पयः । स्नेहान्न्यूनमनिद्राय हितमत्यग्नये च तत् ।।२१९।।
रूक्षोष्ण क्षीरमुष्ट्रीणामीषत्सलवणं लघु । शस्तं वातकफानाहक्रिमिशोफोदरार्शसाम् ।।२२०।।
बल्यं स्थैर्यकरं सर्वमुष्णं चैकशफं पयः । साम्लं सलवणं रूक्षं शाखावातहरं लघु ।।२२१।।
छागं कषायमधुरं शीतं ग्राहि पयो लघु । रक्तपित्तातिसारघ्नं क्षयकासज्वरापहम् ।।२२२।।

हिक्काश्वासकरं तूष्णं पित्तश्लेष्मलमाविकम् । हस्तिनीनां पयो बल्यं गुरु स्थैर्यकरं परम् ।।२२३।।
जीवनं बृंहणं सात्म्यं स्नेहनं मानुषं पयः । नावनं रक्तपित्ते च तर्पणं चाक्षिशूलिनाम् ।।२२४।।

Group of milk and its products

The cow-milk has got these ten properties–sweet, cold, soft, unctuous, viscous, smooth, slimy, heavy, dull and clear. Thus it increases ojas having the same properties due to similarity. Hence (cow) milk has been said as the best one among vitalisers and as rasāyana.

The milk of buffalow is heavier and colder than' that of cow. Because of plenty of fat it is useful for (the persons suffering from) sleeplessness and excessive digestive power.

The camel-milk is rough, hot, slightly saline, light and is prescribed for vāta kapha, hardness in bowels, worms swelling, abdominal disorders and piles.

The milk of one-hoofed animals (such as mare, ass etc.) promotes strength, stability, is hot, slightly sour, saline, rough, light and alleviates vāta in extremities.

The goat-milk is astringent-sweet, cold, constipating, light, alleviates internal haemorrhage, diarrohea, wasting, cough and fever.

The milk of sheep produces hiccup and dyspnoea, is hot and aggravates pitta and kapha.

The milk of elephants promotes strength, is heavy and good stabiliser.

The human milk is vitaliser, bulk-promoting, suitable, uncting and is used as snuff in internal haemorrhage and saturating in pain in eyes. [217-224]

रोचनं दीपनं वृष्यं स्नेहनं बलवर्धनम् । पाकेऽम्लमुष्णं वातघ्नं मङ्गल्यं बृंहणं दधि ।।२२५।।
पीनसे चातिसारे च शीतके विषमज्वरे । अरुचौ मूत्रकृच्छ्रे च कार्श्ये च दधि शस्यते ।।२२६।।
शरद्ग्रीष्मवसन्तेषु प्रायशो दधि गर्हितम् । रक्तपित्तकफोत्थेषु विकारेष्वहितं च तत् ।।२२७।।

Curd is relishing appetiser, aphrodisiac, uncting, strength-promoting, amlapāka, hot, alleviates vāta, is auspicious and bulk-promoting. It is useful in rhinitis, diarrhoea, shivering, intermittent fever, anorexia, dysuria and emaciation.

Curd is generally discarded in autumn, summer and spring. It is also harmful in the disorders caused by rakta, pitta and kapha. [225-227]

त्रिदोषं मन्दकं, जातं वातघ्नं दधि, शुक्रलः । सरः श्लेष्मानिलघ्नस्तु मण्डः स्रोतोविशोधनः ।।२२८।।

Mandaka (in which curdling process is slow and the product is imperfect) curd vitiates three doṣas, the perfect curd alleviates vāta, the supernatant fatty layer promotes semen and the curd water alleviates kapha and vāta and cleanses channels. [228]

शोफार्शोग्रहणोदोषमूत्रग्रहोदरारुचौ । स्नेहव्यापदि पाण्डुत्वे तक्रं दद्याद्गरेषु च ।।२२९।।

Takra (buttermilk) is used in swelling, piles, grahaṇī doṣa, obstruction in urine, abdominal disease, anorexia, snehavyāpad (hyperlipidaemia), paleness and poisons. [229]

संग्राहि दीपनं हृद्यं नवनीतं नवोद्धृतम् । ग्रहण्यर्शोविकारघ्नमर्दितारुचिनाशनम् ।।२३०।।

Fresh butter is constipative, appetiser and cordial. It alleviates grahaṇī roga, piles, facial paralysis and anorexia. [230]

स्मृतिबुद्ध्यग्निशुक्रौजःकफमेदोविवर्धनम् । वातपित्तविषोन्मादशोषालक्ष्मीज्वरापहम् ।।२३१।।
सर्वस्नेहोत्तमं शीत मधुरं रसपाकयोः । सहस्रवीर्यं विधिभिर्घृतं कर्मसहस्रकृत् ।।२३२।।
मदापस्मारमूर्च्छायशोषोन्मादगरज्वरान् । योनिकर्णशिरःशूलं घृतं जीर्णमपोहति ।।२३३।।
सर्पींष्यजाविमहिषीक्षीरवत् स्वानि निर्दिशेत् ।

(Cow) ghee promotes memory, intelligence, agni, semen, ojas, kapha and medas; alleviates vāta, pitta, poison, insanity, phthisis, inauspiciousness and fever. It is the best of all fats, is cold, madhura rasa, madhura vipāka, has thousand potentialities and so, if used properly according to prescribed methods, exerts thousand (types of) action. Old (cow) ghee alleviates intoxication, epilepsy, fainting, phthisis, insanity, poison, fever and pain in female genital tract, ear and head.

Ghees of goat, sheep and buffalow may be known in properties like their milk. [231-233]

पीयूषो मोरटं चैव किलाटा विविधाश्च ये ।।२३४।।
दीप्ताग्नीनामनिद्राणां सर्व एव सुखप्रदाः । गुरवस्तर्पणा वृष्या बृंहणाः पवनापहाः ।।२३५।।
विशदा गुरवो रूक्षा ग्राहिणस्तक्रपिण्डकाः । गोरसानामयं वर्गो नवमः परिकीर्तितः ।।२३६।।

The products of milk such as Pīyūṣa (colostrum). Moraṭa (milk in second and third weeks after delivery), various types of kilāṭa (insipissated milk)–all these are beneficial for those having increased appetite and sleeplessness. They are heavy, saturating, aphrodisiac, bulk-promoting and vāta-alleviating.

Takrapiṇḍaka (solid portion of butter milk) is non-slimy, heavy, rough and constipating. Thus the ninth group of milk and its products is described. [234-236]

अथेक्षुवर्गः–

वृष्यः शीतः सरः स्निग्धो बृंहणो मधुरो रसः । श्लेष्मलो भक्षितस्येक्षोर्यान्त्रिकस्तु विदह्यते ।।२३७।।
शैत्यात् प्रसादान्माधुर्यात् पौण्ड्रकांद्वंशको वरः ।

Group of sugars (and honey)

The juice of sugarcane is aphrodisiac, cold, laxative, unctuous, bulk-promoting and sweet. That of chewed cane aggravates kapha while that extracted with pnessing machine produces burning (with acidity). Due to coldness, clearness and sweetness the pauṇḍraka variety (of sugarcane) is superior to the vaṃśaka one. [237]

प्रभूतक्रिमिमज्जासृङ्मेदोमांसकरो गुडः ॥२३८॥
क्षुद्रो गुडश्चतुर्भागत्रिभागार्धावशेषितः । रसो गुरुर्यथापूर्वं धौतः स्वल्पमलो गुडः ॥२३९॥
ततो मत्स्यण्डिकाखण्डशर्करा विमलाः परम् । यथा यथैषां वैमल्यं भवेच्छैत्यं तथा तथा ॥२४०॥
वृष्या क्षीणक्षतहिता सस्नेहा गुडशर्करा । कषायमधुरा शीता सतिक्ता यासशर्करा ॥२४१॥
रूक्षा वम्यतिसारघ्नी च्छेदनी मधुशर्करा । तृष्णासृक्पित्तदाहेषु प्रशस्ताः सर्वशर्कराः ॥२४२॥

Jaggery and minor jaggery produce plenty of worms, marrow, blood, fat and muscle. The cane-juice remained one fourth, one-third and half (in the process of boiling) is heavy in the preceding order.

Guḍa is the cleaned portion having little mala (molasses). Thereafter, by gradual elimination of mala matsyaṇḍikā, (semisolid treacle), khaṇḍa (yellowish sugar) and śarkarā (white sugar) emerge. Coldness appears in them gradually as their mala is eliminated.

The sugar obtained from jaggery is aphrodisiac, beneficial for the wounded and is unctuous. That obtained from yāsa is astringent-sweet, cold and slightly bitter. The honey-sugar is rough, anti-emetic, anti-diarrhoeal, and expectorant. All sugars are useful in thirst, internal haemorrhage and burning sensation. [238-242]

माक्षिकं भ्रामरं क्षौद्रं पौत्तिकं मधुजातयः । माक्षिकं प्रवरं तेषां विशेषाद्भ्रामरं गुरु ॥२४३॥
माक्षिकं तैलवर्णं स्याद्घृतवर्णं तु पौत्तिकम् । क्षौद्रं कपिलवर्णं स्याच्छ्वेतं भ्रामरमुच्यते ॥२४४॥
वातलं गुरु शीतं च रक्तपित्तकफापहम् । सन्धातृ च्छेदनं रूक्षं कषायं मधुरं मधु ॥२४५॥
हन्यान्मधूष्णमुष्णार्तमथवा सविषान्वयात् । गुरुरूक्षकषायत्वाच्छैत्याच्चाल्पं हितं मधु ॥२४६॥

Honey is of four types–Mākṣika (derived from makṣikā), bhrāmara (derived from bhramara), kṣaudra (derived from kṣudrā) and pauttika (derived from puttikā). Amongst them, mākṣika honey is the best one and the bhrāmara is the heaviest one. Mākṣika honey has oil-like colour, pauttika is of ghee-like colour, kṣaudra is brownish and bhrāmara is white. Honey aggravates vāta, is heavy, cold, alleviates disorders of) rakta, pitta and kapha; is union-promoter, expectorant, rough, astringent, and sweet.

Honey, if heated or taken by a person suffering from heat becomes fatal due to its association with poisons. Honey is useful in small quantity due to its properties–heavy, rough, astringent and cold. [243-246]

नातः कष्टतमं किंचिन्मध्वामात्तद्धि मानवम् । उपक्रमविरोधित्वात् सद्यो हन्याद्यथा विषम् ॥२४७॥
आमे सोष्णा क्रिया कार्या सा मध्वामे विरुध्यते ।
मध्वामं दारुणं तस्मात् सद्यो हन्याद्यथा विषम् ॥२४८॥

There is noting so severe as madhvāma (āma caused by honey) as, because of its conflicting treatment, it immediately kills the person like poison. In āma, hot measures are generally prescribed but in madhvāma it becomes conflicting. Hence it is very severe and kills immediately like poison. [247-248]

नानाद्रव्यात्मकत्वाच्च योगवाहि परं मधु । इतीक्षुविकृतिप्रायो वर्गोऽयं दशमो मतः ।।२४९।।

Honey is the best potentiating agent because of its derivation from various substances.

Thus the tenth group containing mostly the sugarcane products is described. [249]

अथ कृतान्नवर्गः–

क्षुत्तृष्णाग्लानिदौर्बल्यकुक्षिरोगज्वरापहा । स्वेदाग्निजननी पेया वातावर्चोनुलोमनी ।।२५०।।
तर्पणी ग्राहिणी लध्वी हृद्या चापि विलेपिका । मण्डस्तु दीपयत्यग्निं वातं चाप्यनुलोमयेत् ।।२५१।।
मृदूकरोति स्रोतांसि स्वेदं संजनयत्यपि । लङ्घितानां विरिक्तानां जीर्णे स्नेहे च तृष्यताम् ।।२५२।।
दीपनत्वाल्लघुत्वाच्च मण्डः स्यात् प्राणधारणः । लाजपेया श्रमघ्नी तु क्षामकण्ठस्य देहिनः ।।२५३।।
तृष्णातीसारशमनो धातुसाम्यकरः शिवः । लाजमण्डोऽग्निजननो दाहमूर्च्छानिवारणः ।।२५४।।
मन्दाग्निविषमाग्नीनां बालस्थविरयोषिताम् । देयश्च सुकुमाराणां लाजमण्डः सुसंस्कृतः ।।२५५।।
क्षुत्पिपासापहः पथ्यः शुद्धानां च मलापहः । शृतः पिप्पलिशुण्ठीभ्यां युक्तो लाजाम्लदाडिमैः ।।२५६।।
कषायमधुराः शीता लघवो लाजसक्तवः ।

Group of dietary preparations :

Peyā (liquid gruel) alleviates hunger, thirst, malaise, debility, bowel disorders and fever. It is diaphoretic, appetiser, carminative and laxative.

Vilepikā (paste-like gruel) is saturating, constipating, light and cordial.

Maṇḍa (gruel water) is appetiser, carminative, softening for channels and diaphoretic. It supports strength due to appetisting property and lightness, in persons subjected to reducing therapy and purgation and also in those having thirst after the fat is digested.

Liquid gruel (prepared) of fried paddy removes fatigue of the person whose voice is feeble.

Gruel water (prepared) of fried paddy pacifies thirst and diarrhoea, produces homostasis, is wholesome, appetiser and alleviates burning sensation and fainting. It is, in well-processed form, prescribed for those having slow and irregular digestion, in children, the old and women, and the delicate ones. This gruel water added with sour pomegranates and boiled with long pepper and ginger alleviates hunger and thirst, is beneficial for channels and eliminates excreta in evacuated persons.

Flour of fried paddy is astringent-sweet, cold and light. [250-256]

सुधौतः प्रस्रुतः स्विन्नः संतप्तश्चौदनो लघुः ।।२५७।।
भृष्टतण्डुलमिच्छन्ति गरश्लेष्मामयेष्वपि । अधौतोऽप्रस्रुतोऽस्विन्नः शीतश्चाप्योदनो गुरुः ।।२५८।।
मांसशाकवसातैलघृतमज्जफलौदनाः । बल्याः संतर्पणा हृद्या गुरवो बृंहयन्ति च ।।२५९।।
तद्वन्माषतिलक्षीरमुद्गसंयोगसाधिताः ।

Odana (boiled rice), prepared of well-cleaned grains, devoid of water, well-cooked and warm is light. In conditions of poisoning and kaphaja disorders, odana is prepared of fried rice. Odana prepared of uncleaned grains, not well-filtered, not well-cooked and cold is heavy. Types of odana prepared with meat, vegetable fat, oil, ghee, marrow and fruits are strength-promoting, saturating cordial, heavy and bulk-promoting. Similar (in properties) are those cooked with black gram, sesamum, milk and green gram. [257-259]

कुल्माषा गुरवो रूक्षा वातला भिन्नवर्चसः ॥२६०॥
स्विन्नभक्ष्यास्तु ये केचित् सौप्यगौधूमयाविकाः । भिषक् तेषां यथाद्रव्यमादिशेद्गुरुलाघवम् ॥२६१॥

Kulmāṣa (boiled and spiced grains) is heavy, rough, vāta-aggravating and purgative. The physician should determine heaviness and otherwise of other boiled grains such as legumes, wheat and barley. [260-261]

अकृतं कृतयूषं च तनुं सांस्कारिकं रसम् । सूपमम्लमनम्लं च गुरुं विद्याद्यथोत्तरम् ॥२६२॥

In unspiced and spiced vegetable soups, mildly spiced and heavily spiced meat soup, and soured and un-soured pulses, the heaviness increases in progressive order. [262]

सक्तवो वातला रूक्षा बहुवर्चोनुलोमिनः । तर्पयन्ति नरं सद्यः पीताः सद्योबलाश्च ते ॥२६३॥
मधुरा लघवः शीताः सक्तवः शालिसंभवाः । ग्राहिणो रक्तपित्तघ्नास्तृष्णाच्छर्दिज्वरापहाः ॥२६४॥

Flour of roasted grains aggravates vāta, is rough, produces abundant faeces and is carminative. Taken in liquid form, it saturates the person immediately and provides strength quickly. That prepared of śālī rice is sweet, light, cold, constipating and alleviates internal haemorrhage, thirst, vomiting and fever. [263-264]

हन्याद्व्याधीन् यवापूपो यावको वाट्य एव च । उदावर्तप्रतिश्यायकासमेहगलग्रहान् ॥२६५॥
धानासंज्ञास्तु ये भक्ष्याः प्रायस्ते लेखनात्मकाः । शुष्कत्वात्तर्पणाश्चैव विष्टम्भित्वाच्च दुर्जराः ॥२६६॥
विरूढधाना शष्कुल्यो मधुक्रोडाः सपिण्डकाः । पूपा पूपलिकाद्याश्च गुरवः पैष्टिकाः परम् ॥२६७॥

Apūpa, yāvaka and vātya made of barley removes the diseases such as udāvarta, coryza, cough, prameha and throat disorders.

Preparations known as dhānā (fried grains) are mostly reducing because of dryness, saturating and digest with difficulty due to their distending nature.

Germinated grains, fried grains, śaṣkulī, madhukroḍa, piṇḍaka, pūpa, pūpalikā etc. are heavy; the preparations of (rice) flour are heaviest. [265-267]

फलमांसवसाशाकपललक्षौद्रसंस्कृताः । भक्ष्या वृष्याश्च बल्याश्च गुरवो बृंहणात्मकाः ॥२६८॥
वेशवारो गुरुः स्निग्धो बलोपचयवर्धनः । गुरवस्तर्पणा वृष्याः क्षीरेक्षुरसपूपकाः ॥२६९॥
सगुडाः सतिलाश्चैव सक्षीरक्षौद्रशर्कराः । भक्ष्या वृष्याश्च बल्याश्च परं तु गुरवः स्मृताः ॥२७०॥

The preparations processed with fruits, meat, fat, vegetable, sesamum paste and honey are aphrodisiac, strength-promoting, heavy and bulk-promoting.

Vesavāra is heavy, unctuous and promotes strength and development.

Pūpa prepared with milk and sugarcane juice is heavy, saturating and aphrodisiac.

The edibles prepared with jaggery, sesamum, milk, honey and sugar are aphrodisiac, strength-promoting and exceedingly heavy. [268-270]

सस्नेहाः स्नेहसिद्धाश्च भक्ष्या विविधलक्षणाः । गुरवस्तर्पणा वृष्या हृद्या गौधूमिका मताः ।।२७१।।
संस्काराल्लघवः सन्ति भक्ष्या गौधूमपैष्टिकाः । धानापर्पटपूपाद्यास्तान् बुद्ध्वा निर्दिशेत्तथा ।।२७२।।

Various types of edibles prepared of wheat with addition of fat or cooked in fat are heavy, saturating, aphrodisiac and cordials.

Edibles prepared of wheat and its flour such as fried grains, parpaṭa, pūpa etc. are light because of processing. Their properties may be indicated accordingly. [271-272]

पृथुका गुरुवो भृष्टान् भक्षयेदल्पशस्तु तान् । यावा विष्टभ्य जीर्यन्ति सरसा भिन्नवर्चसः ।।२७३।।

Pṛthuka (flattened rice) is heavy and health-promoting, it should be taken in a little quanity.

Yāva (a preparation of barley) digests with distension but if taken with some soup it is purgative. [273]

सूप्यान्नविकृता भक्ष्या वातला रूक्षशीतलाः । सकटुस्नेहलवणानल्पशो भक्षयेत्तु तान् ।।२७४।।

The preparations of legumes aggravate vāta as they are rough and cold. They should be taken in small quantity after adding with pungent spices, fat and salt. [274]

मृदुपाकाश्च ये भक्ष्याः स्थूलाश्च कठिनाश्च ये । गुरवस्ते व्यतिक्रान्तपाकाः पुष्टिबलप्रदाः ।।२७५।।

The edibles which are bulky and hard are heavy if mildly cooked and nourishing and strength-promoting if overcooked. [275]

द्रव्यसंयोगसंस्कारं द्रव्यमानं पृथक् तथा । भक्ष्याणामादिशेद्बुद्ध्वा यथास्वं गुरुलाघवम् ।।२७६।।

Heaviness or lightness of edibles should be decided after knowing the main ingredient, combination of other ingredients, processing and quantity of different ingredients. [276]

(नानाद्रव्यैः समायुक्तः पक्वामक्लिन्नभर्जितैः । विमर्दको गुरुर्हृद्यो वृष्यो बलवतां हितः ।।२७७।।)

(Vimardaka prepared of various types of substances–ripe, unripe, moistened and fried is heavy, cordial, aphrodisiac and suitable for the strong. [277]

रसाला बृंहणी वृष्या स्निग्धा बल्या रुचिप्रदा । स्नेहनं तर्पणं हृद्यं वातघ्नं सगुडं दधि ।।२७८।।

Rasālā is bulk-promoting, aphrodisiac, unctuous, strength-promoting and relishing.

Curd added with jaggery is unctuous, saturating, cordial, and alleviates vāta. [278]

द्राक्षाखर्जूरकोलानां गुरु विष्टम्भि पानकम् । परूषकाणां क्षौद्रस्य यच्चेक्षुविकृतिं प्रति ।।२७९।।
तेषां कट्वम्लसंयोगान् पानकानां पृथक् पृथक् । द्रव्यं मानं च विज्ञाय गुणकर्माणि चादिशेत् ।।२८०।।
कट्वम्लस्वादुलवणा लघवो रागषाडवाः । मुखप्रियाश्च हृद्याश्च दीपना भक्तरोचनाः ।।२८१।।
आम्रामलकलेहाश्च बृंहणा बलवर्धनाः । रोचनास्तर्पणाश्चोक्ताः स्नेहमाधुर्यगौरवात् ।।२८२।।

बुद्ध्वा संयोगसंस्कारं द्रव्यमानं च तच्छ्रितम् । गुणकर्माणि लेहानां तेषां तेषां तथा वदेत् ।।२८३।।

Pānaka (syrups) prepared of grapes, dates and jujube is heavy and distending. So is that of paruṣaka, honey and sugarcane products. Properties and actions of these syrups should be defined by knowing the combination of pungent and sour substances and the ingredients, with their quantity separately.

Various types of rāga ṣādava (or rāga and ṣadava) are pungent, sour, sweet and salt, light, palatable, cordial, appetiser and relishing. Leha (lickable paste) of āmra and āmalaka is bulk-promoting, tonic, relishing and saturating owing to unctuousness, sweetness and heaviness. Properties and actions of lehas should be determined on the basis of combination, processing and quantity of ingredients. [279-283]

रक्तपित्तकफोत्क्लेदि शुक्तं वातानुलोमनम् । कन्दमूलफलाद्यं च तद्वद्विद्यात्तदासुतम् ।।२८४।।
शिण्डाकी चासुतं चान्यत् कालाम्लं रोचनं लघु । विद्याद्वर्गं कृतान्नानामेकादशतमं भिषक् ।।२८५।।

Śukta (a type of vinegar) irritates rakta, pitta and kapha and is carminative. The properties of fermented beverage should be determined on the basis of its ingredients such as tubers, roots, fruits etc.

Śiṇḍākī is another fermented beverage which becomes sour by the time factor (period of fermentation). It is relishing and light.

Thus the physician should know the eleventh group dietary preparations. [284-285]

कषायानुरसं स्वादु सूक्ष्ममुष्णं व्यवायि च । पित्तलं बद्धविण्मूत्रं न च श्लेष्माभिवर्धनम् ।।२८६।।
वातघ्नेषूत्तमं बल्यं त्वच्यं मेधाग्निवर्धनम् । तैलं संयोगसंस्कारात् सर्वरोगापहं मतम् ।।२८७।।
तैलप्रयोगादजरा निर्विकारा जितश्रमाः । आसन्नतिबलाः संख्ये दैत्याधिपतयः पुरा ।।२८८।।
ऐरण्डतैलं मधुरं गुरु श्लेष्माभिवर्धनम् । वातासृग्गुल्महृद्रोगजीर्णज्वरहरं परम् ।।२८९।।
कटूष्णं सार्षपं तैलं रक्तपित्तप्रदूषणम् । कफशुक्रानिलहरं कण्डूकोठविनाशनम् ।।२९०।।
प्रियालतैलं मधुरं गुरु श्लेष्माभिवर्धनम् । हितमिच्छन्ति नात्यौष्ण्यात्संयोगे वातपित्तयोः ।।२९१।।
आतस्यं मधुराम्लं तु विपाके कटुकं तथा । उष्णवीर्यं हितं वाते रक्तपित्तप्रकोपणम् ।।२९२।।
कुसुम्भतैलमुष्णं च विपाके कटुकं गुरु । विदाहि च विशेषेण सर्वदोषप्रकोपणम् ।।२९३।।
फलानां यानि चान्यानि तैलान्याहारसंविधौ। युज्यन्ते गुणकर्मभ्यां तानि ब्रूयाद्यथाफलम् ।।२९४।।

Group of adjuvents of food :

The sesamum oil is sweet with astringent as subsidiary taste, penetrating, hot, readily absorbed, aggravates pitta and kapha, is constipating, anti-diuretic, the best among the vāta-alleviating, strength-promoting, beneficial for skin, promotes intellect and appetite. It destroys all diseases due to combination (of drugs) and processing. By the use of oil the kings of demons, in early times, became free from old age, diseases and fatigue and proved very strong in battle.

Castor oil is sweet, heavy, kapha-aggravating and relieves of vātarakta, gulma, heart disease and chronic fever.

Mustard oil is pungent, hot, affects rakta and pitta, diminishes kapha, semen and vāta, and alleviates itching and urticarial patches.

The oil of priyāla is sweet, heavy, aggravates kapha but because of its excessive hotness it is not recommended in combination of vāta and pitta.

The linseed oil is sweet-sour, kaṭu-vipāka, uṣṇavīrya. It is useful in vāta but vitiates rakta and pitta.

The oil of kusumbha is hot, kaṭuvipāka and heavy. It particularly causes burning sensation (with acidity) and vitiates all doṣas.

The properties and actions of the oil of other fruits (seeds) used in food may be known on the basis of the fruits. [286-294]

मधुरो बृंहणो वृष्यो बल्यो मज्जा तथा वसा । यथासत्त्वं तु शैत्योष्णे वसामज्ज्ञोर्विनिर्दिशेत् ।।२९५।।

Marrow and fat are sweet, bulk-promoting, aphrodisiac and tonic. Their coldness or hotness be known according to the animals (from which they are derived). [295]

सस्नेहं दीपनं वृष्यमुष्णं वातकफापहम् । विपाके मधुरं हृद्यं रोचनं विश्वभेषजम् ।।२९६।।
श्लेष्मला मधुरा चार्द्रा गुर्वी स्निग्धा च पिप्पली। सा शुष्का कफवातघ्नी कटूष्णा वृष्यसंमता ।।२९७।।
नात्यर्थमुष्णं मरिचमवृष्यं लघु रोचनम् । छेदित्वाच्छोषणत्वाच्च दीपनं कफवातजित् ।।२९८।।
यातश्लेष्मविबन्धघ्नं कटूष्णं दीपनं लघु । हिङ्गु शूलप्रशमनं विद्यात् पाचनरोचनम् ।।२९९।।
रोचनं दीपनं वृष्यं चक्षुष्यमविदाहि च । त्रिदोषघ्नं समधुरं सैन्धवं लवणोत्तमम् ।।३००।।
सौक्ष्म्यादौष्ण्याल्लघुत्वाच्च सौगन्ध्याच्च रुचिप्रदम् । सौवर्चलं विबन्धघ्नं हृद्यमुद्गारशोधि च ।।३०१।।
तैक्ष्ण्यादौष्ण्याद्व्यवायित्वाद्दीपनं शूलनाशनम् । ऊर्ध्वं चाधश्च वातानामानुलोम्यकरं बिडम् ।।३०२।।
सतिक्तकटु सक्षारं तीक्ष्णमुत्क्लेदि चौद्भिदम् । न काललवणे गन्धः सौवर्चलगुणाश्च ते ।।३०३।।
सामुद्रकं समधुरं, सतिक्तं कटु पांशुजम् । रोचनं लवणं सर्वं पाकि स्त्रंस्यनिलापहम् ।।३०४।।

Dry ginger is slightly unctuous, appetiser, aphrodisiac, hot, alleviates vāta and kapha, is madhura-vipāka, cordial and relishing.

Green long pepper increases kapha, is sweet, heavy and unctuous. The same when dried alleviates kapha and vāta, is pungent, hot and aphrodisiac.

Black pepper is not very hot, non-aphrodisiac, light, relishing, appetiser, alleviates kapha and vāta due to its extracting and absorbing characters.

Hiṅgu (asafoetida) alleviates vāta, kapha and constipation, is pungent, hot, appetiser, light, intestinal antispasmodic, digestive and relishing.

Saindhava (rock-salt), the best among the salts, is relishing, appetiser, aphrodisiac, vision-promoting, not causing burning sensation, alleviates tridoṣa and is slightly sweet.

Sauvarchalā salt, due to its penetrating, hot, light and aromatic properties, is relishing, laxative, cordial and normalises eructation.

Biḍa salt, owing to sharpness, hotness and quick absorption, is appetiser, relieves colic, expels wind both upwards and downwards.

Audbhida salt is slightly pungent-bitter and alkaline, sharp and irritant.

Kālā (black) salt has all the properties of sauvarcala except the smell.

Sāmudra is slightly sweet while pāṁśuja is pungent and slightly bitter.

All salts are relishing, digestive, laxative and alleviate vāta. [296-304]

हृत्पाण्डुग्रहणीरोगप्लीहानाहगलग्रहान् । कासं कफजमर्शांसि यावशूको व्यपोहति ।।३०५।।
तीक्ष्णोष्णो लघुरूक्षश्च क्लेदी पक्ता विदारणः । दाहनो दीपनश्छेत्ता सर्वः क्षारोऽग्निसन्निभः ।।३०६।।

Yāvaśūka (alkali derived from the awns of barley) relieves of heart disease, anaemia, grahaṇīroga, spleen enlargement, hardness in bowels, throat troubles, cough caused by kapha and piles.

All alkali are sharp, hot, rough, moistening, digestive, rupturing, burning, appetiser, cutting and like fire. [305-306]

कारवी कुञ्चिकाऽजाजी यवानी धान्यतुम्बुरु । रोचनं दीपनं वातकफदौर्गन्ध्यनाशनम् ।।३०७।।

Kāravī, kuñcikā, ajājī, yavānī, dhānya and tumburu–these are relishing, appetiser, and alleviate vāta, kapha and foul smell. [307]

आहारयोगिनां भक्तिनिश्चयो न तु विद्यते । समाप्तो द्वादशश्चायं वर्ग आहारयोगिनाम् ।।३०८।।

There is no certainly or limitation of the attachment to (particular) adjuvents of food.

Thus ends the twelfth group of the adjuvents of food. [308]

शूकधान्यं शमीधान्यं समातीतं प्रशस्यते । पुराणं प्रायशो रूक्षं प्रायेणाभिनवं गुरु ।।३०९।।
यद्यदागच्छति क्षिप्रं तत्तल्लघुतरं स्मृतम् । निस्तुषं युक्तिभृष्टं च सूप्यं लघु विपच्यते ।।३१०।।

Cereals and legumes are recommended for use when they are one year old. The old one is mostly rough while the new one is mostly heavy. The crop which comes shortly is regarded as lighter. The legumes, when dehusked and properly fried digest easily. [309-310]

मृतं कृशं चातिमेद्यं वृद्धं बालं विषैर्हतम् । अगोचरभृतं व्यालसूदितं मांसमुत्सृजेत् ।।३११।।
अतोऽन्यथा हितं मांसं बृंहणं बलवर्धनम् ।

Meat of animals who died natural death, are emaciated, too much fatty, old, young, killed by poisons. not maintained on pasture graze and bitten by snakes, tigers etc. should be discarded. Meat of animals other than the above is wholesome, and promotes bulk as well as strength of the body. [311]

प्रीणनः सर्वभूतानां हृद्यो मांसरसः परम् ।।३१२।।
शुष्यतां व्याधिमुक्तानां कृशानां क्षीणरेतसाम् । बलवर्णार्थिनां चैव रसं विद्याद्यथामृतम् ।।३१३।।
सर्वरोगप्रशमनं यथास्वं विहितं रसम् । विद्यात् स्वर्यं बलकरं वयोबुद्धीन्द्रियायुषाम् ।।३१४।।
व्यायामनित्याः स्त्रीनित्या मद्यनित्याश्च ये नराः। नित्यं मांसरसाहारा नातुराः स्युर्न दुर्बलाः ।।३१५।।

For all living beings, meat soup is nourishing and cordial. This is regarded as nectar for those suffering from phthisis, during convalescence, for the emaciated, those having diminished semen and desirous of strength and lustre. Meat soup prepared accordingly alleviates all diseases. It promotes voice and strength of age, intelligence, sense organs and life. The persons indulged in physical exercise, women and wine do not fall ill or become weak if they take diet with meat soup regularly. [312-315]

क्रिमिवातातपहतं शुष्कं जीर्णमनार्तवम् । शाकं निःस्नेहसिद्धं च वर्ज्यं यच्चापरिस्रुतम् ।।३१६।।
पुराणमामं संक्लिष्टं क्रिमिव्यालहिमातपैः । अदेशकालजं क्लिन्नं यत्स्यात्फलमसाधु तत् ।।३१७।।
हरितानां यथाशाकं निर्देशः साधनादृते । मद्याम्बुगोरसादीनां स्वे स्वे वर्गे विनिश्चयः ।।३१८।।

Vegetable which is aflected by insects, wind and the sun, dried, old, unseasonal, not cooked with fat and unfiltered should be discarded.

The fruit which is old, unripe, damaged by insects, animals, snow and the sun, grown is unnatural place and time, and rotted is unfit (for use).

Instructions regarding salads are according to the respective items except cooking. As regards fermented liquors, water and milk products, the same have been mentioned in the respective groups. [316-318]

यदाहारगुणैः पानं विपरीतं तदिष्यते । अन्नानुपानं धातूनां दृष्टं यन्न विरोधि च ।।३१९।।
आस्रवानां समुद्दिष्टामशीतिं चतुरुत्तराम् । जलं पेयमपेयं च परीक्ष्यानुपिबेद्धितम् ।।३२०।।
स्निग्धोष्णं मारुते शस्तं पित्ते मधुरशीतलम् । कफेऽनुपानं रूक्षोष्णं क्षये मांसरसः परम् ।।३२१।।
उपवासाध्वभाष्यस्त्रीमारुतातपकर्मभिः । क्लान्तानामनुपानार्थं पयः पथ्यं यथामृतम् ।।३२२।।
सुरा कृशानां पुष्ट्यर्थमनुपानं विधीयते । कार्श्यार्थं स्थूलदेहानामनु शस्तं मधूदकम् ।।३२३।।
अल्पाग्नीनामनिद्राणां तन्द्राशोकभयक्लमैः । मद्यमांसोचितानां च मद्यमेवानुशस्यते ।।३२४।।

The drinks taken after meals should be contrary to the properties of food but not so to dhātus. Eighty four āsavas and water–drinkable and undrinkable–have already been mentioned, one should take the wholesome afterdrink after examining properly.

In vāta, unctuous and hot (afterdrink) is suitable; in pitta, sweet and cold; in kapha, rough and hot and in wasting meat soup is the best after-drink. For those exhausted by fasting, travelling on foot, speech, traffic in women, wind, the sun and evacuative measures, the afterdrink of milk is wholesome as nectar. Wine should be prescribed as afterdrink for the lean and thin to produce corpulence. For reducing the obese persons, honey-water is recommended. For those having mild appetite, loss of sleep due to drowsiness, anxiety, fear and exhaution, particularly for those who are accustomed to wine and meat, wine is recommended as after-drink. [319-324]

अथानुपानकर्मगुणान् प्रवक्ष्यामः–अनुपानं तर्पयति, प्रीणयति, ऊर्जयति, बृंहयति, पर्याप्तिमभिनिर्वर्तयति, भुक्तमवसादयति, अन्नसङ्घातं भिनत्ति, मार्दवमापादयति, क्लेदयति, जरयति, सुखपरिणामितामाशुव्यवायितां चाहारस्योपजनयतीति ।।३२५।।

Now (I) shall say about the actions and properties of after-drink. After-drink saturates, nourishes, provides energy, increases bulk of the body, brings about completion, settles down the food taken, breaks down the food-mass, produces softness, moistens, digests and helps in easy transformation and quick absorption of food. [325]

भवति चात्र–
अनुपानं हितं युक्तं तर्पयत्याशु मानवम् । सुखं पचति चाहारमायुषे च बलाय च ।।३२६।।

Here is (the verse)–

Intake of wholesome afterdrink saturates the person and digests the food easily for (promotion of) life and strength. [326]

नोर्ध्वाङ्गमारुताविष्टा न हिक्काश्वासकासिनः । न गीतभाष्याध्ययनप्रसक्ता नोरसि क्षताः ।।३२७।।
पिबेयुरुदकं भुक्त्वा तद्धि कण्ठोरसि स्थितम् । स्नेहमाहारजं हत्वा भूयो दोषाय कल्पते ।।३२८।।

Those who are afflicted with vāta in upper part, are suffering from hiccup, dyspnoea and cough, indulged in singing, speech and recital, have injury in chest, should not take water after meals because it, staying in throat and chest, removes the unction of food and produces further disorders. [327-328]

अन्नपानैकदेशोऽयमुक्तः प्रायोपयोगिकः । द्रव्याणि न हि निर्देष्टुं शक्यं कात्स्न्र्येन नामभिः ।।३२९।।
यथा नानौषधं किंचिद्देशजानां वचो यथा । द्रव्यं तत्तत्तथा वाच्यमनुक्तमिह यद्भवेत् ।।३३०।।

Thus a part of food and drinks which is commonly in practice is said. It is not possible to mention all the substances by name as already mentioned that there is nothing which is not a drug. The substances which are not said here be described on the basis of the local tradition. [329-330]

चरः शरीरावयवाः स्वभावो धातवः क्रिया । लिङ्गं प्रमाणं संस्कारो मात्रा चास्मिन् परीक्ष्यते ।।३३१।।

In this context, habitat, food, part of the body, nature, sustaining materials, activity; sex, size, processing and quantity are considered. [331]

चरोऽनूपजलाकाशधन्वाद्यो भक्ष्यसंविधिः । जलजानूपजाश्चैव जलानूपचराश्च ये ।।३३२।।
गुरुभक्ष्याश्च ये सत्त्वाः सर्वे ते गुरवः स्मृताः । लघुभक्ष्यास्तु लघवो धन्वजा धन्वचारिणः ।।३३३।।

'Cara' denotes the habitat such as marshy land, water, sky, desert etc. and also the food habits. Thus animals born in water and marshy land; moving in those places and taking heavy food are regarded as heavy, (on the contrary), those taking light food, born in desert and moving in the same are light. [332-333]

शरीरावयवाः सक्थिशिरःस्कन्धादयस्तथा । सक्थिमांसाद्गुरुः स्कन्धस्ततः क्रोडस्ततः शिरः ।।२३४।।
वृषणौ चमं मेढ्रं च श्रोणी वृक्कौ. यकृद्गुदम् । मांसाद्गुरुतरं विद्याद्यथास्वं मध्यमस्थि च ।।३३५।।

Body parts of thigh, head, shoulder etc. Shoulder is heavier than the flesh of thighs, then comes the chest and thereafter head. Testicles, skin, penis, pelvis, kidneys, liver and rectum–these are heavier than flesh and also the trunk and (muscles attached to) bones. [334-335]

स्वभावाल्लघवो मुद्गास्तथा लावकपिञ्जलाः । स्वभावाद्गुरवो माषा वराहमहिषास्तथा ।।३३६।।
धातूनां शोणितादीनां गुरुं विद्याद्यथोत्तरम् । अलसेभ्यो विशिष्यन्ते प्राणिनो ये बहुक्रियाः ।।३३७।।

By nature green gram is light and also common quail and grey partridge. Likewise, black gram and the meat of pig and buffalo is heavy.

Among dhātus heaviness increases in progressive order. Active animals are particulary (light) is comparision with the idle ones. [336-337]

गौरवं लिङ्गसामान्ये पुंसां स्त्रीणां तु लाघवम् । महाप्रमाणा गुरवःस्वजातौ लघवोऽन्यथा ।।३३८।।

As regards sex, generally the meat of male animals is heavier than that of the female ones.

In their own class, those of big size are heavy otherwise light. [338]

गुरूणां लाघवं विद्यात् संस्कारात् सविपर्ययम् । व्रीहेर्लाजा यथा च स्युः सक्तूनां सिद्धपिण्डिकाः ।।३३९।।

By processing, the heavy ones become light and vice versa. Such as vrīhi (heavy) becomes light when transformed into lājā after frying; on the other hand, the flour of roasted grains becomes heavy when processed into cooked bolus.[339]

अल्पादाने गुरूणां च लघूनां चातिसेवने । मात्रा कारणमुद्दिष्टं द्रव्याणां गुरुलाघवे ।।३४०।।
गुरूणामल्पमादेयं लघूनां तृप्तिरिष्यते । मात्रां द्रव्याण्यपेक्षन्ते मात्रा चाग्निमपेक्षते ।।३४१।।

Heavy substances, if taken in a little quantity, become light. Likewise, light substances become heavy if taken too much. Thus quantity is one of the factors governing heaviness and lightness of substances. Hence a little of heavy substances should be taken while in case of light ones one may take them upto the point of saturation. Substances depend on quantity and this, in turn, depends on agni. [340-341]

बलमारोग्यमायुश्च प्राणाश्चाग्नौ प्रतिष्ठिताः । अन्नपानेन्धनैश्चाग्निर्ज्वलति व्येति चान्यथा ।।३४२।।

On agni depend strength, health, life-span and vital breath. Agni burns with the fuel of food and drinks otherwise is impaired. [342]

गुरुलाघवचिन्तेयं प्रायेणाल्पबलांन् प्रति । मन्दक्रियाननारोग्यान् सुकुमारान्सुखोचितान् ।।३४३।।

Consideration of heaviness and lightness is particulary important in case of weak, inactive, unhealthy, delicate and those accustomed to comfortable living. [343]

दीप्ताग्नयः खराहाराः कर्मनित्या महोदराः । ये नराः प्रति तांश्चिन्त्यं नावश्यं गुरुलाघवम् ।।३४४।।

But this is not so important for the persons who have strong digestive power, take hard food, are overactive and with large belly. [344]

हिताभिर्जुहुयान्नित्यमन्तरग्निं समाहितः । अन्नपानसमिद्भिर्ना मात्राकालौ विचारयन् ।।३४५।।
आहिताग्निः सदा पथ्यान्यतरग्नौ जुहोति यः । दिवसे दिवसे ब्रह्म जपत्यथ ददाति च ।।३४६।।
नरं निःश्रेयसे युक्तं सात्म्यज्ञं पानभोजने । भजन्ते नामयाः केचिद्भाविनोऽप्यन्तरादृते ।।३४७।।

One should offer regularly the oblations of wholesome food and drinks to antaragni (internal fire) with due consideration to quantity and time.

The person who after offering oblation to fire (external) offers the wholesome oblations to the internal fire, always concentrates on Brahman, donates, knows the suitability of food and drinks is endowed with perfect bliss and does not suffer from any disease in present or future. [345-347]

षट्त्रिंशतं सहस्राणि रात्रीणां हितभोजनः । जीवत्यनातुरो जन्तुर्जितात्मा संमतः सताम् ।।३४८।।

One taking wholesome food with controlled self lives healthy for one thousand and thirtysix nights (100 years) liked by the good men. [348]

प्राणाः प्राणभृतामन्नमन्नं लोकोऽभिधावति । वर्णः प्रसादः सौस्वर्यं ज़ीवितं प्रतिभा सुखम् ।।३४९।।
तुष्टिः पुष्टिर्बलं मेधा सर्वमन्ने प्रतिष्ठितम् । लौकिकं कर्म यद्वृत्तौ स्वर्गतौ यच्च वैदिकम् ।।३५०।।
कर्मापवर्गे यच्चोक्तं तच्चाप्यन्ने प्रतिष्ठितम् ।

Food is the vital breath of living beings (that is why) the people rush to the food. Complexion, cheerfulness, good voice, life, imagination, happiness, contentment, corpulence, strength, intellect–all these are dependent on food.

The worldly activities done for livelihood, the vedic ones for attainment of heaven and those for emancipation also depend on food. [349-350]

तत्र श्लोकः–

अन्नपानगुणाः साग्र्या वर्गा द्वादश निश्चिताः ।।३५१।।
सगुणान्यनुपानानि गुरुलाघवसंग्रहः । अन्नपानविधावुक्तं तत् परीक्ष्यं विशेषतः ।।३५२।।

Now (the summing up) verse–

Properties of food and drinks, twelve groups along with the best ones, after-drinks with their properties, consideration of heaviness and lightness–all this is said in the chapter on the types of food and drinks. This should be considered particularly. [351-352]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थानेऽन्नपानविधिर्नाम
सप्तविंशोऽध्यायः ।।२७।।

Thus ends the twenty seventh chapter in Ślokasthāna in the treatise
composed by Agniveśa redacted by Caraka. (27)

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अष्टाविंशोऽध्यायः
CHAPTER XXVIII

अथातो विविधाशितपीतीयमध्यायं व्याख्यास्यामः ॥१॥

Now (I) shall expound the chapter on various foods and drinks etc. [1]

इति ह स्माह भगवानात्रेयः ॥२॥

As propounded by Lord Ātreya. [2]

विविधमशितं पीतं लीढं खादितं जन्तोर्हितमन्तरग्निसन्धुक्षितबलेन यथास्वेनोष्मणा सम्यग्विपच्यमानं कालवदनवस्थितसर्वधातुपाकमनुपहतसर्वधातूष्ममारुतस्रोतः केवलं शरीरमुपचयबलवर्णायुषा योजयति शरीरधातूनूर्जयति च । धातवो हि धात्वाहाराः प्रकृतिमनुवर्तन्ते ॥३॥

Food taken in verious forms eaten, drunk, licked and devoured–which is wholesome for the person, being consumed properly by the respective agnis (digestive factors) participating in the non-stopping process of conversion of all dhātus (metabolism) like time and which does not affect dhātwagnis, vāyu and srotas (channels), endows the entire body with development, strength, lustre and happy life and provides energy to the body-tissues. Dhātus continue in their normalcy by receiving nutrients from the (preceding) dhātu. [3]

तत्राहारप्रसादाख्यो रसः किट्टं च मलाख्यमभिनिर्वर्तते । किट्टात् स्वेदमूत्रपुरीषवातपित्तश्लेष्माणः कर्णाक्षिनासिकास्यलोमकूपप्रजननमलाः केशश्मश्रुलोमनखादयश्चावयवाः पुष्यन्ति । पुष्यन्ति त्वाहाररसाद्रसरुधिरमांसमेदोस्थिमज्जशुक्रौजांसि पञ्चेन्द्रियद्रव्याणि धातुप्रसादसंज्ञकानि शरीरसन्धिबन्धपिच्छादयश्चावयवाः । ते सर्व एव धातवो मलाख्याः प्रसादाख्याश्च रसमलाभ्यां पुष्यन्तः स्वं मानमनुवर्तन्ते यथावयःशरीरम् । एवं रसमलौ स्वप्रमाणावस्थितावाश्रयस्य समधातोर्धातुसाम्यमनुवर्तयतः । निमित्ततस्तु क्षीणवृद्धानां प्रसादाख्यानां धातूनां वृद्धिक्षयाभ्यामाहारमूलाभ्यां रसः साम्यमुत्पादयत्यारोग्याय किट्टं च मलानामेवमेव । स्वमानातिरिक्ताः पुनरुत्सर्गिणः शीतोष्णपर्यायगुणैश्चोपचर्यमाणा मलाः शरीरधातुसाम्यकराः समुपलभ्यन्ते ॥४॥

(During this process) rasa known as the clear essence of food and the excretion known as the waste products are produced. The excretion nourishes sweat, urine, faeces, vāta, pitta and kapha, dirt of ears, eyes, nostrils, mouth, hair follicles and genitals, and the parts like hair, beard, moustaches, nails etc. From 'āhāra-rasa' (essence of food) are nourished rasa, rakta (blood), māṁsa (muscle), medas (fat), asthi (bones), majjā (marrow), śukra (semen) and ojas, the basic materials of five sense organs which are known as 'dhātu prasāda' (clear essence of dhātus), and parts like ligaments, lubricating substance in joints etc. All these dhātus (supporting materials) in the forms of essence and excretion maintain their normal measure according to age and body receiving proper nutrients from rasa and mala respectively. Thus both rasa and mala, present in their normal measure, maintain the equilibrium of dhātus which is already there in the body. In case of decrease or increase in dhātus known as essence, rasa produced by food causing increase or decrease respectively restores the equilibrium for health, likewise, in case of excretion. The excretions or waste products, when exceed their normal measure, are treated with cold and hot properties, as required, and thus they restore the equilibrium of dhātus. [4]

तेषां तु मलप्रसादाख्यानां धातूनां स्रोतांस्ययनमुखानि । तानि यथाविभागेन यथास्वं धातूनापूरयन्ति । एवमिदं शरीरमशितपीतलीढखादित प्रभवम् । अशितपीतलीढखादितप्रभवाश्चास्मिञ्शरीरे व्याधयो भवन्ति । हिताहितोपयोगविशेषास्त्वत्र शुभाशुभविशेषकरा भवन्तीति ।।५।।

For the supporting materials, excretion as well as essence, srotas (channels) are the pathways. These, according to division, fill up respective supporting materials, thus this body is a product of the food–eaten, drunk, licked and devoured. Similarly, the diseases also are produced by the food–eaten, drunk, licked and devoured. Wholesome and unwholesome food produce good and bad effects respectively. [5]

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच–दृश्यन्ते हि भगवन्! हितसमाख्यातमप्याहारमुपयुञ्जाना व्याधिमन्तश्चागदाश्च, तथैवाहितसमाख्यातम्; एवं दृष्टे कथं हिताहितोपयोगविशेषात्मकं शुभाशुभविशेषमुपलभामह इति ।।६।।

After Lord Ātreya finished his talk, Agniveśa asked–it is observed, sir, that the persons taking wholesome food are both diseased and healthy, similarly, in case of the unwholesome food. In the face of such observations how the difference in good and bad effects can be attributed to the intake of wholesome and unwholesome food respectively? [6]

तमुवाच भगवानात्रेयः–न हिताहारोपयोगिनामग्निवेश ! तन्निमित्ता व्याधयो जायन्ते, न च केवलं हिताहारोपयोगादेव सर्वव्याधिभयमतिक्रान्तं भवति; सन्ति ह्यृतेऽप्यहिताहारोपयोगादन्यारोगप्रकृतयः, तद्यथा–कालविपर्ययः, प्रज्ञापराधः, शब्दस्पर्शरूपरसगन्धाश्चासात्म्या इति । ताश्च रोगप्रकृतयो रसान् सम्यगुपयुञ्जानमपि पुरुषमशुभेनोपपादयन्ति; तस्माद्धिताहारोपयोगिनोऽपि दृश्यन्ते व्याधिमन्तः । अहिताहारोपयोगिनां पुनः कारणतो न सद्यो दोषवान् भवत्यपचारः । न हि सर्वाण्यपथ्यानि तुल्यदोषाणि, न च सर्वे दोषास्तुल्यबलाः, न च सर्वाणि शरीराणि व्याधिक्षमत्वे समर्थानि भवन्ति । तदेव ह्यपथ्यं देशकालसंयोगवीर्यप्रमाणातियोगाद्भूयस्तरमपपथ्यं संपद्यते । स एव दोषः संसृष्टयोनिर्विरुद्धोपक्रमो गम्भीरानुगतश्चिरस्थितः प्राणायतनसमुत्थो मर्मोपघाती कष्टतमः क्षिप्रकारितमश्च संपद्यते । शरीराणि चातिस्थूलान्यतिकृशान्यनिविष्टमांसशोणितास्थीनि दुर्बलान्यसात्म्याहारोपचितान्यल्पाहाराण्यल्पसत्त्वानि च भवन्त्यव्याधिसहानि, विपरीतानि पुनर्व्याधिसहानि । एभ्यश्चैवापथ्याहारदोषशरीरविशेषेभ्यो व्याधयो मृदवो दारुणाः क्षिप्रसमुत्थाश्चिरकारिणश्च भवन्ति । त एव वातपित्तश्लेष्माणः स्थानविशेषे प्रकुपिता व्याधिविशेषानभिनिर्वर्तयन्त्यग्निवेश ! ।।७।।

Lord Ātreya said–Agniveśa ! the persons taking wholesome food donot suffer from the diseases caused by the same because the use of wholesome food alone is not able to avert the fear of all diseases as there are other etiological factors even except the use of unwholesome food such as–abnormality in time factor, intellectual error and unsuitable sound, touch, vision, taste and smell. These etiological factors afflict the person in spite of his taking proper food. That is why the persons taking wholesome food are also seen as diseased. In case of those taking unwholesome food too, the fault dose not produce derangements immediately due to certain reasons such as unwholesome articles are not equally deranging nor have the doṣas equal strength, all persons also are not (equally) capable to resist the disease (have no equal immunity). The same faulty regimen becomes mere obnoxious due to place, time, combination, potency and excessive quantity. The same doṣa too, in combination with other doṣa, having contradictory therapy, deep-seated, with long duration, located in the organs of vital breath, affecting the vital parts becomes curable with difficulty and even fatal emergently. The persons too obese, too lean, having uncompact muscles, blood and bones, weak, indulged in unsuitable food, under-nourished and having weak mind are not able to resist diseases, contrary to them are resistant to diseases. Because of variations in faulty diet, innate pathogenic factors and the condition of the body the diseases become mild or severe, acute or chronic. The same vāta, pitta and kapha, vitiated in different locations produce different disorders, O Agniveśa! [7]

तत्र रसादिषु स्थानेषु प्रकुपितानां दोषाणां यस्मिन् स्थाने ये ये व्याधयः संभवन्ति तांस्तान् यथावदनुव्याख्यास्यामः ।।८।।

I will describe further the diseases produced by doṣas vitiated in different locations like rasa etc. [8]

अश्रद्धा चारुचिश्चास्यवैरस्यमरसज्ञता । हृल्लासो गौरवं तन्द्रा साङ्गमर्दो ज्वरस्तमः ।।९।।
पाण्डुत्वं स्त्रोतसां रोधः क्लैब्यं सादः कृशाङ्गता । नाशोऽग्नेरयथाकालं वलयः पलितानि च ।।१०।।
रक्तप्रदोषजा रोगाः,–

Loss of desire for food, anorexia, distaste in mouth, loss of taste sensation, nausea, heaviness, drowsiness, body-ache, fever, feeling of darkness, paleness, obstruction in channels, impotency, malaise, leanness, loss of digestive power, untimely wrinkles and grey hair–these are the disorders due to morbid affection of rasadhātu. [9-10]

वक्ष्यन्ते रक्तदोषजाः । कुष्टवीसर्पपिडका रक्तपित्तमसृग्दरः ।।११।।
गुदमेढ्रास्यपाकश्च प्लीहा गुल्मोऽथ विद्रधिः । नीलिका कामला व्यङ्गः पिप्लवस्तिलकालकाः ।।१२।।
दद्रुश्चर्मदलं श्वित्रं पामा कोठास्त्रमण्डलम् । रक्तप्रदोषाज्जायन्ते,–

Further will be mentioned the diseases due to affection of rakta. Leprosy, erysipelas, boils, internal haemorrhage, menorrhagia, suppuration of anus, penis and mouth, spleen, gulma, abscess, nīlikā, jaundice, vyaṅga, piplu, tilakālaka (black moles), ringworm, psoriasis, leucoderma, papules, urticarial patches, red patches–these are caused by morbid aflection of rakta. [11-12]

—शृणु मांसप्रदोषजान् ।।१३।।
अधिमांसार्बुदं कीलं गलशालूकशुण्डिके । पूतिमांसालजीगण्डमालोपजिह्विकाः ।।१४।।
विद्यान्मांसाश्रयान्,—

Now, listen about these caused by affection of māṁsa. Adhimāṁsa, arbuda (tumour), kīla, galaśālūka, galaśuṇḍikā, pūtimāṁsa, alajī, gaṇḍa, cervical adenitis, upajihvikā–these are located in māṁsa. [13-14]

—मेदःसंश्रयांस्तु प्रचक्ष्महे । निन्दितानि प्रमेहाणां पूर्वरूपाणि यानि च ।।१५।।

Further, I will say about thout those located in medas. These are the despicable ones and the premonitory symptoms of prameha. [15]

अध्यस्थिदन्तौ दन्तास्थिभेदशूलं विवर्णता । केशलोमनखश्मश्रुदोषाश्चास्थिप्रदोषजाः ।।१६।।

Adhyasthi, adhidanta, dantabheda, asthiśūla, discoloration, abnormality in hairs of head, body hairs, nails, beards-moustaches–these are disorders due to morbid aflection of asthi. [16]

रुक् पर्वणां भ्रमो मूर्च्छा दर्शनं तमसस्तथा । अरुषां स्थूलमूलानां पर्वजानां च दर्शनम् ।।१७।।
मज्जप्रदोषात्,—

Pain in joints, giddiness, fainting, feeling of darkness and appearance of thick-based wounds–these are caused due to morbid affection of majjā. [17]

—शुक्रस्य दोषात् क्लैब्यमहर्षणम् । रोगि वा क्लोबमल्पायुर्विरूपं वा प्रजायते ।।१८।।
न चास्य जायते गर्भः पतति प्रस्रवत्यपि । शुक्रं हि दुष्टं सापत्यं सदारं बाधते नरम् ।।१९।।

By the morbid affection of śukra, there will be impotency and non-erection of penis. His progeny will be sick or impotent or short-lived or deformed. There is more likelihood that the conception will not take place or if conceived, it will be miscarried or aborted. The semen, if affected morbidly, afflicts the person alongwith his wife and progeny. [18-19]

इन्द्रियाणि समाश्रित्य प्रकुप्यन्ति यदा मलाः । उपघातोपतापाभ्यां योजयन्तीन्द्रियाणि ते ।।२०।।

When doṣas vitiate in the locations of sense organs, they afflict them with loss of function and dysfunction. [20]

स्नायौ सिराकण्डराभ्यो दुष्टाः क्लिश्नन्ति मानवम् । स्तम्भसंकोचखल्लीभिर्ग्रन्थिस्फुरणसुप्तिभिः ।।२१।।

Doṣas vitiated in ligaments, vessels and tendons afflict the person with stiffness, contraction, twisting, glands, throbbing and numbness. [21]

मलानाश्रित्य कुपिता भेदशोषप्रदूषणम् । दोषा मलानां कुर्वन्ति सङ्गोत्सर्गावतीव च ।।२२।।

Doṣas vitiated, while located in malas, cause breaking, drying up and other abnormalities of malas (excretions) and also their excessive retention and elimination, [22]

विविधादशितात् पीतादहिताल्लीढखादितात् । भवन्त्येते मनुष्याणां विकारा य उदाहृताः ।।२३।।
तेषामिच्छन्ननुत्पत्तिं सेवेत मतिमान् सदा । हितान्येवाशितादीनि न स्युस्तज्जास्तथाऽऽमयाः ।।२४।।
रसजानां विकाराणां सर्वं लङ्घनमौषधम् । विधिशोणितिकेऽध्याये रक्तजानां भिषग्जितम् ।।२५।।

मांसजानां तु संशुद्धिः शस्त्रक्षाराग्निकर्म च । अष्टौनिन्दितिकेऽध्याये मेदोजानां चिकित्सितम् ।।२६।।
अस्थ्याश्रयाणां व्याधीनां पञ्चकर्माणि भेषजम् । बस्तयः क्षीरसर्पींषि तिक्तकोपहितानि च ।।२७।।
मज्जशुक्रसमुत्थानामौषधं स्वादुतिक्तकम् । अन्नं व्यावव्यायामौ शुद्धिः काले च मात्रया ।।२८।।
शान्तिरिन्द्रियजानां तु त्रिममींये प्रवक्ष्यते । स्नाय्वादिजानां प्रशमो वक्ष्यते वातरोगिके ।।२९।।
न वेगान्धारणेऽध्याये चिकित्सासंग्रहः कृतः । मलजानां विकाराणां सिद्धिश्चोक्ता क्वचित्क्वचित् ।।३०।।

The diseases, mentioned above, are produced by various unwholesome food–eaten, drunk, licked and devoured. In order to prevent their occurrence, the wise should always take wholesome food so that the disorders caused by them may not arise.

The remedy of disorders produced in rasa consists of all types of reducing measures. The treatment of the blood disorders has already been said in the chapter on properly formed blood. The disorders of māmsa are treated with evacuative measures, surgical measures and application of alkali and cauterization. The treatment of the disorders of medas is described in the chapter on the eight despicable ones. The remedial measure in the disorders of asthi consists of the five evacuative measures, enema and intake of bitter-medicated milk and ghee. The therapy of diseases caused in majjā and śukra consists of the intake of predominantly sweet and bitter food, sexual intercourse, physical exercise and elimination of doṣas in time and in proper quantity. The treatment of disorders of sense organs will be mentioned in the chapter on three vital organs. Likewise, the treatment of the disorders of ligaments etc. will be described in the chapter on Vātavyādhi. The management of the disorders of malas has been described briefly in the chapter on non-suppresion of urges and also here and there in other contexts. [23-30]

व्यायामदूष्मणस्तैक्ष्ण्याद्धितस्यानवचारणात् । कोष्ठाच्छाखा मला यान्ति द्रुतत्वान्मारुतस्य च ।।३१।।
तत्रस्थाश्च विलम्बन्ते कदाचिन्न समीरिताः । नादेशकाले कुप्यन्ति भूयो हेतुप्रतीक्षिणः ।।३२।।

Due to exercise, intensity of heat and non-observance of wholesome and also speediness of vāta, doṣas spread from the belly to the exterior parts. There sometimes when not excited they wait again and again for the exciting cause because they never vitiate in improper place or time. [31-32]

वृद्ध्या विष्यन्दनात् पाकात् स्रोतोमुखविशोधनात् ।
शाखा मुक्त्वा मलाः कोष्ठं यान्ति वायोश्च निग्रहात् ।।३३।।

On the other hand, due to increase, oozing, maturity, cleaning of the channels and control of vāyu, doṣas leave the extremities and proceed to the belly. [33]

अजातानामनुत्पत्तौ जातानां विनिवृत्तये । रोगाणां यो विधिर्दृष्टः सुखार्थी तं समाचरेत् ।।३४।।
सुखार्थाः सर्वभूतानां मताः सर्वाः प्रवृत्तयः । ज्ञानाज्ञानविशेषात्तु मार्गामार्गप्रवृत्तयः ।।३५।।

One desirous of happiness should follow the regimen prescribed for the prevention of unborn and alleviation of born disorders. Although activities of all creatures are directed intuitively towards happiness, the good and bad coarse they adopt depend upon the knowledge and ingorance respectively. [34-35]

हितमेवानुरुध्यन्ते प्रपरीक्ष्य परीक्षकाः । रजोमोहावृतात्मानः प्रियमेव तु लौकिकाः ।।३६।।
श्रुतं बुद्धिः स्मृतिर्दाक्ष्यं धृतिर्हितनिषेवणम् । वाग्विशुद्धिः शमो धैर्यमाश्रयन्ति परीक्षकम् ।।३७।।
लौकिकं नाश्रयन्त्येते गुणा मोहरजःश्रितम् । तन्मूला बहवो यन्ति रोगाः शारीरमानसाः ।।३८।।

The wise, after examining, emphasise on the (use of) wholesome (regimen) while the ordinary people, coverd by rajas and tamas, prefer the liked objects. The wise is endowed with learning, intelligence, memory, dexterity, restraint, regular use of wholesome regimen, purity of spech, serenity of mind and patience while these qualities are not found in the ordinary people, full of rajas and tamas. That is why they suffer from various somatic and psychic disorders caused by them. [36-38]

प्रज्ञापराधाद्ध्यहितानर्थान् पञ्च निषेवते । संधारयति वेगांश्च सेवते साहसानि च ।।३९।।
तदात्वसुखसंज्ञेषु भावेष्वज्ञोऽनुरज्यते । रज्यते न तु विज्ञाता विज्ञाने ह्यमलीकृते ।।४०।।

Due to intellectual error, he indulges in unwholesome sense objects, suppression of natural urges and taking up risky jobs. The ignorant one is attached to temporarily pleasing objects but the learned is not so because of his understanding having been clear. [39-40]

न रागान्नाप्यविज्ञानादाहारानुपयोजयेत् । परीक्ष्य हितमश्नीयाद्देहो ह्याहारसंभवः ।।४१।।

One should not use the food articles from either attachment or ignorance rather he should use the wholesome one after examination because the body is a product of food. [41]

आहारस्य विधावष्टौ विज्ञेषा हेतुसंज्ञकाः । शुभाशुभसमुत्पतौ तान् परीक्ष्य प्रयोजयेत् ।।४२।।

There are eight things to be considered in relation to food for production of good or bad effects, because one should observe them after examining (properly). [42]

परिहार्याण्यपथ्यानि सदा परिहरन्नरः । भवत्यनृणतां प्राप्तः साधूनामिह पण्डितः ।।४३।।
यत्तु रोगसमुत्थानमशक्यमिह केनचित् । परिहर्तुं न तत् प्राप्य शोचितव्यं मनीषिभिः ।।४४।।

The unwholesome factors should always be avoided, doing so the wise gets undebtedness to the noble persons. If one is not able to avoid certain pathogenic factor, this should not be a matter of worry for the learned. [43-44]

तत्र श्लोकाः—

आहारसंभवं वस्तु रोगाश्चाहारसंभवाः । हिताहितविशेषाच्च विशेषः सुखदुःखयोः ।।४५।।
सहत्वे चासहत्वे च दुःखानां देहसत्त्वयोः । विशेषो रोगसङ्घाश्च धातुजा ये पृथक्पृथक् ।।४६।।

तेषां चैव प्रशमनं कोष्ठाच्छाखा उपेत्य च । दोषा यथा प्रकुप्यन्ति शाखाभ्यः कोष्ठमेत्य च ।।४७।।
प्राज्ञाज्ञयोर्विशेषश्च स्वस्थातुरहितं च यत् । विविधाशितपीतीये तत् सर्वं संप्रकाशितम् ।।४८।।

Now, the summing up verses–

The products of food, diseases caused by food, happiness and unhappiness due to (intake of) wholesome and unwholesome, resistance and otherwise to diseases according to difference in the condition of body and mind, diseases produced in dhātus alongwith their treatment, movement of doṣas from belly to extremities, and vice versa, the difference between the learned and the ignorant and the wholesome for the healthy and the diseased–all this has been described in the chapter on various foods and drinks. [45-48]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने विविधाशितपीतीयो
नामाष्टाविंशोऽध्यायः ।।२८।।

Thus ends the twenty eighth chapter on various food and drinks
in Ślokasthāna in the treatise composed by Agniveśa and
redacted by Caraka. (28)

इत्यन्नपानचतुष्कः ।।७।।

Here ends the seventh quadruplet on food and drinks. [7]

●

ऊनत्रिंशोऽध्यायः

CHAPTER XXIX

अथातो दशप्राणायतनीयमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on ten seats of vital breath. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

दशैवायतनान्याहुः प्राणा येषु प्रतिष्ठिताः । शङ्खौ मर्मत्रयं कण्ठो रक्तं शुक्रौजसी गुदम् ।।३।।
तानीन्द्रियाणि विज्ञानं चेतनाहेतुमामयान् । जानीते यः स वै विद्वान् प्राणाभिसर उच्यते ।।४।।

There are only ten seats where vital breath is located–such as–two temples, three vital organs (heart, bladder and head), throat, blood, semen, ojas and ano-rectal region.

The learned physician who knows about these (vital seats), sense organs, consciousness, root of consciousness and diseases, is known as the promoter of vital breath (life). [3-4]

द्विविधास्तु खलु भिषजो भवन्त्यग्निवेश ! प्राणानामेकेऽभिसरा हन्तारो रोगाणां, रोगाणामेकेऽभिसरा हन्तारः प्राणानामिति ।।५।।

O Agniveśa ! there are two types of physicians–one the promoters of vital breath and destroyers of diseases and the other promoters of diseases and destroyers of vital breath. [5]

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच–भगवंस्ते कथमस्माभिर्वेदितव्या भवेयुरिति ।।६।।

After Lord Ātreya finished his talk, Agniveśa submitted–Sir, how can they be known by us ? [6]

भगवानुवाच–य इसे कुलीनाः पर्यवदातश्रुताः परिदृष्टकर्माणो दक्षाः शुचयो जितहस्ता जितात्मानः सर्वोपकरणवन्तः सर्वेन्द्रियोपपन्नाः प्रकृतिज्ञाः प्रतिपत्तिज्ञाश्च ते ज्ञेयाः प्राणानामभिसरा हन्तारो रोगाणां; तथाविधा हि केवले शरीरज्ञाने शरीराभिनिर्वृत्तिज्ञाने प्रकृतिविकारज्ञाने च निःसंशयाः, सुखसाध्यकृच्छ्रसाध्ययाप्यप्रत्याख्येयानां च रोगाणां समुत्थानपूर्वरूपलिङ्गवेदनोपशयविशेषज्ञाने व्यपगतसंदेहाः, त्रिविधस्यायुर्वेदसूत्रस्य ससंग्रहव्याकरणस्य सत्रिविधौषधग्रामस्य प्रवक्तारः, पञ्चत्रिंशतो मूलफलानां चतुर्णां च स्नेहानां पञ्चानां च लवणानामष्टानां च मूत्राणामष्टानां च क्षीराणां क्षीरत्वग्वृक्षाणां च षण्णां शिरोविरेचनादेश्च पञ्चकर्माश्रयस्यौषधगणस्याष्टाविंशतेश्च यवागूनां द्वात्रिंशतश्चूर्णप्रदेहानां षण्णां च विरेचनशतानां पञ्चानां च कषायशतानां प्रयोक्तारः, स्वस्थवृत्तविहितभोजनपाननियमस्थानचङ्क्रमणशयनासनमात्राद्रव्याञ्जनधूमनावनाभ्यञ्जनपरिमार्जनवेगाविधारणविधारणव्यायामसात्म्येन्द्रियपरीक्षोपक्रमणसद्वृत्तकुशलाः, चतुष्पादोपगृहीते च भेषजे षोडशकाले सविनिश्चये सत्रिपर्येषणे सवातकलाकलज्ञाने व्यपगतसन्देहाः, चतुर्विधस्य च स्नेहस्य चतुर्विंशत्युपनयस्योपकल्पनीयस्य चतुःषष्टिपर्यन्तस्य च व्यवस्थापयितारः, बहुविधविधानयुक्तानां च स्नेह्यस्वेद्यवम्यविरेच्यविविधौषधोपचाराणां च कुशलाः, शिरोरोगादेर्दोषांशविकल्पजस्य च व्याधिसंग्रहस्य सक्षयपिडकाविद्रधेस्त्रयाणां च शोफानां बहुविधशोफानुबन्धानामष्टचत्वारिंशतश्च रोगाधिकरणानां चत्वारिंशदुत्तरस्य च नानात्मजस्य व्याधिशतस्य तथा विगर्हितातिस्थूलातिकृशानां सहेतुलक्षणोपक्रमाणां स्वप्नस्य च हिताहितस्यास्वप्नातिस्वप्नस्य च सहेतूपक्रमस्य षण्णां च लङ्घनादीनामुपक्रमाणां संतर्पणापतर्पणजानां च रोगाणां सरूपप्रशमनानां शोणितजानां च व्याधीनां मदमूर्च्छायसंन्यासानां च सकारणरूपौषधोपचाराणां कुशलाः, कुशलाश्चाहारविधिविनिश्चयस्य प्रकृत्या हिताहितानामाहारविकाराणामग्र्यसंग्रहस्यासवानां च चतुरशीतेर्द्रव्यगुणकर्मविनिश्चयस्य रसानुरससंश्रयस्व सविकल्पवैरौधिकस्य द्वादशवर्गाश्रयस्य चान्नपानस्य सगुणप्रभावस्य सानुपानगुणस्य नवविधस्यार्थसंग्रहस्याहारगतेश्च हिताहितोपयोगविशेषात्मकस्य च शुभाशुभविशेषस्य धात्वाश्रयाणां च रोगाणां सौषधसंग्रहाणां दशानां च प्राणायतनानां यं च वक्ष्याम्यर्थेदशमहामूलीये त्रिंशत्तमाध्याये तत्र च कृत्स्नस्य तन्त्रोद्देशलक्षणस्य तन्त्रस्य च ग्रहणधारणविज्ञानप्रयोगकर्मकार्यकालकर्तृकरणकुशलाः, कुशलाश्च स्मृतिमतिशास्त्रयुक्तिज्ञानस्यात्मनः शीलगुणैरविसंवादनेन च संपादनेन सर्वप्राणिषु चेतसो मैत्रस्य मातापितृभ्रातृबन्धुवत्, एवंयुक्ता भवन्त्यग्निवेश! प्राणानामभिसरा हन्तारो रोगाणामिति ।।७।।

The Lord (Ātreya) said–The physicians of high descent, well-versed in scriptsure, having practical knowledge, expert, clean, skillful, self-controlled, well-equipped,

having all the sense organs (normal), knowers of constitution and course of action be regarded as promoters of vital breath and destroyers of diseases. Such (physicians) are free doubt in anatomy, embryology, physiology and pathology, and also in the distinct knowledge of aetiology, prodroma, suitability in relation to curable, hardly curable, palliable and rejectable diseases; are interpreters of the three-fold Ayurvedic principle with brevity as will as details alongwith the threefold group of drugs; appliers of thirty five roots and fruits, four fats, five salts, eight urines, eight milks, six plants with latex and bark, groups of drugs useful in five measures such as head evacuation etc. twenty eight gruels, thirty two powder-ointments, six hundred evacuatives and five hundred decoctives; well-acquainted with the conduct prescribed for the healthy in relation to food and drinks, standing, walking, sleeping, sitting, quantity, substances, collyrium, smoking, snuffing, massage, rubbing, non-suppression and suppression of urges, physical exercise, suitability, examination and knowledge about the sense organs and the conduct of the nobles; doubtless in four-legged therapeutics with sixteen qualities, nature of disease, three desires, knowledge about merits and demerits of vāta, capable in management of four-fold unction with twenty four media and sixty four equipments; experts in various procedures of various types of measures, such as unction, fomentation, emesis, purgation, etc.; well-versed in head-diseases etc., diseases caused by proportional variation of doṣas, diminution, boils, abscesses, three swellings, various associations of swelling, forty eight locations of diseases, one hundred forty specific diseases, the despicable over-obese and over-lean alongwith causes, symptoms and treatment, wholesome and unwholesome sleep, insomnia and over-sleep alongwith the causes and treatment, six measures reducing etc.; symptoms and treatment of disorders caused by over-saturation and under-nutrition; etiology, symptoms and therapeutic management of blood disorders and also of mada, mūrchhā and saṁnyāsa, well-acquainted with dietitic considerations, food items wholesome and unwholesome by nature, group of the best ones, eighty four āsavas (fermented preparations), properties and actions of drugs according to rasa and anurasa, proportional variations in combination of rasas, antagonism, properties and actions of food and drinks classified in twelve groups, properties of after-drink, nine points regarding food, movement of food, wholesome and unwholesome food alongwith its good and bad effects, the diseases located in dhātus alongwith their treatment, ten seats of vital breath and the topics to be dealt with in the chapter thirty on ten heart-rooted vessels; accordingly well-versed with brevity and details, in the entire treatise and its acquisition, retention, understanding, application, measures, health, time, physiciān and instruments and expert, while endowed with memory, intelligence, learning and reationale, in implementation not conflicting with his noble qualities and in dealing with all the living beings with freindly manner like parents, brothers and kinsmen. Endowed with such qualities, Agniveśa ! are promoters of vital breath and destroyers of diseases.[7]

अतो विपरीता रोगाणामभिसरा हन्तारः प्राणानां, भिषक्छद्मप्रतिच्छन्नाः कण्टकभूता लोकस्य प्रतिरूपकसधर्माणो राज्ञां प्रमादाच्चरन्ति राष्ट्राणि ।।८।।

Contrary to these are the promoters of diseases and destroyers of vital breath who hidden in disguise of physicians, thorn-like for the people and simulating pictures move about in countries due to carelessness of the state. [8]

तेषामिदं विशेषविज्ञानं भवति—अत्यर्थं वैद्यवेशेन श्लाघमाना विशिखान्तरमनुचरन्ति कर्मलोभात्, श्रुत्वा च कस्यचिदातुर्यमभितः परिपतन्ति, संश्रवणे चास्यात्मनो वैद्यगुणानुच्चैर्वदन्ति, यश्चास्य वैद्यः प्रतिकर्म करोति तस्य च दोषान्मुहुर्मुहुरुदाहरन्ति, आतुरमित्राणि च प्रहर्षणोपजापोपसेवादिभिरिच्छन्त्यात्मीकर्तुं, स्वल्पेच्छुतां चात्मनः ख्यापयन्ति, कर्म चासाद्य मुहुर्मुहुरवलोकयन्ति दाक्ष्येणाज्ञानमात्मनः प्रच्छादयितुकामाः, व्याधिं चापावर्तयितुमशक्नुवन्तो व्याधितमेवानुपकरणमपरिचारकमनात्मवन्तमुपदिशन्ति, अन्तगतं चैनमभिसमीक्ष्यान्यमाश्रयन्ति देशमपदेशमात्मनः कृत्वा, प्राकृतजनसन्निपाते चात्मनः कौशलमकुशलवद्वर्णयन्ति, अधीरवच्च धैर्यमपवदन्ति धीराणां, विद्वज्जनसन्निपातं (चाभिसमीक्ष्य) प्रतिभयमिव कान्तारमध्वगाः परिहरन्ति दूरात्, यश्चैषां कश्चित् सूत्रावयवो भवत्युपयुक्तस्तमप्रकृते प्रकृतान्तरे वा सततमुदाहरन्ति, न चानुयोगमिच्छन्त्यनुयोक्तुं वा, मृत्योरिव चानुयोगादुद्विजन्ते, न चैषामाचार्यः शिष्यः सब्रह्मचारी वैवादिको वा कश्चित् प्रज्ञायत इति ।।९।।

Their special features are as follows–(they) in the garb of physician excessively praising themselves move from place to place in search of preys, on hearing about somebody's illness fall around him, there in order to make him hear exclaim their physician's qualities loudly, once and again put forth the defects of the attending physician, try to win favour of patient's friends through entertainment, flattery and service etc. at the same time, proclaiming his desire for a little remuneration, on finding the case, look around frequently posing dexterity in order to hide their ignorance; being unable to alleviate the diseases, blame the patient himself for lack of arrangements, nursing and selfcontrol; when the end of the patient is approaching near, they flee to some other place in disguise; in midst of ordinary people, describe their proficiency like fools. Impatiently despise the patience of the bold ones, keep away at a distance from the assembly of scholars like the travellers from the fierce forests, if memorised a portion of some aphorism, always quote it relevantly or irrelevantly; do not entertain questions nor put questions to others, get terrified from questions like death, nobody is known as their preceptor, disciptor, disciple, classmate or colleague in discussion. [9]

भवन्ति चात्र–

भिषक्छद्म प्रविश्यैवं व्याधितांस्तर्कयन्ति ये । वीतंसमिव संश्रित्य वने शाकुन्तिका द्विजान् ।।१०।।
श्रुतदृष्टक्रियाकालमात्राज्ञानबहिष्कृताः । वर्जनीया हि ते मृत्योश्चरन्त्यनुचरा भुवि ।।११।।
वृत्तिहेतोर्भिषङ्मानपूर्णान् मूर्खविशारदान् । वर्जयेदातुरो विद्वान् सर्पास्ते पीतमारुताः ।।१२।।
ये तु शास्त्रविदो दक्षाः शुचयः कर्मकोविदाः । जितहस्ता जितात्मानस्तेभ्यो नित्यं कृतं नमः ।।१३।।

Here are the verses–

Those, who in disguise of physicians look for the patients like birdcatchers spreading nets for the bird in the forest and are turned out of the knowledge of scripture, practice, therapeutic measures, time and dose, should be abstained from because they are moving on the earth as the messengers of death in search of their livelihood. The wise patient should avoid these great fools, full of physician's conciet who are like serpents saturated with air. (On the contrary), the physicians who are learned, skillful, clean, expert in action, with command over hand and control on self, are worthy of constant honour. [10-13]

तत्र श्लोकः–

दशप्राणायतनिके श्लोकस्थानार्थसंग्रहः । द्विविधा भिषजश्चोक्ताः प्राणस्यायतनानि च ।।१४।।

Now, the summing up verse–

In the chapter on ten seats of vital breath etc. the gist of the contents of the ślokasthāna, two types of physicians and the seats of vital breath are said. [14]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने दशप्राणायतनीयो
नामोनत्रिंशोऽध्यायः ।।२९।।

Thus ends the twenty-ninth chapter on ten seats of vital breath etc. in
Ślokasthāna in the treatise composed by Agniveśa and
redacted by Caraka. (29)

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त्रिंशोऽध्यायः

CHAPTER XXX

अथातोऽर्थेदशमहामूलीयमध्यायं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on ten great vessels of heart etc. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

अर्थे दश महामूलाः समासक्ता महाफलाः । महच्चार्थश्च हृदयं पर्यायैरुच्यते बुधैः ।।३।।

षडङ्गमङ्गं विज्ञानमिन्द्रियाण्यर्थपञ्चकम् । आत्मा च सगुणश्चेतश्चिन्त्यं च हृदि संश्रितम् ।।४।।

In the heart attached are ten vessels rooted there and of great significance. The words 'mahat', 'artha' and hṛdaya' are synonymous. The body with six divisions, intellect, sense organs, five sense objects, self together with qualities, mind alongwith its objects are located in heart. [3-4]

प्रतिष्ठार्थं हि भावानामेषां हृदयमिष्यते । गोपानसीनामागारकर्णिकेवार्थचिन्तकैः ।।५।।
तस्योपघातान्मूर्च्छायं भेदान्मरणमृच्छति ।

The heart specialists regard the heart as the substratum of these entities like the central girder of the small beams in a house. One gets mūrcchhā (fainting) on its injury and death on its severe painful condition. [5]

यद्धि तत् स्पर्शविज्ञानं धारि तत्तत्र संश्रितम् ।।६।।
तत् परस्यौजसः स्थानं तत्र चैतन्यसंग्रहः । हृदयं महदर्थश्च तस्मादुक्तं चिकित्सकैः ।।७।।

Life known by the sense perception (reflexes) is located there. It is also the seat of the excellent ojas and reservoir of consciousness. That is why the heart has been said as 'mahat' (great) and 'artha' (serving all purposes) by the physicians. [6-7]

तेन मूलेन महता महामूला मता दश । ओजोवहाः शरीरेऽस्मिन् विधम्यन्ते समन्ततः ।।८।।

From the heart as root, ten great vessels carrying ojas pulsate all over the body. [8]

येनौजसा वर्तयन्ति प्रीणिताः सर्वदेहिनः । यदृते सर्वभूतानां जीवितं नावतिष्ठते ।।९।।
यत् सारमादौ गर्भस्य यत्तद्गर्भरसाद्रसः । संवर्तमानं हृदयं समाविशति यत् पुरा ।।१०।।
यस्य नाशात्तु नाशौऽस्ति धारि यद्धृदयाश्रितम् । यच्छरीररसस्नेहः प्राणा यत्र प्रतिष्ठिताः ।।११।।
तत्फला बहुधा वा ताः फलन्तीव (ति) महाफलाः ।

The ojas, which maintains the living beings by its saturation; without which no life of creatures exists, which is the initial essence of embryo and also the essence of its nourishing material, which enters into the cardiac cycle first, which destroyed leads to destruction, which is the sustainer and located in heart, which is the cream of the nutrient fluid in the body, and where vital factors are established, is the fruit of them or they produce various types of fruits (effects). Hence they (vessels) are called as 'mahāphalā' (having important fruit or great variety of fruits). [9-11]

ध्मानाद्धमन्यः स्रवणात् स्रोतांसि सरणात्सिराः ।।१२।।

Dhamanis (arteries) are (called so) due to pulsation, srotas (channels) due to flowing and siras (veins) due to moving swiftly. [12]

तन्महत् ता महामूलास्तच्चौजः परिरक्षता । परिहार्या विशेषेण मनसो दुःखहेतवः ।।१३।।
हृद्यं यत् स्याद्यदोषजस्यं स्रोतसां यत् प्रसादनम् । तत्तत् सेव्यं प्रयत्नेन प्रशमो ज्ञानमेव च ।।१४।।

One who wants to protect the heart, the great vessels and the ojas, should avoid particularly the causes of the affliction of mind. Over and above, he should regularly take the measures which are conducive to heart and ojas and cleansing of srotas and also make efforts for serenity of mind and knowledge. [13-14]

अथ खल्वेकं प्राणवर्धनानामुत्कृष्टतममेकं बलवर्धनानामेकं बृंहणानामेकं नन्दनानामेकं हर्षणानामेकमयनानामिति । तत्राहिंसा प्राणिनां प्राणवर्धनानामुत्कृष्टतमं, वीर्यं बलवर्धनानां, विद्या बृंहणानाम्, इन्द्रियजयो नन्दनानां, तत्त्वावबोधो हर्षणानां, ब्रह्मचर्यमयनानामिति; एवमायुर्वेदविदो मन्यन्ते ।।१५।।

One is the best among each of these factors–life-promoting, strength-promoting, bulk-promoting, happiness-promoting and the paths.

In the living beings, non-violence is the best among the life-promoting factors, prowess is the best among the strength-promoting ones, learning is the best among the bulk-promoting ones, control on sense organs is the best among the happiness-promoting ones, knowledge of reality is the best among the pleasure-promoting ones and celibacy is the best among the paths–Thus hold the Ayurvedists. [15]

तत्रायुर्वेदविदस्तन्त्रस्थानाध्यायप्रश्नानां पृथक्त्वेन वाक्यशो वाक्यार्थशोऽर्थावयवशश्च प्र वक्तारो मन्तव्याः । तत्राह–कथं तन्त्रादीनि वाक्यशो वाक्यार्थशोऽर्थावयवशश्चोक्तानि भवन्तीति ।।१६।।

Those should be regarded as the knowers of Ayurveda who are able to deliver Tantra (treatise), Sthāna (section), Adhyāya (chapter) and Praśna (topics) distinctly by the way of textual statement, textual interpretation and recapitulation. On this somebody said–How could treatise etc. be delivered by way of textual statement, textual interpretation and recapitulation ? [16]

अत्रोच्यते–तन्त्रमार्षं कार्त्स्न्येन यथाम्नायमुच्यमानं वाक्यशो भवत्युक्तम् ।।१७।।

Here it is said–the treatise of sages recited entirely and according to tradition is said to be stated textually. [17]

बुद्ध्या सम्यगनुप्रविश्यार्थतत्त्वं वाग्भिर्व्याससमासप्रतिज्ञाहेतूदाहरणोपनयनिगमनयुक्ताभिस्त्रिविधशिष्यबुद्धिगम्याभिरुच्यमानं वाक्यार्थशो भवत्युक्तम् ।।१८।।

When one penetrates well through intellect into the real purport and explains it with sentences having expansion, brevity, proposition, reasoning, examples, correlation and conclusion and which is comprehensible to all the three types of disciples (brilliant, average and dull), it is said as having delivered by way of textual interpretation. [18]

तन्त्रनियतानामर्थदुर्गाणां पुनर्विभावनैरुक्तमर्थावयवशो भवत्युक्तम् ।।१९।।

When the difficult points contained in the treatise are discussed and recapitulated, it is said to have been delivered by way of recapitulation. [19]

तत्र चेत् प्रष्टारः स्युः–चतुर्णामृक्सामयजुरथर्ववेदानां कं वेदमुपदिशन्त्यायुर्वेदविदः?, किमायुः?, कस्मादायुर्वेदः?, किमर्थमायुर्वेदः?, शाश्वतोऽशाश्वतो वा?' कति कानि चास्याङ्गानि?, कैश्चायमध्येतव्यः?, किमर्थं च? इति ।।२०।।

Some may ask–out of the four vedas–Ṛk, Sāma, Yajus and Atharva, which one is preached by the Āyurvedists? What is life? Why Āyurveda? What for Āyurveda? Is it eternally continuing or not? How many and what are its divisions? Who should study it? and for what? [20]

तत्र भिषजा पृष्टेनैवं चतुर्णामृक्सामयजुरथर्ववेदानामात्मनोऽथर्ववेदे भक्तिरादेश्या, वेदो ह्याथर्वणो दानस्वस्त्ययनबलिमङ्गलहोमनियमप्रायश्चित्तोपवासमन्त्रादिपरिग्रहाच्चिकित्सां प्राह; चिकित्सा चायुषो हितायोपदिश्यते ।।२१।।

The physician, thus interrogated, should mention his devotion to Atharvaveda out of the four Vedas–Ṛk, Sāma, Yajus and Atharva, because the Veda of Atharvan has dealt with the medicine by way of prescribing donation, propitiatory rites, offerings auspicious, rites, oblations, observance rules, expiations, fasting, incantations etc. and medicine is for promotion of life. [21]

वेदं चोपदिश्यायुर्वाच्यं; तत्रायुश्चेतनानुवृत्तिर्जीवितमनुबन्धो धारि चेत्येकोऽर्थः ।।२२।।

After having mentioned about the Veda, one should explain the 'Āyus'. 'Āyus, is explaining by means of three synonyms–'Cetanānuvṛtti' (continuance of consciousness), 'jīvita' (animation), anubandha (continuous flow), dhāri (sustaining the body). [22]

तदायुर्वेदयतीत्यायुर्वेदः, कथमिति चेत्? उच्यते–स्वलक्षणतः सुखासुखतो हिताहिततः प्रमाणाप्रमाणतश्च; यतश्चायुष्याण्यनायुष्याणि च द्रव्यगुणकर्माणि वेदयत्यतोऽप्यायुर्वेदः । तत्रायुष्याण्यनायुष्याणि च द्रव्यगुणकर्माणि केवलेनोपदेक्ष्यन्ते तन्त्रेण ।।२३।।

Āyurveda (science of life) is that which gets the Āyus (life) known. How? The reply is by defining Āyus and prescribing its types happy–unhappy and beneficial non-beneficial, its measure and non-measure. It is also 'Āyurveda' because it imparts knowledge about the substances (including drugs) alongwith their properties and actions as to their conduciveness or otherwise to life. Substances alongwith their properties and actions in respect of their conduciveness or otherwise to life will be dealt with in the entire treatise. [23]

तत्रायुरुक्तं स्वलक्षणतो यथावदिहैव पूर्वाध्याये च । तत्र शारीरमानसाभ्यां रोगाभ्यामनभिद्रुतस्य विशेषेण यौवनवतः समर्थानुगतबलवीर्ययशःपौरुषपराक्रमस्य ज्ञानविज्ञानेन्द्रियेन्द्रियार्थबलसमुदये वर्तमानस्य परमर्द्धिरुचिरविविधोपभोगस्य समृद्धसर्वारम्भस्य यथेष्टविचारिणः सुखमायुरुच्यते; असुखमतो विपर्ययेण; हितैषिणः पुनर्भूतानां परस्वादुपरतस्य सत्यवादिनः शमपरस्य परीक्ष्यकारिणोऽप्रमत्तस्य त्रिवर्गं परस्परेणानुपहतमुपसेवमानस्य पूजार्हसंपूजकस्य ज्ञानविज्ञानोपशमशीलस्य वृद्धोपसेविनः सुनियतरागरोषेर्ष्यामदमानवेगस्य सततं विविधप्रदानपरस्य तपोज्ञानप्रशमनित्यस्याध्यात्मविदस्तत्परस्य लोकमिमं चामुं चावेक्षमाणस्य स्मृतिमतिमतो हितमायुरुच्यते; अहितमतो विपर्ययेण ।।२४।।

Āyus has been said by' its definitions here itself and also in the first chapter. Life is said as happy if the person is not afflicted with any somatic or psychic disorder, is particularly youthful, capable with strengh, energy, reputation manliness and prowess, possessing knowledge, specific knowledge and strong sense organs and sense objects; having immense wealth and various favourable enjoyments, has achieved desired results of all actions and moves about where he likes. contrary to it is unhappy life.

Life is said as beneficial if the person is well-wisher of all the creatures, abstains from taking other's possession, is truth-speaking, calm, taking steps after-examining the situation, free from carelessness, observing the three categories (virtue, wealth and enjoyment) without their mutual conflict, worshipping the worthy persons, is devoted to knowledge, understanding and serenity of mind, keeping company of the elderly persons, has controlled well the impulses of attachment, aversion, envy, intoxication and conciet, is engaged in various types of gifts, constantly devoted to penance, knowledge and peace, has knowledge of and devotion to metaphysics, keeping eye to both the worlds and is endowed with memory and intelligence. Contrary to it is non-beneficial life. [24]

प्रमाणमायुषस्त्वर्थेन्द्रियमनोबुद्धिचेष्टादीनां विकृतिलक्षणैरुपलभ्यतेऽनिमित्तैः, अयमस्मात् क्षणान्मुहूर्ताद्दिवसात्त्रिपञ्चसप्तदशद्वादशाहात् पक्षान्मासात् षण्मासात् संवत्सराद्वा स्वभावमापत्स्यत इति; तत्र स्वभावः प्रवृत्तेरुपरमो मरणमनित्यता निरोध इत्येकोऽर्थः; इत्यायुषः प्रमाणम्; अतो विपरीतमप्रमाणमरिष्टाधिकारे; देहप्रकृतिलक्षणमधिकृत्य चोपदिष्टमायुषः प्रमाणमायुर्वेदे ।।२५।।

The measure of life is known by the adventitious pathological symptoms in relation to objects, sense organs, mind, intellect, movement etc. such as one will die after a moment, hour or day; three, five, seven, ten or twelve days, a fortnight, month, six months or a year. 'Swabhāva' (becoming own self). 'Pravṛttyuparama (cessation of activities), 'maraṇa' (death), 'anityatā' (non-eternality), nirodha (annihilation)–all are synonymous. This is the measure of life. Contrary to this is non-measure which is described in the context of ariṣṭas (sudden appearance of fatal signs). In Āyurveda, the measure of life has also been described according to the body constitution. [25]

प्रयोजनं चास्य स्वस्थस्य स्वास्थ्यरक्षणमातुरस्य विकारप्रशमनं च ।।२६।।

The object (of Ayurveda) is to protect health of the healthy and to alleviate disorders in the diseased. [26]

सोऽयमायुर्वेदः शाश्वतो निर्दिश्यते, अनादित्वात्, स्वभावसंसिद्धलक्षणत्वात्, भावस्वभावनित्यत्वाच्च । न हि नाभूत् कदाचिदायुषः सन्तानो बुद्धिसन्तानो वा, शाश्वतश्चायुषो वेदिता, अनादि च सुखदुःखं सद्रव्यहेतुलक्षणमपरापरयोगात् । एष चार्थसंग्रहो विभाव्यते आयुर्वेदलक्षणमिति । गुरुलघुशीतोष्णस्निग्धरूक्षादीनां द्रव्याणां सामान्यविशेषाभ्यां वृद्धिह्रासौ, यथोक्तं–गुरुभिरभ्यस्यमानैर्गुरूणा-

मुपचयो भवत्यपचयो लघूनां, एवमेवेतरेषामिति, एष भावस्वभावो नित्यः, स्वलक्षणं च द्रव्याणां पृथिव्यादीनां; सन्ति तु द्रव्याणि गुणाश्च नित्यानित्याः । न ह्यायुर्वेदस्याभूत्वोत्पत्तिरुपलभ्यते, अन्यत्रावबोधोपदेशाभ्याम्; एतद्वै द्वयमधिकृत्योत्पत्तिमुपदिशन्त्येके । स्वाभाविकं चास्य लक्षणमकृतकं, यदुक्तमिहाद्येऽध्याये च; यथा—अग्नेरौष्ण्यम्, अपां द्रवत्वम् । भावस्वभावनित्यत्वमपि चास्य, यथोक्तं—गुरुभिरभ्यस्यमानैर्गुरूणामुपचयो भवत्यपचयो लघूनामिति ।।२७।।

Āyurveda is said as eternally continuing because of its beginingless-ness, the characters of entities having been determined by universal nature and the characters of substances being eternal. There was never non-existence of the flow of life or intellect. The knower of Āyurveda is also eternally continuing. Pleasure (health) and pain (disease) alongwith material factors, causes and symptoms, because of their inter-relations, are also eternal. All these point towards the eternal continuity of Āyurveda. (Secondly), substances having properties of heavy, light, cold, hot, unctuous, rough etc. are subjected to increase or decrease by the law of similarity and dissimilarity. As is said, in case of regular intake of heavy substances, the heavy will increase and the light will decrease. Thus in case of other substances as well. This character of entities is eternal. (Thirdly), the characters of the substances like earth etc. are also eternal. The substances alongwith their properties are eternal. Āyurveda never arose out of non-existence except understanding and precepts; some say its origin in view of these two. Its natural characters are non-artificial as said here and in the first chapter such as hotness of fire and liquidity of water. It has also got the eternal continuity of natural characters of entities such as increase in heavy substances, decrease in light substances by regular intake of the heavy ones. [27]

तस्यायुर्वेदस्याङ्गान्यष्टौ; तद्यथा—कायचिकित्सा, शालाक्यं, शल्यापहर्तृकं, विषगरवैरोधिकप्रशमनं, भूतविद्या, कौमारभृत्यकं, रसायनं, वाजीकरणमिति ।।२८।।

Āyurveda has eight divisions such as–Kāyacikitsā (medicine), śālākya (dealing with diseases of supra-clavicular region), śālyāpahartṛka (dealing with extraction of foreign bodies), Visa-gara-vairodhika-praśamana (dealing with alleviation of poisons, artificial poisons and toxic symptoms due to intake of antagonistic substances), Bhūta vidyā (dealing with spirits or organisms), Kaumārabhṛtya (Pediatrics), Rasāyana (dealing with promotive measures) and Vājīkaraṇa (dealing with aphrodisiacs). [28]

स चाध्येतव्यो ब्राह्मणराजन्यवैश्यैः । तत्रानुग्रहार्थं प्राणिनां ब्राह्मणैः, आरक्षार्थं राजन्यैः, वृत्त्यर्थं वैश्यैः, सामान्यतो वा धर्मार्थकामपरिग्रहार्थं सर्वैः । तत्र यदध्यात्मविदां धर्मपथस्थानां धर्मप्रकाशकानां वा मातृपितृभ्रातृबन्धुगुरुजनस्य वा विकारप्रशमने प्रयत्नवान् भवति, यच्चायुर्वेदोक्तमध्यात्ममनुध्यायति वेदयत्यनुविधीयते वा, सोऽस्य परो धर्मः; या पुनरीश्वराणां वसुमतां वा सकाशात् सुखोपहारनिमित्ता

भवत्यर्थावाप्तिरारक्षणं च, या च स्वपरिगृहीतानां प्राणिनामातुर्यादारक्षा, सोऽस्यार्थः; यत् पुनरस्य विद्वद्ग्रहण-यशः शरण्यत्वं च, या च संमानशुश्रूषा, यच्चेष्टानां विषयाणामारोग्यमाधत्ते सोऽस्य कामः । इति यथाप्रश्नमुक्तमशेषेण ।।२९।।

That (Āyurveda) should be studied by Brāhmaṇas, Kṣatriyas and Vaiśyas. Brāhmaṇas should study it for welfare of living beings, Kṣatriyas for their protection and Vaiśyas as profession or generally by all for the achievement of virtue, wealth and enjoyment. That he makes efforts in alleviation of disorders of spiritual scholars, those treading on virtuous path or preachers of virtue or his parents, family members, kinfolk and teachers and that he thinks over, teaches and practises the basic truths said in Āyurveda is his excellent virtue. That he receives remuneration and protection from the king or wealthy persons in lieu of providing health to them and that he protects the patients from illness treated under him is his artha (wealth and fruition of purpose). That he is honoured by the learned men, gets reputation and saviourness, respect and service and that he provides health to the liked persons, is his kāma (enjoyment). Thus the topics have been dealt with completely according to questions. [29]

अथ भिषगादित एव भिषजा प्रष्टव्योऽष्टविधं भवति–तन्त्रं, तन्त्रार्थान्, स्थानं, स्थानार्थान्, अध्यायम्, अध्यायार्थान्, प्रश्नं, प्रश्नार्थांश्चेति; पृष्टेन चैतद्वक्तव्यमशेषेण वाक्यशो वाक्यार्थशोऽर्थावयवशश्चेति ।।३०।।

One physician, at the very start, should ask the other physician about eight topics–treatise, scope of the treatise, section, scope of the section, chapter, scope of the chapter, topics, scope of the topics. The other physician should reply dealing entirely with the subject by means of text, interpretation and recapitulation. [30]

तत्रायुर्वेदः शाखा विद्या सूत्रं ज्ञानं शास्त्रं लक्षणं तन्त्रमित्यनर्थान्तरम् ।।३१।।

Āyurveda has its synonyms as Sākhā, Vidyā, Sūtra, Jñāna, Śāstra, Lakṣaṇa and Tantra. [31]

तन्त्रार्थः पुनः स्वलक्षणैरुपदिष्टः । स चार्थः प्रकरणैर्विभाव्यमानो भूय एव शरीरवृत्तिहेतुव्याधिकर्मकार्यकालकर्तृकरणविधिविनिश्चयाद्दशप्रकरणः, तानि च प्रकरणानि केवलेनोपदेक्ष्यन्ते तन्त्रेण ।।३२।।

The scope of the treatise has been said in its definitions–that, considered according to contexts, is again divided into ten–body (anatomy), its functions (physiology), causes (etiology), disease (pathology), operations (therapeutics), objective to be achieved (health), time (environmets and stages of disease), doer (physician), instrument (therapeutic measures) and method (procedure of treatment including preparations). These contexts will be considered in the entire text. [32]

तन्त्रस्यास्याष्टौ स्थानानि; तद्यथा–श्लोकनिदानविमानशारीरेन्द्रियचिकित्सितकल्पसिद्धिस्थानानि । तत्र त्रिंशदध्यायकं श्लोकस्थानम्, अष्टाष्टाध्यायकानि निदानविमानशारीरस्थानानि, द्वादशकमिन्द्रियाणां, त्रिंशकं चिकित्सितानां, द्वादशके कल्पसिद्धिस्थाने भवतः ।।३३।।

There are eight Sthānas (sections) in the treatise such as Śloka (Sūtra), Nidāna, Vimāna, Śārīra, Indriya, Cikitsita, Kalpa and Siddhi. Śloka sthāna has thirty adhyāyas (chapters), nidāna, vimāna and śārīra sthānas each having eight chapters, indiryasthāna has twelve chapters, cikitsitasthāna has thirty chapters, kalpa and siddhi sthānas each having twelve chapters. [33]

भवति चात्र–
द्वे त्रिंशके द्वादशकं त्रयं च त्रीण्यष्टकान्येषु समाप्तिरुक्ता ।
श्लोकौषधारिष्टविकल्पसिद्धिनिदानमानाश्रयसंज्ञकेषु ।।३४।।

Thus is said–

The treatise has been completed in Śloka, Cikitsita, Indriya, Kalpa, Siddhi, Nidāna, Vimāna and Śārīra sthānas. Out of them the first two with thirty chapters each, the latter three with twelve chapters each and the last three with eight chapters each. [34]

स्वे स्वे स्थाने यथास्वं च स्थानार्थ उपदेक्ष्यते । सविंशमध्यायशतं शृणु नामक्रमागतम् ।।३५।।

The scope of the sections will be said in the respective sections. Now hear the one hundred twenty chapters with their titles and order. [35]

दीर्घञ्जीवोऽप्यपामार्गतण्डुलारग्वधादिकौ । षड्विरेकाश्रयश्चेति चतुष्को भेषजाश्रयः ।।३६।।
मात्रातस्याशितीयौ च नवेगान्धारणं तथा । इन्द्रियोपक्रमश्चेति चत्वारः स्वास्थ्यवृत्तिकाः ।।३७।।
खुड्डाकश्च चतुष्पादो महांस्तिस्त्रैषणस्तथा । सह वातकलाख्येन विद्यान्नैर्देशिकान् बुधः ।।३८।।
स्नेहनस्वेदनाध्यायावुभौ यश्चोपकल्पनः । चिकित्साप्राभृतश्चैव सर्व एव प्रकल्पनाः ।।३९।।
कियन्तःशिरसीयश्च त्रिशोफाष्टोदरादिकौ । रोगाध्यायो महांश्चैव रोगाध्यायचतुष्टयम् ।।४०।।
अष्टौनिन्दितसंख्यातस्तथा लङ्घनतर्पणे । विधिशोणितिकश्चैव व्याख्यातास्तत्र योजनाः ।।४१।।
यज्जःपुरुषसंख्यातो भद्रकाप्यान्नपानिकौ । विविधाशितपीतीयश्चत्वारोऽन्नविनिश्चयाः ।।४२।।
दशप्राणायतनिकस्तथाऽर्थेदशमूलिकः । द्वावेतौ प्राणदेहार्थौ प्रोक्तौ वैद्यगुणाश्रयौ ।।४३।।

The quadruplet on drugs consists of the chapters on longevity, apāmārga seeds, āragvadha and six locations of evacuation. That on the healthy consists of quantity of diet, his diet, non-supression of urges and introductory description of sense organs. That on precepts consists of lesser quadruped, greater quadruped, three desires and merits and demerits of vāta. In the quadruplet on preparation, there are chapters on unction, fomentation, arrangement of equipments and well-equipped physician. In the quadruplet on diseases, there are chapters on the number of cranial diseases, three swellings, eight abdominal diseases and major disorders. The quadruplet on planning consists of the chapters on the eight despicables, reducing and saturating therapies and properly formed blood. The quadruplet on drugs consists of the chapters on the origin of person, Ātreya-Bhadrkāpya (discussion among the sages), food and drinks and various types of food and drinks, The two last chapters–

one on ten vital organs and the other on ten heart-rooted vessels–are devoted to vital force and body and also qualities of a physician. [36-43]

औषधस्वस्थनिर्देशकल्पनारोगयोजनाः । चतुष्काः षट् क्रमेणोक्ताः सप्तमश्चान्नपानिकः ।।४४।।
द्वौ चान्त्यौ संग्रहाध्यायाविति त्रिंशकमर्थवत् । श्लोकस्थानं समुद्दिष्टं तन्त्रस्यास्यशिरः शुभम् ।।४५।।
चतुष्काणां महार्थानां स्थानेऽस्मिन् संग्रहः कृतः । श्लोकार्थः संग्रहार्थश्च श्लोकस्थानमतः स्मृतम् ।।४६।।

Six quadruplets on drugs, the healthy, precepts, preparations, diseases and planning, the seventh on concerning food and drinks alongwith two concluding chapters in the end constitute the thirty-chaptured, meaningful ślokasthāna which is regarded as the auspicious head of the treatise. In this section, the quadruplets having deep significance have been compiled together. This section is called as ślokasthāna because of its praise–worthy position and compilatory character. [44-46]

ज्वराणां रक्तपित्तस्य गुल्मानां मेहकुष्ठयोः । शोषोन्मादनिदाने च स्यादपस्मारिणां च यत् ।।४७।।
इत्यध्यायाष्टकमिदं निदानस्थानमुच्यते ।

In Nidānasthāna (section on pathology and diagnosis) there are eight chapters one each on fever, innnate haemorrhage, gulma, prameha, leprosy, phthisis insanity and epilepsy. [47]

रसेषु त्रिविधे कुक्षौ ध्वंसे जनपदस्य च ।।४८।।
त्रिविधे रोगविज्ञाने स्त्रोतःस्वपि च वर्तने । रोगानीके व्याधिरूपे रोगाणां च भिषग्जिते ।।४९।।
अष्टौ विमानान्युक्तानि मानार्थानि महर्षिणा ।

In Vimānasthāna (section on specific measures) eight chapters one each on rasa three portions of belly, epidemics, three means of diagnosis of diseases, srotas (channels), classification of diseases, types of patients and treatment of diseases have been dealt with by the sage for the purpose of determining measures. [48-49]

कतिधापुरुषीयं च गोत्रेणातुल्यमेव च ।।५०।।
खुड्डिका महती चैव गर्भावक्रान्तिरुच्यते । पुरुषस्य शरीरस्य विचयौ द्वौ विनिश्चितौ ।।५१।।
शरीरसंख्या सूत्रं च जातेरष्टममुच्यते । इत्युद्दिष्टानि मुनिना शारीराण्यत्रिसूनुना ।।५२।।

Type of person, dissimilar clan, appearance of foetus (lesser and greater chapters), analysis of person, analysis of body, enumeration of body parts, delivery and management of child–these eight chapters have been dealt with by the sage, the son of Atri, in the śārīrasthāna (section on anatomy). [50-52]

वर्णस्वरीयः पुष्पाख्यस्तृतीयः परिमर्शनः । चतुर्थ इन्द्रियानीकः पञ्चमः पूर्वरूपिकः ।।५३।।
कतमानिशरीरीयः पन्नरूपोऽप्यवाक्शिराः । यस्यश्यावनिमित्तश्च सद्योमरण एव च ।।५४।।
अणुज्योतिरिति ख्यातस्तथा गोमयचूर्णवान् । द्वादशाध्यायकं स्थानमिन्द्रियाणामिति स्मृतम् ।।५५।।

Indriyasthāna (section on fatal signs and symptoms) contains twelve chapters, such as, relating to complexion and voice, flowering, palpatory, sense organs, prodroma, characters of diseases, distorted images, inverted images, discoloration, imminent death, minute spot and cowdung-powder. [53-55]

अभयामलकीयं च प्राणकामीयमेव च । करप्रचितकं वेदसमुत्थानं रसायनम् ।।५६।।
संयोगशरमूलीयमासिक्तक्षीरकं तथा । माषपर्णभृतीयं च पुमाञ्जातबलादिकम् ।।५७।।
चतुष्कद्वयमप्येतदध्यायद्वयमुच्यते । रसायनमिति ज्ञेयं वाजीकरणमेव च ।।५८।।
ज्वराणां रक्तपित्तस्य गुल्मानां मेहकुष्ठयोः । शोषोन्मादेऽप्यपस्मारे क्षतशोथोदरार्शसाम् ।।५९।।
ग्रहणीपाण्डुरोगाणां श्वासकासातिसारिणाम् । छर्दिवीसर्पतृष्णानां विषमद्यविकारयोः ।।६०।।
द्विव्रणीयं त्रिमर्मीयमूरुस्तम्भिकमेव च । वातरोगे वातरक्ते योनिव्यापत्सु चैव यत् ।।६१।।
त्रिंशच्चिकित्सितान्युक्ता–

In Cikitsitasthāna (section on therapeutics), there are thirty chapters. Out of these first two chapters relate to rasāyana (promotive measures) and vājīkarana (aphrodisiacs) respectively and have four quarters each. The chapter on Rasāyana consists of a quadruplet of harītaki-āmalaki, desire for vital breath, āmalakī plucked with hand and traditional importance of rasāyan. The chapter on vājīkarana consists of the following quadruplets–root of śara, (rice) soaked in milk, (cow) fed on leaves of black gram and the person having gained strength. The other twenty eight chapters relate to fever, internal haemorrhage, gulma, prameha, kuṣṭha phthisis, insanity, epilepsy, (chest) wound, swelling, abdominal diseases, piles, grahaṇī roga, anaemia, dyspnoea, cough, diarrhoea, vomiting, erysipelas, thirst, poison, alcoholism, wounds, diseases of three vital organs, urustambha (stiffness of thighs), vātavyādhi, vātarakta, yonivyāpat (disorders of female genital organs). [56-60]

–न्यतः कल्पान् प्रचक्ष्महे । फलजीतमूतकेक्ष्वाकुकल्पो धामार्गवस्य च ।।६२।।
पञ्चमो वत्सकस्योक्तः षष्ठश्च कृतवेधने । श्यामात्रिवृतयोः कल्पस्तथैव चतुरङ्गुले ।।६३।।
तिल्वकस्य सुधायाश्च सप्तलाशङ्खिनीषु च । दन्तीद्रवन्त्योः कल्पश्च द्वादशोऽयं समाप्यते ।।६४।।

Now I shall tell about the pharmaceuticals which are described under kalpasthāna (section on pharmaceuticals) in twelve chapters such as–(madana) phala, jīmūta, ikṣvāku, dhāmārgava, vatsaka, kṛtavedhana, syāmā-trivṛt, āragvadha, tilvaka, snuhī, saptalā-śaṁkhinī and dantī-dravantī. [61-64]

कल्पना पञ्चकर्माख्या बस्तिसूत्री तथैव च । स्नेहव्यापदिकी सिद्धिर्नेत्रव्यापदिकी तथा ।।६५।।
सिद्धिः शोधनयोश्चैव बस्तिसिद्धिस्तथैव च । प्रासृती मर्मसंख्याता सिद्धिर्बस्त्याश्रया च या ।।६६।।
फलमात्रा तथा सिद्धिः सिद्धिश्चोत्तरसंज्ञिता । सिद्धयो द्वादशैवैतास्तन्त्रं चासु समाप्यते ।।६७।।

In siddhisthāna (section on successful management) there are twelve chapters such as–management of evacuative measures, persons suitable and unsuitable for unctuous enema, management of the complications arisen due to improper application of enema, management of the complications of emesis and purgation, management of the complications of enema, various types of enematic formulations, management of the diseases of three vital organs, application of enema, enema prepared with madanaphala, urethral and vaginal douches. Thus the treatise is completed. [65-67]

स्वे स्वे स्थाने तथाऽध्याये चाध्यायार्थः प्रवक्ष्यते । तं ब्रूयात् सर्वतः सर्वं यथास्वं ह्यर्थसंग्रहात् ।।६८।।

The scope of the chapter will be said in the respective chapters under different sections–thus one should be able to tell about the scope of the respective subjects from the entire treatise. [68]

पृच्छा तन्त्राद्यथाम्नायं विधिना प्रश्न उच्यते । प्रश्नार्थो युक्तिमांस्तस्य तन्त्रेणैवार्थनिश्चयः ।।६९।।
निरुक्तं तन्त्रणात्तन्त्रं, स्थानमर्थप्रतिष्ठया । अधिकृत्यार्थमध्यायनामसंज्ञा प्रतिष्ठिता ।।७०।।
इति सर्वं यथाप्रश्नमष्टकं संप्रकाशितम् । कार्त्स्न्येन चोक्तस्तन्त्रस्य संग्रहः सुविनिश्चितः ।।७१।।

Interrogation is the question on any subject from the treatise according to the accepted procedure. Interpretation of the interrogation is the rational solution of the same on the basis of the treatise. The word 'Tantra' is derived from 'tantraṇa' (pervasiveness and protection), 'Sthāna' from 'arthapratiṣṭhā' (containing the subject well) and the titles of the adhyāyas (chapters) are based on various topics. Thus according to query, the entire 'Aṣṭaka' (eight topics) has been explained. In this way, the well-defined subject-matter of the text has also been said in entirety. [69-71]

सन्ति पाल्लविकोत्पाताः संक्षोभं जनयन्ति ये । वर्तकानामिवोत्पाताः सहसैवाविभाविताः ।।७२।।
तस्मात्तान् पूर्वसंजल्पे सर्वत्राष्टकमादिशेत् । परावरपरीक्षार्थं तत्र शास्त्रविदां बलम् ।।७३।।
शब्दमात्रेण तन्त्रस्य केवलस्यैकदेशिकाः । भ्रमन्त्यल्पबलास्तन्त्रे ज्याशब्देनेव वर्तकाः ।।७४।।

There are persons having partial and superficial informations whose unexpected flying up creates irritation like that of male bustard. Hence, in the beginning of the talk, one should always put the eight topics with a view to testing the superiority or inferiority because there only the well-versed in scriptures can stand while those knowing a portion of it feel giddy by the very word of the entire treatise like the week bustards by the sound of bow-string. [72-74]

पशुः पशूनां दौर्बल्यात् कश्चिन्मध्ये वृकायते । स सत्यं वृकमासाद्य प्रकृतिं भजते पशुः ।।७५।।
तद्वदज्ञोऽज्ञमध्यस्थः कश्चिन्मौखर्यसाधनः । स्थापयत्याप्तमात्मानमाप्तं त्वासाद्य भिद्यते ।।७६।।
बभ्रुर्गूढ इवोर्णाभिरबुद्धिरबहुश्रुतः । किं वै वक्ष्यति सञ्जल्पे कुण्डभेदी जडो यथा ।।७७।।
सद्वृत्तैर्न विगृह्णीयाद्भिषगल्पश्रुतैरपि । हन्यात् प्रश्नाष्टकेनादावितरांस्त्वाप्तमानिनः ।।७८।।
दम्भिनो मुखरा ह्यज्ञाः प्रभूताबद्धभाषिणः । प्रायः, प्रायेण सुमुखाः सन्तो युक्ताल्पभाषिणः ।।७९।।
तत्त्वज्ञानप्रकाशार्थमहङ्कारमनाश्रितः । स्वल्पाधाराज्ञमुखरान्मर्षयेन्न विवादिनः ।।८०।।

Some animal in the midst of the weak ones behaves like a wolf but finding a real wolf it reverts to its natural position. Likewise, a fool on the basis of his talkativeness, establishes his authority among the fools but is exposed in face of the real authority. Like large brown mongoose hidden in its own wollen bristles, what the fool having no wide knowledge can speak in disussions as a clumsy, dull one. The physician should not come in conflict with men of noble conduct though having little knowledge but should subdue the otherwise posing themselves as authority at the very start with the eight questions. The fools often are arrogant and talkative speaking too much and irrelevantly while the gentlemen are aften good-looking and talking less and relevantly. One, dispassionately, should not tolerate the little-knowing but talkative and quarrel-some persons in order to bring to light the importance of real knowledge. Those who are compassionate to creatures and are sincerely devoted to real knowledge pay attention to checking the ignoble debates. [75-80]

परो भूतेष्वनुक्रोशस्तत्त्वज्ञान(ने)परा दया । येषां तेषामसद्वादनिग्रहे निरता मतिः ।।८१।।
असत्पक्षाक्षणित्वार्तिदम्भपारुष्यसाधनाः । भवन्त्यनाप्ताः स्वे तन्त्रे प्रायः परविकत्थकाः ।।८२।।
तान् कालपाशसदृशान् वर्जयेच्छास्त्रदूषकान् । प्रशमज्ञानविज्ञानपूर्णाः सेव्या भिषक्तमाः ।।८३।।

Those who are not authority in their own treatise often condemn orthers taking resort to ignoble views, lack of time, illness, arrogance and harshness. One should keep away from these scripture-defiles who simulate the noose of death and should be devoted to the good physicians who are full of calmness, knowledge and understanding. [81-83]

समग्रं दुःखमायत्तमविज्ञाने द्वयाश्रयम् । सुखं समग्रं विज्ञाने विमले च प्रतिष्ठितम् ।।८४।।
इदमेवमुदारार्थमज्ञानां न प्रकाशकम् । शास्त्रं दृष्टिप्रणष्टानां यथैवादित्यमण्डलम् ।।८५।।

Entire misery relating to both (mind and body) depend on ignorance, the entire happiness resides in pure knowledge. This treatise with wide scope is not illuminating to the ignorant ones as the sun to the blind. [84-85]

तत्र श्लोकाः–
अर्थे दशमहामूलाः संज्ञा चासां यथा कृता । अयनान्ताः षडग्र्याश्च रूपं वेदविदां च यत् ।।८६।।
सप्तकश्चाष्टकश्चैव परिप्रश्नाः सनिर्णयाः । यथा वाच्यं यदर्थं च षड्विधाश्चैकदेशिकाः ।।८७।।
अर्थेदशमहामूले सर्वमेतत् प्रकाशितम् । संग्रहश्चायमध्यायस्तन्त्रस्यास्यैव केवलः ।।८८।।
यथा सुमनसां सूत्रं संग्रहार्थं विधीयते । संग्रहार्थं तथाऽर्थानामृषिणा संग्रहः कृतः ।।८९।।

Now, the summing up verses–

Ten great vessels attached to heart, the significance of the name, the six best among the paths (of life), the character of the knower of veda, the seven and eight questions alongwith the solutions, six types of those having partial knowlege–all this has been explained in the chapter on ten hear-rooted vessels. In fact, this chapter contains the gist of the entire treatise. As the thread serves the purpose of keeping the flowers together, this (sūtrasthāna) has been composed by the sage for the collection of (various) topics. [86-89]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थानेऽर्थेदशमहामूलीयो
नाम त्रिंशोऽध्यायः ।।३०।।

Thus ends the chapter thirty on the ten heart-rooted great vessels
in Ślokasthāna in the treatise composed by Agniveśa
and redacted by Caraka. (30)

अग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते । इयताऽवधिता सर्वं श्लोकस्थानं समाप्यते ।।९०।।

With this limit ends the entire ślokasthāna in the treatise composed by
Agniveśa and redacted by Caraka. (90)

●

CARAKA-SAṂHITĀ

2. NIDĀNASTHĀNA

(SECTION OF DIAGNOSIS)

निदानस्थानम्

प्रथमोऽध्यायः

CHAPTER I

अथातो ज्वरनिदानं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on diagnosis of fever. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

इह खलु हेतुर्निमित्तमायतनं कर्ता कारणं प्रत्ययः समुत्थानं निदानमित्यनर्थान्तरम् । तत्त्रिविधम्–असात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति ।।३।।

Here hetu, nimitta, āyatana, karttā, kāraṇa, pratyaya and samutthāna–these are synonyms of nidān. It is of three types–unsuitable conjunction of sense organs with their objects, intellectual error and consequence. [3]

अतस्त्रिविधा व्याधयः प्रादुर्भवन्ति–आग्नेयाः, सौम्याः, वायव्याश्च; द्विविधाश्चापरे–राजसाः, तामसाश्च ।।४।।

From these, three trpes of (somatic) diseases arise–āgneya (paittika), saumya (kaphaja) and (vātika). The others (psychic) are of two types–rājasa and tāmasa. [4]

तत्र व्याधिरामयो गद आतङ्को यक्ष्मा ज्वरो विकारो रोग इत्यनर्थान्तरम् ।।५।।

Here vyādhi, āmaya, gada, ātaṅka, yakṣmā, jwara and vikāra–these are synonyms of roga. [5]

तस्योपलब्धिर्निदानपूर्वरूपलिङ्गोपशयसंप्राप्तितः ।।६।।

Knowledge of disease (is acquired) through nidāna (etiology), pūrvarūpa (prodroma), liṅga (signs and symptoms), upaśaya (therapeutic suitability) and samprāpti (pathogenesis). [6]

तत्र निदानं कारणमित्युक्तमग्रे ।।७।।

Nidāna is the etiological factor, as already said. [7]

पूर्वरूपं प्रागुत्पत्ति लक्षणं व्याधेः ।।८।।

Pūrvarūpa consists of the (unmanifested) symptoms which precede the appearance of the disease. [8]

प्रादुर्भूतलक्षणं पुनर्लिङ्गम् । तत्र लिङ्गमाकृतिर्लक्षणं चिह्नं संस्थानं व्यञ्जनं रूपमित्यनर्थान्तरम् ।।९।।

Linga consists of the manifested signs and symptoms of the disease. Ākṛti, lakṣaṇa, cihna, saṁsthāna, vyañjana and rūpa–these are synonyms of liṅga. [9]

उपशयः पुनर्हेतुव्याधिविपरीतानां विपरीतार्थकारिणां चौषधाहारविहाराणामुपयोगः सुखानुबन्धः ।।१०।।

Upaśaya is the suitable use of drug, diet and behaviour which are contrary to the etiology and (or) disease or which produce effects contrary to them. [10]

संप्राप्तिर्जातिरागतिरित्यनर्थान्तरं व्याधेः ।।११।।

Saṁprāpti, jāti and āgati (of disease) are synonyms. [11]

सा संख्याप्राधान्यविधिविकल्पबलकालविशेषैर्भिद्यते ।।(१)।।

That (saṁprāpti) is further subdivided according to saṅkhyā (number), pādhānya (predominance), vidhi (types), vikalpa (proportional variation) and balakāla (aggravation time). (1)

संख्या तावद्यथा–अष्टौ ज्वराः, पञ्च गुल्माः, सप्त कुष्ठान्येवमादिः ।।(२)।।

Number–such as eight fevers, five gulmas, seven leprosies etc (2)

प्राधान्यं पुनर्दोषाणां तरतमाभ्यामुपलभ्यते । तत्र द्वयोस्तरः, त्रिषु तम इति ।।(३)।।

Predominance of doṣas is known by their relative degrees, Comparative degree is indicated by (the suffix) 'tara' and the superlative one by 'tama'. (3)

विधिर्नाम–द्विविधा व्याधयो निजागन्तुभेदेन, त्रिविधास्त्रिदोषभेदेन, चतुर्विधाः साध्यासाध्यमृदुदारुणभेदेन ।।(४)।।

Type such as two types of diseases–innate and exogenous; three types according to tridoṣa; four types (according to prognosis) such as curable, incurable, mild and severe. (4)

समवेतानां पुनर्दोषाणामंशांशबलविकल्पो विकल्पोऽस्मिन्नर्थे ।।(५)।।

Proportional variation in the strength of conjoined doṣas in vikalpa in the present context. (5)

बलकालविशेषः पुनर्व्याधीनामृत्वहोरात्राहारकालविधिविनियतो भवति ।।१२।।

The time of aggravation of diseases is ascertained on the basis of season, day and night, time and method of intake of food. [12]

तस्माद्व्याधीन् भिषगनुपहतसत्त्वबुद्धिर्हेत्वादिभिर्भावैर्यथावदनुबुध्येत ।।१३।।

Hence the physician with unaffected mind and intellect should know the diseases properly on the basis of factors such as etiology etc. [13]

इत्यर्थसंग्रहो निदानस्थानस्योद्दिष्टो भवति । तं विस्तरेणोपदिशन्तो भूयस्तरमतोऽनुव्याख्यास्यामः ।।१४।।

Thus the subject matter of the nidānasthāna has been mentioned in brief. The same will be dealt with in details further. [14]

तत्र प्रथमत एव तावदाद्यांल्लोभाभिद्रोहकोपप्रभवानष्टौ व्याधीन्निदानपूर्वेण क्रमेण व्याख्यास्यामः, तथा सूत्रसंग्रहमात्रं चिकित्सायाः । चिकित्सितेषु चोत्तरकालं यथोपचितविकाराननुव्याख्यास्यामः ।।१५।।

First of all, (I) will describe, in the order beginning with etiology, the earliest eight diseases arisen from greed, malice and anger, alongwith are principles of therapeutics in brief. Later on in the section on therapeutics (I) will describe the later developed disorders. [15]

इह खलु ज्वर एवादौ विकाराणामुपदिश्यते, तत्प्रथमत्वाच्छारीराणाम् ।।१६।।

Amongst the diseases, fever is described first because of its being the earliest (in appearance) of the somatic diseases. [16]

अथ खल्वष्टाभ्यः कारणेभ्यो ज्वरः संजायते मनुष्याणां; तद्यथा–वातात्, पित्तात्, कफात्, वातपित्ताभ्यां, वातकफाभ्यां, पित्तकफाभ्यां, वातपित्तकफेभ्यः, आगन्तोरष्टमात् कारणात् ।।१७।।

In human beings, fever arises from the eight causative factors–such as vāta, pitta, kapha, vāta-pitta, vāta-kapha, pitta-kapha, vāta-pitta-kapha and the eighth as exogenous. [17]

तस्य निदानपूर्वरूपलिङ्गोपशयविशेषाननुव्याख्यास्यामः ।।१८।।

Further (I) will describe the etiology, prodroma, symptoms and therapeutic suitability of fever. [18]

रूक्षलघुशीतवमनविरेचनास्थापनशिरोविरेचनातियोगव्यायामवेगसंधारणानशनाभिघातव्यवायोद्वेगशोकशोणितातिषेकजागरणविषमशरीरन्यासेभ्योऽतिसेवितेभ्यो वायुः प्रकोपमापद्यते ।।१९।।

Vāyu gets vitiated by over-use of rough, light, cold (substances), excessive administration of emesis, purgation, non-unctuous enema and head exacuation, physical exercise, suppression of natural urges, fasting, injury, sexual intercourse, excitement, anxiety, excessive blood-letting, vigils and uneven postures of body. [19]

स यदा प्रकुपितः प्रविश्यामाशयमूष्मणा सह मिश्रीभूयाद्यमाहारपरिणामधातुं रसनामानमन्ववेत्य रसस्वेदवहानि स्रोतांसि पिधायाग्निमुपहत्य पक्तिस्थानादूष्माणं बहिर्निरस्य केवलं शरीरमनुप्रपद्यते, तदा ज्वरमभिनिर्वर्तयति ।।२०।।

When this vitiated (vāta) enters into āmāśaya and being mixed up with heat, accompanying the initial dhātu produced by digestion of food and known as 'Rasa', blocking the channels carrying rasa and sweda (sweat) and affecting the agni takes out the heat from the seat of digestion and spreads it all over the body, it produces fever. [20]

तस्येमानि लिङ्गानि भवन्ति; तद्यथा–विषमारम्भविसर्गित्वम्, ऊष्मणो वैषम्यं, तीव्रतनुभावानवस्थानानि ज्वरस्य, जरणान्ते दिवसान्ते निशान्ते घर्मान्ते वा ज्वरस्याभ्यागमनभिवृद्धिर्वा, विशेषेण

परुषारुणवर्णत्वं नखनयनवदनमूत्रपुरीषत्वचामत्यर्थं क्लृप्तीभावश्च; अनेकविधोपमाश्चलाचलाश्च वेदनास्तेषां तेषामङ्गावयवानां; तद्यथा–पादयोः सुप्तता, पिण्डिकयोरुद्वेष्टनं, जानुनोः केवलानां च सन्धीनां विश्लेषणम्, ऊर्वोः सादः कटीपार्श्वपृष्ठस्कन्धबाह्वंसोरसां च भग्नरुग्णमृदितमथितचटितावपाटितावनुन्नत्वमिव, हन्वोश्चाप्रसिद्धिः; स्वनश्च कर्णयोः, शङ्खयोर्निस्तोदः, कषायास्यता आस्यवैरस्यं वा, मुखतालुकण्ठशोषः, पिपासा, हृदयग्रहः शुष्कच्छर्दिः, शुष्ककासः, क्षवथूद्गारविनिग्रहः, अन्नरसखेदः, प्रसेकारोचकाविपाकाः, विषादजृम्भाविनामवेपथुश्रमभ्रमप्रलापप्रजागररोमहर्षदन्तहर्षाः, उष्णाभिप्रायता, निदानोक्तानामनुपशयो विपरीतोपशयश्चेति वातज्वरस्य लिङ्गानि भवन्ति ।।२१।।

It gives rise to these symptoms such as–irregular onset and remission, irregular temperature, unstable mildness and severity of fever, emergence or aggravation of fever at the end of digestion (of food), day, night and the summer, particular roughness and reddishness in nails, eyes, face, urine, stool and skin and also excessive tearing of nails etc. various types of localised or shifting pains in different organs such as–numbness in feet, cramps in calf, laxity in knee joint or all the joints, lassitude in thighs, breaking, aching, pressing, churning, cracking, extracting and constricting pains in waist, sides, back, shoulder, arms, scapular region and chest respectively, loss of function in jaws, tinitus, piercing pain in temples, astringent taste or loss of taste in mouth, dryness of mouth, palate and throat, thirst, cardiac pain, dry vomiting, dry cough, checking of sneezing and eructation, aversion to food and tastes, salivation, anorexia, indigestion, malaise, yawning, bending, trembling, exhaustion, giddiness, delirium, insomnia, horripilation, sensation in teeth; liking for hot (things), unsuitability of the factors mentioned under etiology and suitability of the contrary–these are the symptoms of vāta jwara. (fever caused by vāta). [21]

उष्णाम्ललवणक्षारकटुकाजीर्णभोजनेभ्योऽतिसेवितेभ्यस्तथा तीक्ष्णातपाग्निसंतापश्रमक्रोधविषमाहारेभ्यश्च पित्तं प्रकोपमापद्यते ।।२२।।

By excessive use of hot, sour, saline, alkaline, pungent food and taking meals during indigestion, exposure to the intense sun and fire, exhaustion, anger, irregular meals, pitta gets vitiated. [22]

तद्यदा प्रकुपितमामाशयादूष्माणमुपसृज्याद्यमाहारपरिणामधातुं रसनामानमन्ववेत्य रसस्वेदवहानि स्रोतांसि पिधाय द्रवत्वादग्निमुपहत्य पक्तिस्थानादूष्माणं बहिर्निरस्य प्रपीडयत् केवलं शरीरमनुप्रपद्यते, तदा ज्वरमभिनिर्वर्तयति ।।२३।।

This vitiated pitta when getting into the contact with heat in āmāśaya, accompanying the initial dhātu formed by digestion of food and known as rasa, blocking the channels carrying rasa and sweda, impairs agni due to liquidity and taking out the heat from the seat of digestion and spreads it all over the body with pain, it produces fever. [23]

तस्येमानि लिङ्गानि भवन्ति; तद्यथा–युगपदेव केवले शरीरे ज्वरस्याभ्यागमनभिवृद्धिर्वा भुक्तस्य विदाहकाले मध्यन्दिनेऽर्धरात्रे शरदि वा विशेषेण, कटुकास्यता, घ्राणमुखकण्ठौष्ठतालुपाकः, तृष्णा, मदो, भ्रमो, मूर्च्छा, पित्तच्छर्दनम्, अतीसारः, अन्नद्वेषः, सदनं, खेदः, प्रलापः, रक्तकोठाभिनिर्वृत्तिः शरीरे, हरितहारिद्रत्वं नखनयनवदनमूत्रपुरीषत्वचाम्, अत्यर्थमूष्मणस्तीव्रभावः, अतिमात्रं दाहः, शीताभिप्रायता, निदानोक्तानुपशयो विपरीतोपशयश्चेति पित्तज्वरलिङ्गानि भवन्ति ।।२४।।

It gives rise to these symptoms such as–onset or aggravation of fever simultaneosly in the whole body particularly during the mid-digestion of food, midday, midnight or the autumn (season); pungency in mouth, inflammation of nose, mouth, throat, lips and palate, thirst narcosis, giddiness, fainting, vomiting of bile, diarrhoea, dislike for food, malaise, sorrow, delirium, appearance of red patches in the body, greenishness or yellowishness in nails, eyes, mouth, urine, stool and skin; hyperpyrexia, intense burning sensation, liking for cold, unsuitability of the contary ones–these are the symptoms of pittajwara (fever caused by pitta). [24]

स्निग्धगुरुमधुरपिच्छिलशीताम्ललवणदिवास्वप्नहर्षाव्यायामेभ्योऽतिसेवितेभ्यः श्लेष्मा प्रकोपमापद्यते ।।२५।।

By excessive use of unctuous, heavy, sweet, slimy, cold, sour, saline (substance) day-sleep, exhilaration and lack of physical exercise, kapha gets vitiated. [25]

स यदा प्रकुपितः प्रविश्यामाशयमूष्मणा सह मिश्रीभूयाद्यमाहारपरिणामधातुं रसनामानमन्ववेत्य रसस्वेदवहानि स्रोतांसि पिधायाग्निमुपहत्य पक्तिस्थानादूष्माणं बहिर्निरस्य प्रपीडयन् केवलं शरीरमनुप्रपद्यते, तदा ज्वरमभिनिर्वर्तयति ।।२६।।

When that vitiated (kapha) entering into āmāśaya, getting mixed up with heat, accompanying the initial dhātu produced by digestion of food and known as rasa, blocking the channels carrying rasa and sweda, impairing agni and taking out the heat from the seat of digestion spreads it all over the body, it produces fever. [26]

तस्येमानि लिङ्गानि भवन्ति; तद्यथा–युगपदेव केवले शरीरे ज्वरस्याभ्यागमनमभिवृद्धिर्वा भुक्तमात्रे पूर्वाह्णे पूर्वरात्रे वसन्तकाले वा विशेषेण, गुरुगात्रत्वम्, अनन्नाभिलाषः, श्लेष्मप्रसेकः, मुखमाधुर्यं, हृल्लासः, हृदयोपलेपः, स्तिमितत्वं, छर्दिः, मृद्वग्निता, निद्राधिक्यं, स्तम्भः, तन्द्रा, कासः, श्वासः, प्रतिश्यायः, शैत्यं, श्वैत्यं च नखनयनवदनमूत्रपुरीषत्वचाम्, अत्यर्थं च शीतपिडका भृशमङ्गेभ्य उत्तिष्ठन्ति, उष्णाभिप्रायता, निदानोक्तानुपशयो विपरीतोपशयश्च; इति (श्लेष्मज्वरलिङ्गानि भवन्ति) ।।२७।।

It gives rise to these symptoms such as–emergence or aggravation of fever in the whole body simultaneously particularly immediately after meals, forenoon, early night or the spring season, heaviness in body, aversion to food, excessive salivation, sweetness in mouth, nausea, plastering of heart, cold sensation, vomiting, mildness of appetite, excessive sleep, stiffness, drowsiness, cough, dyspnoea, coryza, cold, whiteness in nails, eyes, face, urine, stool and skin, excessive appearance of urticarial patches in the body, liking for heat, unsuitability of the etiological factors and suitability of the contrary ones–these are the symptoms of śleṣma jwara (fever caused by kapha). [27]

विषमाशनादनशनादन्नपरिवर्तादृतुव्यापत्तेरसात्म्यगन्धोपघ्राणाद्विषोपहतस्य चोदकस्योपयोगाद्गरेभ्यो गिरीणां चोपश्लेषात् स्नेहस्वेदवमनविरेचनास्थापनानुवासनशिरोविरेचनानामयथावत्प्रयोगात् मिथ्यासंसर्जनाद्वा स्त्रीणां च विषमप्रजननात् प्रजातानां च मिथ्योपचाराद् यथोक्तानां च हेतूनां मिश्रीभावाद्यथानिदानं द्वन्द्वानामन्यतमः सर्वे वा त्रयो दोषा युगपत् प्रकोपमापद्यन्ते, ते प्रकुपितास्तयैवानुपूर्व्याज्ज्वरमभिनिर्वर्तयन्ति ।।२८।।

By irregular meals, fasting, change in usual food, seasonal disturbances, unsuitable smell, use of poisonous water, poisonous substances, contact with the mountains, improper administration of unction, sweating, emesis, purgation, non-unctuous and unctuous enema and head evacuation, improper after-evacuative dietitic regimen, in women, abnormal delivery and improper post-partum management, mixing up of etiological factors mentioned earlier, two or three doṣas together get vitiated according to the etiology. Thus they produce fever accordingly. [28]

तत्र तथोक्तानां ज्वरलिङ्गानां मिश्रिभावविशेषदर्शनाद्द्वान्द्विकमन्यतमं ज्वरं सान्निपातिकं वा विद्यात् ।।२९।।

By observing the said symptoms of fever (caused by single doṣas) getting mixed up, one should know one of the dual fevers or the sānnipātika one. [29]

अभिघाताभिषङ्गाभिचाराभिशापेभ्य आगन्तुर्हि व्यथापूर्वोऽष्टमो ज्वरो भवति । स किंचित्कालमागन्तुः केवलो भूत्वा पश्चाद्दोषैरनुबध्यते । तत्राभिघातजो वायुना दुष्टशोणिताधिष्ठानेन, अभिषङ्गजः पुनर्वातपित्ताभ्याम्, अभिचाराभिशापजौ तु सन्निपातेनानुबध्येते ।।३०।।

The exogenous one is the eighth type of fever initiated with pain and caused by injury, evil organisms, spell and curse. It remains as such for a while and later on gets associated with doṣas. Amongst them, that caused by injury (is associated) with vāyu located in affected blood; that caused by evil organisms with vāta and pitta and those by spell and curse with sannipāta. [30]

स सप्तविधाज्ज्वराद्विशिष्टलिङ्गोपक्रमसमुत्थानत्वाद्विशिष्टो वेदितव्यः, कर्मणा साधारणेन चोपचर्यते । इत्यष्टविधा ज्वरप्रकृतिरुक्ता ।।३१।।

It should be taken as one distinguished from other seven types of fever because of having specific symptoms, treatment and etiology. It is, however treated with general therapeutic measures. Thus eightfold genesis of fever is said. [31]

ज्वरस्त्वेक एव संतापलक्षणः । तमेवाभिप्रायविशेषाद्द्विविधमाचक्षते, निजागन्तुविशेषाच्च । तत्र निजं द्विविधं त्रिविधं चतुर्विधं सप्तविधं चाहुर्भिषजो वातादिविकल्पात् ।।३२।।

Fever is only one having pyrexia as specific symptom. The same is said as of two types according to liking (liking for cold and that for heat) and also to character of innate and exogenous. The innate fever is again of two types (caused by combined or uncombined doṣas), three types (caused by three single doṣas, four types (caused by three single doṣas and sannipāta), and seven types (caused by three single doṣas, three duals and one sannipāta) due to proportional variations of (doṣas) vāta etc. [32]

तस्येमानि पूर्वरूपाणि भवन्ति; तद्यथा–मुखवैरस्यं, गुरुगात्रत्वम्, अनन्नाभिलाषः, चक्षुषोराकुलत्वम्, अश्र्वागमनं, निद्राधिक्यम्, अरतिः, जृम्भा, विनामः, वेपथुः, श्रमभ्रमप्रलापजागरणरोमहर्षदन्तहर्षाः, शब्दशीतवातातपसहत्वासहत्वम्, अरोचकाविपाकौ, दौर्बल्यम्, अङ्गमर्दः, सदनम्, अल्पप्राणता, दीर्घसूत्रता, आलस्यम्, उचितस्य कर्मणो हानिः, प्रतीपता स्वकार्येषु, गुरूणां वाक्येष्वभ्यसूया, बालेभ्यः प्रद्वेषः, स्वधर्मेस्वचिन्ता, माल्यानुलेपनभोजनपरिक्लेशनं, मधुरेभ्यश्च भक्षेभ्यः प्रद्वेषः, अम्ललवणकटुकप्रियता च, इति ज्वरस्य पूर्वरूपाणि भवन्ति प्राक्संतापात्; अपि चैनं संतापार्तमनुबध्नन्ति ।।३३।।

It gives rise to these prodromal symptoms–such as loss of taste in mouth, heaviness in body parts, aversion to food, congestion in eyes, lachrymation, oversleep, uneasiness, yawning, bending, trembling, exhaustion, giddiness, delirium, vigils, horripilation, sensation in teeth, (unstable) tolerance and intolerance to sound, cold, wind and the sun, anorexia, indigestion, debility, body-ache, malaise diminished vitality, lethargy, lassitude, deminution in normal activities, aversion to own activities, intolerance to the words of elders, dislike for children, unmindfulness to own duties, feeling difficulty in use of garlands, paste and food, dislike for sweet edibles and liking for sour, saline and pungent things–these are the prodromal symptoms which appear before the rise of temperature and also continue in the stage of pyrexia. [33]

इत्येतान्येकैकशो ज्वरलिङ्गानि व्याख्यातानि भवन्ति विस्तरसमासाभ्याम् ।।३४।।

Thus are described the symptoms of fever individually in detail and brief. [34]

ज्वरस्तु खलु महेश्वरकोपप्रभवः, सर्वप्राणभृतां प्राणहरो, देहेन्द्रियमनस्तापकरः, प्रज्ञाबलवर्णहर्षोत्साहह्रासकरः, श्रमक्लममोहाहारोपरोधसंजननः; ज्वरयति शरीराणीति ज्वरः, नान्ये व्याधयस्तथा दारुणा बहूपद्रवा दुश्चिकित्स्याश्च यथाऽयम् । स सर्वरोगाधिपतिः, नानातिर्यग्योनिषु च बहुविधैः शब्दैरभिधीयते । सर्वे प्राणभृतः सज्वरा एव जायन्ते सज्वरा एव म्रियन्ते च; स महामोह; तेनाभिभूताः प्राग्दैहिकं देहिनः कर्म किंचिदपि न स्मरन्ति, सर्वप्राणभृतां च ज्वर एवान्ते प्राणानादत्ते ।।३५।।

Fever is originated by the anger of Maheśwara, it takes away the life of all living beings, causes disturbance in body, sense organs and mind, diminishes intellect, strength, complexion, pleasure and enthusiasm. Produces tiredness, exhaustion, confusion and difficulty in intake of food; it is called as jwara because it brings about unhappiness in the person; no other disease is so severe, complicated and difficult in management as this. It is the king of all diseases and is known by different terms in various animals. All living beings are born with fever and die with it, it is the great bewilderment, oppressed by it the living beings do not recollect any event of their previous birth, fever itself takes away the life of the living beings in the end. [35]

तत्र पूर्वरूपदर्शने ज्वरादौ वा हितं लघ्वशनमपतर्पणं वा, ज्वरस्यामाशयसमुत्थत्वात्; ततः कषायपानाभ्यङ्गस्नेहस्वेदप्रदेहपरिषेकानुलेपनवमनविरेचनास्थापनानुवासनोपशमननस्तःकर्मधूपधूमपानाञ्जनक्षीरभोजनविधानं च यथास्वं युक्त्या प्रयोज्यम् ।।३६।।

On appearance of prodromal symptoms or in the beginning of fever light food or saturation is advised because fever origintes from āmāśaya. Afterwards intake of extracts, massage, unction, fomentation, pasting, sprinkling, afterpaste, emesis, purgation, non-unctuous and unctuous enema, pacificatory measures, snuffing, fumigation, smoking, collyrium, milk and dietitic regimen are administered properly according to condition. [36]

जीर्णज्वरेषु तु सर्वेष्वेव सर्पिषः पानं प्रशस्यते यथास्वौषधसिद्धस्य; सर्पिर्हि स्नेहाद्वातं शमयति, संस्कारात् कफं, शैत्यात् पित्तमूष्माणं च; तस्माज्जीर्णज्वरेषु सर्वेष्वेव सर्पिर्हितमुदकमिवाग्निप्लुष्टेषु द्रव्येष्विति ।।३७।।

However, in all types of jīrṇa jwara (chronic fever) intake of ghee cooked with proper drugs is recommended because ghee pacifies vāta due to unctuousness, kapha due to processing, pitta and heat due to coldness, hence in all chronic fevers ghee is wholesome like water on substances scorched by fire. [37]

भवन्ति चात्र–

यथा प्रज्वलितं वेश्म परिषिञ्चन्ति वारिणा । नराः शान्तिमभिप्रेत्य तथा जीर्णज्वरे घृतम् ।।३८।।
स्नेहाद्वातं शमयति; शैत्यात् पित्तं नियच्छति । घृतं तुल्यगुणं दोषं संस्कारात्तु जयेत् कफम् ।।३९।।
नान्यः स्नेहस्तथा कश्चित् संस्कारमनुवर्तते । यथा सर्पिरतः सर्पिः सर्वस्नेहोत्तमं मतम् ।।४०।।

Here are (the verses)–

As they sprinkle water on a burning house to subdue (the fire), ghee is administered in chronic fever. Ghee pacifies vāta due to unctuousness, pitta due to cold and even kapha which is similar in properties due to processing (with drugs), No other fat receives the (properties of) Saṁskāra (processing with drugs) as ghee and that is why it is regarded as the best of all the fats. [38-40]

गद्योक्तो यः पुनः श्लोकैरर्थः समनुगीयते । तद्व्यक्तिव्यवसायार्थं द्विरुक्तं तन्न गर्ह्यते ।।४१।।

The idea expressed in prose is again said afterwards in verses. This is so for (further) clarification and as such the repetition is not despised. [41]

तत्र श्लोकाः–

त्रिविधं नामपर्यायैर्हेतुं पञ्चविधं गदम् । गदलक्षणपर्यायान् व्याधेः पञ्चविधं ग्रहम् ।।४२।।
ज्वरमष्टविधं तस्य प्रकृष्टासन्नकारणम् । पूर्वरूपं च रूपं च भेषजं संग्रहेण च ।।४३।।
व्याजहार ज्वरस्याग्रे निदाने विगतज्वरः । भगवानग्निवेशाय प्रणताय पुनर्वसुः ।।४४।।

Now (the summing up) verses–

Threefold etiology alongwith synonyms, fivefold diseases, symptoms and synonyms of disease, fivefold knowledge of disaeses, eightfold fever, its distant and immediate causes, prodroma, symptomatology and management in brief–all this has been said in the first chapter or diagnosis of fever by Lord Punarvasu to bowed Agniveśa. [42-44]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते निदानस्थाने ज्वरनिदानं
नाम प्रथमोऽध्यायः ।।१।।

Thus ends the first chapter on diagnosis of fever in Nidānasthāna in the
treatise composed by Agniveśa and redacted by Caraka. (1)

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द्वितीयोऽध्यायः

CHAPTER II

अथातो रक्तपित्तनिदानं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on diagnosis of innate haemorrhage. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

पित्तं यथाभूतं लोहितपित्तमिति संज्ञां लभते, तद् व्याख्यास्यामः ।।३।।

(I) will further explain how pitta acquires the nomenclature of 'lohita pitta' (internal haemorrhage). [3]

यदा जन्तुर्यवकोद्दालककोरदूषप्रायाण्यन्नानि भुङ्क्ते, भृशोष्णतीक्ष्णमपि चान्यदन्नजातं निष्पावमाषकुलत्थसूपक्षारोपसंहितं, दधिदधिमण्डोदश्वित्कट्वराम्लकाञ्जिकोपसेकं वा, वाराहमाहिषाविकमात्स्यगव्यपिशितं, पिण्याकपिण्डालुशुष्कशाकोपहितं, मूलकसर्षपलशुनकरञ्जशिग्रुमधुशिग्रुखरबुसभूस्तृणसुमुखसुरसकुठेरकगण्डीरकालमालकपर्णासक्षवकफणिज्झकोपदंशं, सुरासौवीरतुषोदकमैरेयमेदकमधूलकशुक्तकुवलबदराम्लप्रायानुपानं वा, पिष्टान्नोत्तरभूयिष्ठम्; उष्णाभितप्तो वाऽतिमात्रमतिवेलं वाऽऽमं पयः पिबति, पयसा समश्नाति रौहिणीकं, काणकपोतं वा सर्षपतैलक्षारसिद्धं, कुलत्थपिण्याकजाम्बवलकुचपक्वैः शौक्तिकैर्वा सह क्षीरं पिबत्युष्णाभितप्तः; तस्यैवमाचरतः पित्तं प्रकोपमापद्यते, लोहितं च स्वप्रमाणमतिवर्तते । तस्मिन् प्रमाणातिबृत्ते पित्तं प्रकुपितं शरीरमनुसर्पद्यदेव यकृत्प्लीहप्रभवाणां लोहितवहानां स्रोतसां लोहिताभिष्यन्दगुरूणि मुखान्यासाद्य प्रतिरुन्ध्यात् तदेव लोहितं दूषयति ।।४।।

When the person takes diet mostly consisting of grains such as yavaka, uddālaka and koradūṣa; and also other food items excessively hot and sharp added with legume of niṣpāva, black gram, horse gram and alkali; or with curd, curdwater, buttermilk, sour buttermilk or sour gruel; meat of pig, buffalow, sheep, fish and cow, vegetables of oil cake, piṇḍālu (a tuber) and dried potherbs; upadaṁśa (chutney or salad) of radish, mustard, garlic, karañja, śigru, madhuśigru, kharabusa, bhūstṛṇa, sumukha, surasa, kuṭheraka, gaṇḍīra, kālamālaka, parṇāsa, kṣavaka and phaṇijjaka, after-drink of surā (wine), sauvīra, tuṣodaka (types of vinegar), maireya, medaka, madhūlaka (fermented beverages), śukta (sour beverage), sour preparations of kuvala and badara (types of jujube), takes preparations of (rice) flour in excess after meals; or excessively heated (in the sun or fire) takes unboiled milk in excessive quantity or frequently; eats rohiṇī (vegetable) alongwith milk, or kāṇakapota (a type of pigeon) cooked with mustard oil and alkali, or excessively exposed to heat takes milk alongwith sour beverages cooked with horse gram, oil cake, fruits of jambu and lakuca, with such types of regimen his pitta gets vitiated and blood exceeds its normal measure. With blood exceeding its (normal) measure the vitiated pitta, while circulating in the body, reaches the openings of blood-carrying channels originating from liver and spleen, obstructs them which are already heavy due to congestion of blood and thus affects the blood morbidly. [4]

संसर्गाल्लोहितप्रदूषणाल्लोहितगन्धवर्णानुविधानाच्च पित्तं लोहितपित्तमित्याचक्षते ॥५॥

Pitta is called lohitapitta because it contacts with blood, affects it and acquires its smell and colour. [5]

तस्येमानि पूर्वरूपाणि भवन्ति; तद्यथा–अनन्नाभिलाषः, भुक्तस्य विदाहः, शुक्ताम्लगन्धरस उद्गारः, छर्देरभीक्ष्णमागमनं, छर्दितस्य बीभत्सता, स्वरभेदो, गात्राणां सदनं, परिदाहः, मुखाद्धूमागम इव, लोहलोहितमत्स्यामगन्धित्वमिव चास्यस्य, रक्तहरितहारिद्रत्वमङ्गावयवशकृन्मूत्रस्वेदलालासिङ्घाणकास्यकर्णमलपिडकोलिकापिडकानाम्, अङ्गवेदना, लोहितनीलपीतश्यावानामर्चिष्मतां च रूपाणां स्वप्नेदर्शनमभीक्ष्णमिति (लोहितपित्तपूर्वरूपाणि भवन्ति) ॥६॥

It gives rise to these prodromal symptoms–such as aversion to food, mal-digestion of food, eructation having smell and taste of sour gruel, frequent urge for vomiting, disgusting vomit, hoarseness of voice, malaise, spreading burning sensation, as if emittance of smoke from mouth, smell of metal, blood, fish and mucus in the mouth, appearance of red, green or yellow colour in body parts, faeces, urine, sweat, salive, nose-secretion, excreta from mouth and ear, and boils; body-ache frequent vision of red, blue, yellow, blackish and brilliant objects in dreams (these are the prodromal symptoms of lohitapitta (internal haemorrhage). [6]

उपद्रवास्तु खलु दौर्बल्यारोचकाविपाकश्वासकासज्वरातीसारशोफशोषपाण्डुरोगाः स्वरभेदश्च ।।७।।

Complications (of raktapitta) are debility, anorexia, indigestion, dyspnoea, cough, fever, diarrhoea, oedema, phthisis, anaemia and hoarseness of voice. [7]

मार्गौ पुनरस्य द्वौ ऊर्ध्वं, चाधश्च । तद्बहुश्लेष्मणि शरीरे श्लेष्मसंसर्गादूर्ध्वं प्रतिपद्यमानं कर्णनासिकानेत्रास्येभ्यः प्रच्यवते, बहुवाते तु शरीरे वातसंसर्गादधः प्रतिपद्यमानं मूत्रपुरीषमार्गाभ्यां प्रच्यवते, बहुश्लेष्मवाते तु शरीरे श्लेष्मवातसंसर्गाद्द्वावपि मार्गौ प्रतिपद्यते, तौ मार्गौ प्रतिपद्यमानं सर्वेभ्य एव यथोक्तेभ्यः खेभ्यः प्रच्यवते शरीरस्य ।।८।।

It has got two paths–upwards and downwards. In persons having abundance of kapha, going upward in contact with kapha, it bleeds through ear, nose, eyes and mouth; in those having abundant vāta, going downwards in contact with vāta, it bleeds through the passages of urine and faeces and in those having abundance of both kapha and vāta, in contact of both of them, it follows both the paths and thus bleeds through all the aforesaid orifices. [8]

तत्र यदूर्ध्वभागं तत् साध्यं, विरेचनोपक्रमणीयत्वाद्बह्वौषधत्वाच्च; यदधोभागं तद्याप्यं, वमनोपक्रमणीयत्वादल्पौषधत्वाच्च; यदुभयभागं तदसाध्यं, वमनविरेचनायोगित्वादनौषधत्वाच्चेति ।।९।।

Amongst these, that coming out upwards is curable because of being treatable by purgation and plenty of applicable drugs. That coming out downwards is palliable because of being amenable to emesis and less number of applicable drugs. That coming out from both the paths is incurable because of non-applicability of both emesis and purgation and want of proper drugs. [9]

रक्तपित्तप्रकोपस्तु खलु पुरा दक्षयज्ञोद्ध्वंसे रुद्रकोपामर्षाग्निना प्राणिनां परिगतशरीरप्राणानामभवज्ज्वरमनु ।।१०।।

Vitiation of raktapitta emerged, in early times, after fever when at the time of destruction of Dakṣa's sacrifice the living beings were pervaded by the fire of Rudra's wrath. [10]

तस्याशुकारिणो दावाग्नेरिवापतितस्यात्ययिकस्याशु प्रशान्त्यै प्रयतितव्यं मात्रां देशं कालं चाभिसमीक्ष्य संतर्पणेनापतर्पणेन वा मृदुमधुरशिशिरतिक्तकषायैरभ्यवहार्यैः प्रदेहपरिषेकावगाहसंस्पर्शनैर्वमनाद्यैर्वा तत्रावहितेनेति ।।११।।

In order to pacify this quick-acting and emergent condition like forest fire prompt action should be taken carefully to treat it with saturating or desarurating soft, sweet, cold, bitter and astringent diet and paste, sprinklings, bath, touching, emesis etc. taking due consideration of dose, place and time. [11]

भवन्ति चात्र–

साध्यं लोहितपित्तं तद्यदूर्ध्वं प्रतिपद्यते । विरेचनस्य योगित्वाद्बहुत्वाद्भेषजस्य च ।।१२।।
विरेचनं तु पित्तस्य जयार्थे परमौषधम् । यश्च तत्रान्वयः श्लेष्मा तस्य चानधमं स्मृतम् ।।१३।।

भवेद्योगावहं तत्र मधुरं चैव भेषजम् । तस्मात् साध्यं मतं रक्तं यदूर्ध्वं प्रतिपद्यते ।।१४।।

Here are (the verses)–

Raktapitta which comes out upwards is curable because of applicability of purgation and abundance of useful drugs. Purgation is the best remedy for alleviation of pitta and also not ineffective for kapha which is associated with it. Sweet drugs are also applicable there. Hence haeemorrhage coming out from the upper part is curable. [12-14]

रक्तं तु यदधोभागं तद्याप्यमिति निश्चितम् । वमनस्याल्पयोगित्वादल्पत्वाद्भेषजस्य च ।।१५।।
वमनं हि न पित्तस्य हरणे श्रेष्ठमुच्यते । यश्च तत्रान्वयो वायुस्तच्छान्तौ चावरं स्मृतम् ।।१६।।
तच्चायोगावहं तत्र कषायं तिक्तकानि च । तस्माद्याप्यं समाख्यातं यदुक्तमनुलोमगम् ।।१७।।

Haemorrhage from the lower parts is decidedly palliable because emesis is slightly applicable here and useful drugs are also a few. Emesis is not so efficacious for elimination of pitta and it is also ineffective in alleviation of vāta which is associated with pitta. Moreover, astringent and bitter drugs are not applicable there. Hence haemorrhage from the lower parts is regarded as palliable. [15-17]

रक्तपित्तं तु यन्मार्गौ द्वावपि प्रतिपद्यते । असाध्यमिति तज्ज्ञेयं पूर्वोक्तादेव कारणात् ।।१८।।
नहि संशोधनं किंचिदस्त्यस्य प्रतिमार्गगम् । प्रतिमार्गं च हरणं रक्तपित्ते विधीयते ।।१९।।
एवमेवोपशमनं सर्वशो नास्य विद्यते । संसृष्टेषु च दोषेषु सर्वजिच्छमनं मतम् ।।२०।।
इत्युक्तं त्रिविधोदर्कं रक्तं मार्गाविशेषतः ।

Raktapitta which comes out from both the parts should be known as incurable from the aforesaid reasons. Here no evacuative measure is applicable which goes out from the path opposite to that of haemorrhage. In raktapitta, elimination of doṣas from the opposite path is recommended. Likewise, there is no alround pacificatory measure for this while in combined doṣas the pacificatory measure should be able to pacify all the doṣas. Thus three types of rakta (pitta) have been described according to different paths. [18-20]

एभ्यस्तु खलु हेतुभ्यः किंचित्साध्यं न सिध्यति ।।२१।।
प्रेष्योपकरणाभावाद्दौरात्म्याद्वैद्यदोषतः । अकर्मतश्च साध्यत्वं कश्चिद्रोगोऽतिवर्तते ।।२२।।
तत्रासाध्यत्वमेकं स्यात् साध्ययाप्यपरिक्रमात् ।

Some curable disease is not treated successfully because of the lack of attendants and equipments, uncontrolled self and fault of the physician. Omission of the proper remedy also makes some disease incurable. Incurability is one which comes gradually through curability and palliability. [21-22]

रक्तपित्तस्य विज्ञानमिदं तस्योपदिश्यते ।।२३।।
यत् कृष्णमथवा नीलं यद्वा शक्रधनुष्प्रभम् । रक्तपित्तमसाध्यं तद्वाससो रञ्जनं च यत् ।।२४।।

भृशं पूत्यतिमात्रं च सर्वोपद्रववच्च यत् । बलमांसक्षये यच्च तच्च रक्तमसिद्धितम् ।।२५।।
येन चोपहतो रक्तं रक्तपित्तेन मानवः । पश्येद्दृश्यं वियच्चापि तच्चासाध्यं न संशयः ।।२६।।

The characters of the incurable raktapitta are described here. The raktapitta which is black or blue or of rainbow colour and stains cloth, is incurable. Bleeding which is of excessively foetid smell, in large quantity and associated with all the complications particularly in weak and emaciated patients is incurable. The patient suffering from raktapitta, if sees the object and sky red, the disease is certainly incurable. [23-26]

तत्रासाध्यं परित्याज्यं, याप्यं यत्नेन यापयेत् । साध्यं चावहितः सिद्धैर्भेषजैः साधयेद्भिषक् ।।२७।।

The incurable (disease) should be avoided, the palliable one should be managed with efforts and the curable one should be treated successfully with tried remedies. [27]

तत्र श्लोकौ–

कारणं नामनिर्वृत्तिं पूर्वरूपाण्युपद्रवान् । मार्गौ दोषानुबन्ध्यं च साध्यत्वं न च हेतुमत् ।।२८।।
निदाने रक्तपित्तस्य व्याजहार पुनर्वसुः । वीतमोहरजोदोषलोभमानमदस्पृहः ।।२९।।

Now (the summing up) verses–

Etiology, derivation of the nomenclature, prodroma, complications, paths, association of doṣas, curability or otherwise with reasoning–all this is said in the chapter on diagnosis of raktapitta by Punarvasu who has shed off tamas and rajas doṣas, greed, conceit and pride. [28-29]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते निदानस्थाने रक्तपित्तनिदानं
नाम द्वितीयोऽध्यायः ।।२।।

Thus ends the second chapter on diagnosis of raktapitta in Nidānasthāna
in the treatise composed by Agniveśa and redacted by Caraka. (2)

●

तृतीयोऽध्यायः

CHAPTER III

अथातो गुल्मनिदानं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on diagnosis of gulma. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

इह खलु पञ्च गुल्मा भवन्ति; तद्यथा–वातगुल्मः, पित्तगुल्मः, श्लेष्मगुल्मो, निचयगुल्मः, शोणितगुल्म इति ।।३।।

There are five types of gulma–such as, vātagulma, pittagulma, kaphagulma, nicaya (sannipāta) gulma and śoṇita (rakta) gulma. [3]

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच–कथमिह भगवन् पञ्चानां गुल्मानां विशेषमभिजानीमहे; नह्यविशेषविद्रोगाणामौषधविदपि भिषक् प्रशमनसमर्थो भवतीति ।।४।।

After Lord Ātreya said this, Agniveśa asked–How, Sir, can we know the specific characters of these five gulmas because without knowing the specific characters of diseases, even a good therapeutist is not able to alleviate them? [4]

तमुवाच भगवानात्रेयः–समुत्थानपूर्वरूपलिङ्गवेदनोपशयविशेषेभ्यो विशेषविज्ञानं गुल्मानां भवत्यन्येषां च रोगाणामग्निवेश! तत्तु खलु गुल्मेषूच्यमानं निबोध ।।५।।

Lord Ātreya repiled–Specific characters of the five gulmas as well as other diseases are defined on the basis of etiology, prodroma, symptoms, chief complaint and therapeutic suitability. That is being said in the context of gulma, listen. [5]

यदा पुरुषो वातलो विशेषेण ज्वरवमनविरेचनातीसाराणामन्यतमेन कर्शनेन कर्शितो वातलमाहारमाहरति, शीतं वा विशेषेणातिमात्रम्, अस्नेहपूर्वे वा वमनविरेचने पिबति, अनुदीर्णां वा छर्दिमुदीरयति, उदीर्णान् वातमूत्रपुरीषवेगान्निरुणद्धि, अत्यशितो वा पिबति नवोदकमतिमात्रम्, अतिसंक्षोभिणा वा यानेन याति, अतिव्यवायव्यायाममद्यशोकरुचिर्वा, अभिघातमृच्छति वा, विषमासनशयनस्थानचङ्क्रमण सेवी वा भवति, अन्यद्वा किंचिदेवंविध विषममतिमात्रं व्यायामजातमारभते, तस्यापचाराद्वातः प्रकोपमापद्यते ।।६।।

When a person of vātika constitution particularly emaciated due to one of the reducing factors like fever, emesis, purgation and diarrhoea takes vāta-aggravating food, or excessively cold one in excessive quantity, or is administered emesis or purgation without prior unction, propels unimpelled vomiting, holds up impelled urges of flatus, urine, faeces, or takes fresh water too much after a heavy meal or travels by an excessively jerking vehicle, indulges in excessive sexual intercourse, physical excercise, alcoholic drinks and anxiety, is subjected to injury, or uses uneven postures in sitting, sleeping, standing and walking, or starts some other similar complicated and excessive physical exercise, by such unwholesome act of his, vāta gets vitiated. [6]

स प्रकुपितो वायुर्महास्रोतोऽनुप्रविश्य रौक्ष्यात् कठिनीभूतमाप्लुत्य पिण्डितोऽवस्थानं करोति हृदि बस्तौ पार्श्वयोर्नाभ्यां वा; स शूलमुपजनयति ग्रन्थींश्चानेकविधान्, पिण्डितश्चावतिष्ठते, स पिण्डितत्वाद् 'गुल्म' इत्यभिधीयते; स मुहुराध्मति, मुहुरल्पत्वमापद्यते; अनियतविपुलाणुवेदनश्च भवति चलत्वाद्वायोः, मुहुः पिपीलिकासंप्रचार इवाङ्गेषु, तोदभेदस्फुरणायामसङ्कोचसुप्तिहर्षप्रलयोदयबहुलः; तदातुरः सूच्येव शङ्कुनेव चाभिसंविद्धमात्मानं मन्यते, अपि च दिवसान्ते ज्वर्यते, शुष्यति चास्यास्यम्, उच्छ्वासश्चोपरुध्यते, हृष्यन्ति चास्य रोमाणि वेदनायाः प्रादुर्भावे; प्लीहाटोपान्त्रकूजनाविपाकोदावर्ताङ्ग-

मर्दमन्याशिरःशङ्खशूलब्रध्नरोगाश्चैनमुपद्रवन्ति; कृष्णारुणपरुषत्वङ्नखनयनवदनमूत्रपुरीषश्च भवति, निदानोक्तानि चास्य नोपशेरते, विपरीतानि चोपशेरत इति वातगुल्मः ॥७॥

That vitiated vāyu on having entered into the mahāsrotas (gastro-intestinal tract) hardens due to roughness and being formed into a mass is localised in the regions of heart, urinary bladder, sides and navel. It causes pain and nodules of various types, remains massified, because of massification, it is called gulma (that which forms a bolus). It sometimes aggravates, sometimes is diminished, having unstable severe and mild pain due to instability of vāyu, sometimes there is a sensation of ants' crawlings in organs, frequency of various types of pain such as piercing, breaking, twitching, extension, contraction, numbness. oversensitivity, the patient feels himself as having been pierced with needle or nail, rise of temperature in evening, dryness of mouth, respiratory trouble, horripilation at the onset of pain; occurence of complications such as spleen (enlargement), distension and gurgling sound in abdomen, indigestion, udāvarta (upward movement of vāyu), body-ache, pain in sternomastoid, head and temples and Bradhna (swelling of inguinal glands), appearance of blackness, reddishness and roughness in skin, nails, eyes, face, urine and faeces, unsuitability of the etiological factors and suitability of the contrary ones. Thus it is vātagulma. [7]

तैरेव तु कर्शनैः कर्शितस्याम्ललवणकटुकक्षारोष्णतीक्ष्णशुक्तव्यापन्नमद्यहरितकफलाम्लानां विदाहिनां च शाकधान्यमांसादीनामुपयोगादजीर्णाध्यशनाद्रौक्ष्यानुगते चामाशये वमनमतिवेलं संधारणं वातातपौ चातिसेवमानस्य पित्तं सह मारुतेन प्रकोपमापद्यते ॥८॥

If a person emaciated due to the same reducing factors uses sour, saline, pungent, alkaline, hot and sharp things, vinegar, damaged wine, salads and sour fruits and also of acid-producing vegetables, grains, meat etc; takes food during indigestion, is administered emesis when āmāśaya (stomach) is quite rough, suppresses natural urges for long, and is exposed excessively to the sun and the wind, his pitta alongwith vāta gets vitiated. [8]

तत् प्रकुपितं मारुत आमाशयैकदेशे संवर्त्य तानेव वेदनाप्रकारानुपजनयति, य उक्ता वातगुल्मे; पित्तं त्वेन विदहति कुक्षौ हृद्युरसि कण्ठे च; स विदह्यमानः सधूममिवोद्गारमुद्गिरत्यम्लान्वितं, गुल्मावकाशश्चास्य दह्यते दूयते धूप्यते ऊष्मायते स्विद्यति क्लिद्यति शिथिल इव स्पर्शासहोऽल्परोमाञ्चश्च भवति; ज्वरभ्रमदवथुपिपासागलतालुमुखशोषप्रमोहविड्भेदाश्चै-नमुपद्रवन्ति; हरितहारिद्रत्वङ्नखनयनवदनमूत्रपुरीषश्च भवति; निदानोक्तानि चास्य नोपशेरते, विपरीतान्युपशेरत इति पित्तगुल्मः ॥९॥

Vāyu collecting the vitiated pitta in a portion of āmāśaya produces the same types of pain as said in vātagulma. Due to pitta, the patient feels burning sensation (with hyperacidity) in belly, cardiac region, chest and throat, and at the same time he emits out smoky and sour eructations; in the location of gulma there is heat, burning and heating pain, sweating and moistening, laxity, tenderness and slight horripilation; he is afflicated with complications such as fever, giddiness, burning pain, thirst; dryness of throat, palate and mouth, fainting and diarrhoea; has green or yellow skin, nails, eyes, face, urine and faeces; etiological factors as mentioned above are unsuitable to him and the contrary ones are suitable. This is pitta gulma. [9]

तैरेव तु कर्शनैः कर्शितस्यात्यशनादतिस्निग्धगुरुमधुरशीताशनात् पिष्टेक्षुक्षीरतिलमाषगुडविकृतिसेवनान्मन्दकमद्यातिपानाद्धरितकातिप्रणनयादानूपौदकग्राम्यमांसातिभक्षणात् संधारणात्सबुभुक्षस्य चातिप्रगाढमुदपानात् संक्षोभणाद्वा शरीरस्य श्लेष्मा सह मारुतेन प्रकोपमापद्यते ।।१०।।

If a person emaciated due to the aforesaid reducing factors, takes too much unctuous, heavy, sweet and cold things, habitually takes preparations of (rice) flour, sugarcane, milk, sesamum, blackgram and jaggery; uses excessively immature curd and wines, indulges in salads, overeats meat of marshy, aquatic and domesticated animals, suppresses natural urges, while hungry takes too much water or is subjected to jerking of the body, his kapha alongwith vāta gets vitiated. [10]

तं प्रकुपितं मारुत आमाशयैकदेशे संवर्त्य तानेव वेदनाप्रकारानुपजनयति य उक्ता वातगुल्मे; श्लेष्मा त्वस्य शीतज्वरारोचकाविपाकाङ्गमर्दहर्षहृद्रोगच्छर्दिनिद्रालस्यस्तैमित्यगौरवशिरोभितापानुपजनयति, अपि च गुल्मस्य स्थैर्यगौरवकाठिन्यावगाढसुप्तताः, तथा कासश्वासप्रतिश्यायान् राजयक्ष्माणं चातिप्रवृद्धः, श्वैत्यं त्वङ्नखनयनवदनमूत्रपुरीषेषूपजनयति, निदानोक्तानि चास्य नोपशेरते, विपरीतानि चोपशेरत इति श्लेष्मगुल्मः ।।११।।

Vāyu accumulating that vitiated kapha in a portion of āmāśaya gives rise to various types of pain as mentioned in vātagulma. Particularly kapha causes fever with initial cold, anorexia, indigestion, bodyache, horripilation, heart disease, vomiting, sleep, lassitude, cold sensation, heaviness and distress in head; in gulma, there is stability, heaviness, hardness, deepness and numbness; complications such as cough, dyspnoea and coryza and even phthisis in much advanced stage, whiteness in skin, nails, eyes, face, urine and faeces, unsuitability of the etiological factors and suitability of the contrary ones. Thus kaphagulma. [11]

त्रिदोषहेतुलिङ्गसन्निपाते तु सान्निपातिकं गुल्ममुपदिशन्ति कुशलाः । स विप्रतिषिद्धोपक्रमत्वादसाध्यो निचयगुल्मः ।।१२।।

In case of the combination of etiology and symptoms of three doṣas, it is said as sānnipātika gulma by the experts. This is incurable due to mutually conflicting of the therapeutic measures. [12]

शोणितगुल्मस्तु खलु स्त्रिया एव भवति न पुरुषस्य, गर्भकोष्ठार्तवागमनवैशेष्यात् । पारतन्त्र्यादवैशारद्यात् सततमुपचारानुरोधाद्वा वेगानुदीर्णानुपरुन्धत्या आमगर्भे वाऽप्यचिरपतितेऽथवाऽप्यचिरप्रजाताया ऋतौ वा वातप्रकोपणान्यासेवमानायाः क्षिप्रं वातः प्रकोपमापद्यते ।।१३।।

Raktagulma occurs only in women and not in men because of the specific presence of uterus and menstrual flow in the former. In women who suppress the impending natural urges because of dependence, want of wisdom or constant attendance to others, or use vāta-aggravating things after abortion, delivery or during menses, vāta gets vitiated. [13]

स प्रकुपितो योनिमुखमनुप्रविश्यार्तवमुपरुणद्धि, मासि मासि तदार्तवमुपरुध्यमानं कुक्षिमभिवर्धयति । तस्याः शूलकासातीसारच्छर्द्यरोचकाविपाकाङ्गमर्दनिद्रालस्यस्तैमित्यकफप्रसेकाः समुपजायन्ते, स्तनयोश्च स्तन्यम्, ओष्ठयोः स्तनमण्डलयोश्च कार्ष्ण्यम्, अत्यर्थं ग्लानिश्चक्षुषोः, मूर्च्छा, हृल्लासः, दोहदः, श्वयथुश्च पादयोः, ईषच्चोद्गमो रोमराज्याः योन्याश्चाटालत्वम्, अपि च योन्या दौर्गन्ध्यमास्रावश्चोपजायते, केवलश्चास्या गुल्मः पिण्डित एव स्पन्दते, तामगर्भां गर्भिणीमित्याहुर्मूढाः ।।१४।।

This vitiated (vāta) having entered into the mouth of uterus checks the menstrual flow. In every month the menstrual blood being checked enlarges the abdomen. The patient, consequenlty, suffers from pain, cough, diarrhoea, vomiting anorexia, indigestion, bodyache, sleep, lassitude, cold sensation and excessive salivation. There is also milk in breasts, blackness in lips and breasts, excessive malaise in eyes, fainting, nausea, longings for certain things, swelling in feet, slight appearance of line of small hairs, dilatation of vagina alongwith foul smell and discharge (all symptoms of pregnancy); there is pulsation in the entire mass of gulma (instead of movement of body parts of foetus), but the confused ones take her as pregnant although she is not so. [14]

एषां तु खलु पञ्चानां गुल्मानां प्रागभिनिर्वृत्तेरिमानि पूर्वरूपाणि भवन्ति; तद्यथा—अनन्नाभिलषणम्, अरोचकाविपाकौ, अग्निवैषम्यं, विदाहो भुक्तस्य, पाककाले चायुत्त्या छर्द्युद्गारौ, वातमूत्रपुरीषवेगानां चाप्रादुर्भावः, प्रादुर्भूतानां चाप्रवृत्तिरीषदागमनं वा, वातशूलाटोपान्त्रकूजनापरिहर्षणातिवृत्तपुरीषताः, अबुभुक्षा, दौर्बल्यं, सौहित्यस्य चा सहत्वमिति ।।१५।।

These five types of gulma have the following prodromal symptoms before their emergence; such as aversion to food, anorexia, indigestion, irregularity of digestion, hyperacidity, vomiting and eructation unusually during digestion, non-emergenc of urges for flatus, urine and faeces or non-elimination or slight elimination if emerged, pain, distension, gurgling sound, malaise and diarrhoea due to vāta, loss of appetite, debility, intolerance to food saturation. [15]

सर्वेष्वपि खल्वेतेषु गुल्मेषु न कश्चिद्वातादृते संभवति गुल्मः । तेषां सान्निपातिकमसाध्यं ज्ञात्वा नैवोपक्रमेतू, एकदोषजे तु यथास्वमारम्भं प्रणयेत्, संसृष्टांस्तु साधारणेन कर्मणोपचरेत् । यच्चान्यदप्यविरुद्धं मन्येत तदप्यवचारयेद्विभज्य गुरुलाघवमुपद्रवाणां, गुरूनुपद्रवांस्त्वरमाणश्चिकित्सेज्जघन्यमितरान् । त्वरमाणस्तु विशेषमनुपलभमानो गुल्मेष्वात्ययिके कर्मणि वातचिकित्सितं प्रणयेत्, स्नेहस्वेदौ

वातहरौ स्नेहोपसंहितं च मृदु विरेचनं बस्तींश्च; अम्ललवणमधुरांश्च रसान् युक्त्याऽवचारयेत् । मारुते ह्युपशान्ते स्वल्पेनापि प्रयत्नेन शक्योऽन्योऽपि दोषो नियन्तुं गुल्मेष्विति ।।१६।।

Out of all these types of gulma, no gulma arises without vāta. Amongst them, the sānnipātika being incurable should not be treated, in that caused by one doṣa, management should be taken up according to doṣa, and those caused by combined doṣas should be managed with the general treatment. Whatever is non-contrary may also be administered according to the severity or mildness of complications. The severe complications should be treated quickly and others later on. When a physician in hurry is unable to distinguish the types of gulma and in emergent conditions he should administer the therapeutic measures as prescribed for vāta such as proper application of vāta-alleviating unction and fomentation, unctuous mild purgation and enema and amla, lavaṇa and madhura rasas. Because when vāta gets pacified other doṣa can also be controlled even with a little effort. [16]

भवति चात्र–

गुल्मिनामनिलशान्तिरुपायैः सर्वशो विधिवदाचरितव्या ।
मारुते ह्यवजितेऽन्यमुदीर्णं दोषमल्पमपि कर्म निंहन्यात् ।।१७।।

Here is (the verse)–

In case of gulma, pacification of vāyu should be done properly with all means because after vāyu is won over, even the small remedy alleviates the other aggravated doṣa. [17]

तत्र श्लोकः–

संख्या निमित्तं रूपाणि पूर्वरूपमथापि च । दिष्टं निदाने गुल्मानामेकदेशश्च कर्मणाम् ।।१८।।

Now (the summing up) verses–

In the chapter on diagnosis of gulma the number, causes, symptoms and prodroma alongwith a portion of treatment of gulmas is described. [18]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते निदानस्थाने गुल्मनिदानं
नाम तृतीयोऽध्यायः ।।३।।

Thus ends the third chapter on diagnosis of gulma in the treatise
composed by Agniveśa and redacted by Caraka. (3)

◆

चतुर्थोऽध्यायः
CHAPTER IV

अथातः प्रमेहनिदानं व्याख्यामः ॥१॥

Now (I) shall expound the chapter on diagnosis of prameha. [1]

इति ह स्माह भगवानात्रेयः ॥२॥

As propounded by Lord Ātreya. [2]

त्रिदोषकोपनिमित्ता विंशतिः प्रमेहा भवन्ति विकाराश्चापरेऽपरिसंख्येयाः । तत्र यथा त्रिदोषप्रकोपः प्रमेहानभिनिर्वर्तयति तथाऽनुव्याख्यास्याम; ॥३॥

Vitiation of three doṣas is the cause of twenty types of prameha and also of other innumerable disorders. How the vitiation of three doṣas leads to the genesis of premehas is explained below. [3]

इह खलु निदानदोषदूष्यविशेषेभ्यो विकारविघातभावाभावप्रतिविशेषा भवन्ति । यदा ह्येते त्रयो निदानादिविशेषाः परम्परं नानुबध्नन्त्यथवा कालप्रकर्षादबलीयांसोऽथवाऽनुबध्नन्ति न तदा विकाराभिनिर्वृत्तिः, चिराद्वाऽप्यभिनिर्वर्तन्ते, तनवो वा भवन्त्ययथोक्तसर्वलिङ्गा वा; विपर्यये विपरीताः; इति सर्वविकारविघातभावाभावप्रतिविशेषाभिनिर्वृत्तिहेतुर्भवत्युक्तः ॥४॥

According to the particular features of etiology, doṣas (innate pathogenic factors) and dūṣyas (substratum of pathos) response occurs in the form of nonmanifestation or otherwise of the disorders. When these (above) three factors (nidāna etc.) do not combine together or if combined after a long time or in weakened state, disorder will not be there, or it will manifest lately, or in a mild form or without all the said symptoms. On the contrary, the result will be contrary. Thus is said the cause of response in the form of non-manifestation or otherwise of all disorders. [4]

तत्रेमे त्रयो निदानादिविशेषाः श्लेष्मनिमित्तानां प्रमेहाणामाश्वभिनिर्वृत्तिकरा भवन्ति; तद्यथा—हायनकयवकचीनकोद्दालकनैषधेत्कटमुकुन्दकमहाव्रीहिप्रमोदकसुगन्धकानां नवानामतिवेलमतिप्रमाणेन चोपयोगः, तथा सर्पिष्मतां नवहरेणुमाषसूप्यानां, ग्राम्यानूपौदकानां च मांसानां, शाकतिलपललपिष्टान्नपायसकृशराविलेपीक्षुविकाराणां, क्षीरनवमद्यमन्दकदधिद्रवमधुरतरुणप्रायाणां चोपयोगः, मृजाव्यायामवर्जनं, स्वप्नशयनासनप्रसङ्गः, यश्च कश्चिद्विधिरन्योऽपि श्लेष्ममेदोमूत्रसंजननः, च सर्वो निदानविशेषः ॥५॥

These three factors nidāna etc. cause immediate manifestation of pramehas due to kapha–Such as in excessive quantity and prolonged use of new grains like hāyanaka, yavaka, cīnaka, uddālaka, naiṣadha, itkaṭa, mukundaka, mahāvrīhi, pramodaka and sugandhaka; use of new legumes like hareṇu and black gram, meat of domesticated, marshy and aquatic animals, vegetables, sesamum paste, preparations of (rice) flour, pāyasa (rice cooked with milk), kṛśarā (preparation of rice cooked with pulse), vilepī (paste-like preparation of rice) and sugarcane products, milk, fresh wine, immature curd and liquids, sweets and fresh substances; abstinence from cleanliness and physical exercise, indulgence in sleep, lying down and sitting, and also other (similar) regimens producing kapha, fat and urine. All this constitutes particular etiology (of kaphaja prameha). [5]

बहुद्रवः श्लेष्मा दोषविशेषः ।।६।।

The particular doṣa is kapha consisting of abundant fluid. [6]

बह्वबद्धं मेदो मांसं शरीरजक्लेदः शुक्रं शोणितं वसा मज्जा लसीका रसश्चौजःसंख्यात इति दूष्यविशेषाः ।।७।।

Abundant and non-compact medas and muscle; body fluid, semen, blood, muscle-fat, marrow, lasīkā, rasa and ojas–these are the particular dūṣyas (in prameha). [7]

त्रयाणामेषां निदानादिविशेषाणां सन्निपाते क्षिप्रं श्लेष्मा प्रकोपमापद्यते, प्रागतिभूयस्त्वात्; स प्रकुपितः क्षिप्रमेव शरीरे विसृप्तिं लभते, शरीरशैथिल्यात्; स विसर्पञ् शरीरे मेदसैवादितो मिश्रीभावं गच्छति, मेदसश्चैव बह्वबद्धत्वान्मेदसश्च गुणैः समानगुणभूयिष्ठत्वात्; स मेदसा मिश्रीभवन् दूषयत्येनत्; विकृतत्वात्, स विकृतो दुष्टेन मेदसोपहितः शरीरक्लेदमांसाभ्यां संसर्गं गच्छति, क्लेदमांसयोरतिप्रमाणाभिवृद्धत्वात्; स मांसे मांसप्रदोषात् पूतिमांसपिडकाः शराविकाकच्छपिकाद्याः संजनयति अप्रकृतिभूतत्वात्; शरीरक्लेदं पुनर्दूषयन् मूत्रत्वेन परिणमयति, मूत्रवहानां च स्रोतसां वङ्क्षणबस्तिप्रभवाणां मेदःक्लेदोपहितानि गुरूणि मुखान्यासाद्य प्रतिरुध्यते; ततः प्रमेहांस्तेषां स्थैर्यमसाध्यतां वा जनयति, प्रकृतिविकृतिभूतत्वात् ।।८।।

By combination of all these three factors (nidāna etc.) kapha gets vitiated immediately because of the predominance of its aggravating factors. When vitiated, it spreads all over the body immediately due to laxity of body. While spreading at first it gets mixed up with the fat because fat is abundant, non-compact and similar in properties. While mixing up kapha affects it morbidly due to its vitiation. Now that vitiated kapha associated with fat joins with body fluid and muscle because the latter are increased excessively. Thus affecting the muscle, it produces boils śarāvikā, kacchapikā etc. due to sloughing of muscle because of abnormalcy. By affecting the body fluid, transforms it in urine and also blocks the heavy openings of the urinary tubules coming out from vaṅkṣaṇa (urinary bladder) and basti (kidney) and associated with fat and fluid. Thus it (kapha) produces the (kaphaja) pramehas and leads to their stability or incurability, due to abnormalcy. [8]

शरीरक्लेदस्तु श्लेष्ममेदोमिश्रः प्रविशन् मूत्राशयं मूत्रत्वमापद्यमानः श्लैष्मिकैरेभिर्दशभिर्गुणैरुपसृज्यते वैषम्ययुक्तैः; तद्यथा–श्वेतशीतमूर्तपिच्छिलाच्छस्निग्धगुरुमधुरसान्द्रप्रसादमन्दैः, तत्र येन गुणेनैकेनानेकेन वा भूयस्तरमुपसृज्यते तत्समाख्यं गौणं नामविशेषं प्राप्नोति ।।९।।

The body fluid mixed with kapha and fat while entering into the urinary bladder is transformed into urine and is associated with ten properties of kapha in abnormal state such as white, cold, formed, slimy, transparent, unctuous, heavy, sweet, viscous, clear and slow. Then it acquires the similar secondary name according to its association with one or more of these properties. [19]

ते तु खल्विमे दश प्रमेहा नामविशेषेण भवन्ति; तद्यथा–उदकमेहश्च, इक्षुवालिकारसमेहश्च, सान्द्रमेहश्च, सान्द्रप्रसादमेहश्च, शुक्लमेहश्च, शुक्रमेहश्च, शीतमेहश्च, सिकतामेहश्च, शनैर्मेहश्च, आलालमेहश्चेति ।।१०।।

Thus there are ten types of prameha with particular names–such as–udakameha, ikṣuvālikarasameha, sāndrameha, sāndraprasādameha, śuklameha, śukrameha, śītameha, sikatāmeha, śanairmeha and ālālameha. [10]

ते दश प्रमेहाः साध्याः; समानगुणमेदःस्थानकत्वात्, कफस्य प्राधान्यात्, समक्रियत्वाच्च ।।११।।

These ten types of prameha are curable because they are located in fat having similar properties, kapha is predominant and similarity in treatment. [11]

तत्र श्लोकाः श्लेष्मप्रमेहविशेषाविज्ञानार्था भवन्ति ।।१२।।
अच्छं बहु सितं शीतं निर्गन्धमुदकोपमम् । श्लेष्मकोपान्नरो मूत्रमुदमेही प्रमेहति ।।१३।।
अत्यर्थमधुरं शीतमीषत्पिच्छिलमाविलम् । इक्ष्वालीरससङ्काशं श्लेष्मकोपात् प्रमेहति ।।१४।।
यस्य पर्युषितं मूत्रं सान्द्रीभवति भाजने । पुरुषं कफकोपेन तमाहुः सान्द्रमेहिनम् ।।१५।।
यस्य संहन्यते मूत्रं किंचित् किंचित् प्रसीदति । सान्द्रप्रसादमेहीति तमाहुः श्लेष्मकोपतः ।।१६।।
शुक्लं पिष्टनिभं मूत्रमभीक्ष्णं यः प्रमेहति । पुरुषं कफकोपेन तमाहुः शुक्लमेहिनम् ।।१७।।
शुक्राभं शुक्रमिश्रं वा मुहुर्मेहति यो नरः । शुक्रमेहिनमाहुस्तं पुरुषं श्लेष्मकोपतः ।।१८।।
अत्यर्थमधुरं शीतं मूत्रं मेहति यो भृशम् । शीतमेहिनमाहुस्तं पुरुषं श्लेष्मकोपतः ।।१९।।
मूर्तान्मूत्रगतान् दोषानणून्मेहति यो नरः । सिकतामेहिनं विद्यात्तं नरं श्लेष्मकोपतः ।।२०।।
मन्दं मन्दमवेगं तु कृच्छ्रं यो मूत्रयेच्छनैः । शनैर्मेहिनमाहुस्तं पुरुषं श्लेष्मकोपतः ।।२१।।
तन्तुबद्धमिवालालं पिच्छिलं यः प्रमेहति । आलालमेहिनं विद्यात्तं नरं श्लेष्मकोपतः ।।२२।।
इत्येते दश प्रमेहाः श्लेष्मप्रकोपनिमित्ता व्याख्याता भवन्ति ।।२३।।

Here are the verses for detailed knowledge of the kaphaja pramehas:–

By vitiation of kapha the patient of udakameha excretes urine as transparent, abundant, white, cold, odourless and water-like.

By vitiation of kapha one excretes urine as excessively sweet, cold, slightly slimy, turbid and like the juice of ikṣuvālikā.

One whose urine when kept for the night precipitates in the pot is known as patient of sāndrameha due to vitiation of kapha.

One whose urine partly precipitates and is partly clear is known as a patient of sāndraprasādameha due to vitiation of kapha.

One who excretes urine frequently as white and flour-like is said to be suffering from śuklameha due to vitiation of kapha.

One who passes urine frequenlty like semen or mixed with semen is said a patient of śukrameha due to vitiation of kapha.

One who passes urine frequently as excessively sweet and cold is known as a patient of śītameha due to vitiation of kapha.

One who passes small particles situated morbidly in urine is known as a patient of sikatāmeha due to vitiation of kapha.

One who passes urine with difficulty and slowly without any urge is known as suffering from śanairmeha due to vitiation of kapha.

One who excretes urine as bound with threads, saliva-like and slimy should be known as a patient of ālālameha due to vitiation of kapha.

Thus the above ten types of prameha due to vitiation of kapha have been described. [12-23]

उष्णाम्ललवणक्षारकटुकाजीर्णभोजनोपसेविनस्तथाऽतितीक्ष्णातपाग्निसंतापश्रमक्रोधविषमाहारोपसेविनश्च तथाविधशरीरस्यैव क्षिप्रं पित्तं प्रकोपमापद्यते, तत्तु प्रकुपितं तयैवानुपूर्व्या प्रमेहानिमान् षट् क्षिप्रतरमभिनिर्वर्तयति ।।२४।।

तेषामपि तु खलु पित्तगुणविशेषेणैव नामविशेषा भवन्ति; तद्यथा—क्षारमेहश्च, कालमेहश्च, नीलमेहश्च, लोहितमेहश्च, माञ्जिष्ठमेहश्च, हारिद्रमेहश्चेति ।।२५।।

ते षड्भिरेव क्षाराम्ललवणकटुकविस्रोष्णैः पित्तगुणैः पूर्ववद्युक्ता भवन्ति ।।२६।।

In a person who uses hot, sour, saline, alkaline and pungent food and food during indigestion, is exposed to very intese heat of the sun and fire, exertion, anger and irregular diet, and having similar body, pitta gets vitiated immediately and by the same mechanism gives rise instantaneously to these six types of prameha. Their specific names are based on the specific properties of pitta such as–kṣārameha, kālameha, nīlameha, lohitameha, māñjiṣṭhameha and hāridrameha. They are associated with the six properties of pitta such as alkalinity, sourness, salinity, pungency, fleshy smell and hotness. [24-26]

सर्व एव ते याप्याः, संसृष्टदोषमेदःस्थानत्वाद्विरुद्धोपक्रमत्वाच्चेति ।।२७।।

तत्र श्लोकाः पित्तप्रमेहविशेषविज्ञानार्था भवन्ति ।।२८।।

गन्धवर्णरसस्पर्शैर्यथा क्षारस्तथाविधम् । पित्तकोपान्नरो मूत्रं क्षारमेही प्रमेहति ।।२९।।
मसीवर्णमजस्रं यो मूत्रमुष्णं प्रमेहति । पित्तस्य परिकोपेण तं विद्यात् कालमेहिनम् ।।३०।।
चाषपक्षनिभं मूत्रमम्लं मेहति यो नरः । पित्तस्य परिकोपेण तं विद्यान्नीलमेहिनम् ।।३१।।
विस्रं लवणमुष्णं च रक्तं मेहति यो नरः । पित्तस्य परिकोपेण तं विद्याद्रक्तमेहिनम् ।।३२।।
मञ्जिष्ठोदकसंकाशं भृशं विस्रं प्रमेहति । पित्तस्य परिकोपात्तं विद्यान्माञ्जिष्ठमेहिनम् ।।३३।।
हरिद्रोदकसङ्काशं कटुकं यः प्रमेहति । पित्तस्य परिकोपात्तं विद्याद्धारिद्रमेहिनम् ।।३४।।

इत्येते षट् प्रमेहाः पित्तप्रकोपनिमित्ता व्याख्याता भवन्ति ।।३५।।

All these are palliable because of their causation by combined doṣas, location in medas and contradictory treatment.

Here are the verses for detailed knowledge of pittaja pramehas:–

The person suffering from kṣārameha due to vitiation of pitta passes urine like alkali in respect of smell, colour, taste and touch.

One should be diagnosed as a case of kālameha due to vitiation of pitta if he passes constantly urine as hot and of black colour.

One should be known as suffering from nīlameha due to vitiation of pitta if he passes urine as sour and having colour like that of the feather of the cāṣa (bird).

One should be known as a patient of raktameha due to vitiation of pitta if he passes urine as having fleshy smell, saline, hot and red.

One should be diagnosed as a case of mañjiṣṭhameha due to vitiation of pitta if he excretes urine frequently like the decoction of mañjiṣṭhā (a red herb root) and having fleshy smell.

One should be known as a patient of hāridrameha due to vitiation of pitta if he passes urine like decoction of haridrā (yellow) and as pungent.

Thus the above six types of prameha due to vitiation of pitta have been described. [27-35]

कषायकटुतिक्तरूक्षलघुशीतव्यवायव्यायामवमनविरेचनास्थापनशिरोविरेचनातियोगसंधारणानशनाभिघातातपोद्वेगशोकशोणितातिषेकजागरणविषमशरीरन्यासानुपसेवमानस्य तथाविधशरीरस्यैव क्षिप्रं वातः प्रकोपमापद्यते ।।३६।।

स प्रकुपितस्तथाविधे शरीरे विसर्पन् यदा वसामादाय मूत्रवहानि स्रोतांसि प्रतिपद्यते तदा वसामेहमभिनिर्वर्तयति; यदा पुनर्मज्जानं मूत्रबस्तावाकर्षति तदा मज्जमेहमभिनिर्वर्तयति, यदा तु लसीकां मूत्राशयेऽभिवहन्मूत्रमनुबन्ध्यं च्योतयति लसीकातिबहुत्वाद्विक्षेपणाच्च वायोः खल्वस्यातिमूत्रप्रवृत्तिसङ्गं करोति, तदा स मत्त इव गजः क्षरत्यजस्रं मूत्रमवेगं, तं हस्तिमेहिनमाचक्षते, ओजः पुनर्मधुरस्वभावं, तद् यदा रौक्ष्याद्वायुः कषायत्वेनाभिसंसृज्य मूत्राशयेऽभिवहति तदा मधुमेहं करोति ।।३७।।

In the person who uses astringent, pungent, bitter, rough, light, cold, sexual intercourse, physical exercise; emesis, purgation, non-unctuous enema and head evacuation in excess; suppresion of natural urges, fasting, injury, the sun, excitement, anxiety, excessive blood-letting vigils and uneven body postures; and having similar body, vāta gets vitiated immediately. When this vitiated vāta while spreading in the similar body takes vasā (muscle fat) along and enters into the urinary channels it gives rise to vasāmeha. When it extracts majjā to mūtrabasti it gives rise to majjāmeha, when it carries lasikā (lymph) to mūtrāśaya (urinary bladder) and causes continuous excretion of urine due to abundance of lasīkā and frequent urination with obstruction due to its dispersing nature, the person passes urine constantly without any urge like an excited elephant and thus he is called a patient of hastimeha. Ojas is of sweet nature but when due to roughness of vāyu it gets associated with astringency and is carried to urinary bladder, it gives rise to madhumeha (diabetes). [36-37]

इमांश्चतुरः प्रमेहान् वातजानसाध्यानाचक्षते भिषजः, महात्ययिकत्वाद्विरुद्धोपक्रमत्वाच्चेति ।।३८।।

तेषामपि पूर्ववद्गुणविशेषेण नामविशेषा भवन्ति; तद्यथा–वसामेहश्च, मज्जमेहश्च, हस्तिमेहश्च, मधुमेहश्चेति ।।३९।।

तत्र श्लोका वातप्रमेहविशेषविज्ञानार्था भवन्ति– ।।४०।।

वसामिश्रं वसाभं वा मुहुर्मेहति यो नरः । वसामेहिनमाहुस्तमसाध्यं वातकोपतः ।।४१।।
मज्जानं सह मूत्रेण मुहुर्मेहति यो नरः । मज्जमेहिनमाहुस्तमसाध्यं वातकोपतः ।।४२।।
हस्ती मत्त इवाजस्रं मूत्रं क्षरति यो भृशम् । हस्तिमेहिनमाहुस्तमसाध्यं वातकोपतः ।।४३।।
कषायमधुरं पाण्डु रूक्षं मेहति यो नरः । वातकोपादसाध्यं तं प्रतीयान्मधुमेहिनम् ।।४४।।
इत्येते चत्वारः प्रमेहा वातप्रकोपनिमित्ता व्याख्याता भवन्ति ।।४५।।
एवं त्रिदोषप्रकोपनिमित्ता विंशतिः प्रमेहा व्याख्याता भवन्ति ।।४६।।

Physicians say these four types of prameha caused by vāta as incurable because of great severity and contradictory treatment.

Their specific names are also, as said above, according to specific properties such as–vasāmeha, majjameha, hastimeha and madhumeha.

Here are the verses for the detailed knowledge of the (types of) vātika prameha.

One who passes urine frequenlty mixed with vasā (muscle fat) or similar to it is said to be suffering from vasāmeha due to vitiation of vāta. It is incurable.

One who passes majjā (marrow) alongwith urine frequently is known as a patient of majjameha due to vitiation of vāta. It is incurable.

One who passes urine excessively and constantly like an excited elephant is known as a patient of hastimeha due to vitiation of vāta. It is incurable.

One who passes urine as astringent-sweet, pale and rough should be diagnosed as a case of madhumeha (diabetes) due to vitiation of vāta which is incurable.

Thus these four types of prameha due to vitiation of vāta are described.

Thus twenty types of prameha caused by vitiation of three doṣas are (also) described. [38-46]

त्रयस्तु खलु दोषाः प्रकुपिताः प्रमेहानभिनिर्वर्तयिष्यन्त इमानि पूर्वरूपाणि दर्शयन्ति; तद्यथाजटिलीभावं केशेषु, माधुर्यमास्यस्य, करपादयोः सुप्ततादाहौ, मुखतालुकण्ठशोषं, पिपासाम्, आलस्यं, मलं काये,

कायच्छिद्रेषूपदेहं, परिदाहं सुप्ततां चाङ्गेषु, षट्पदपिपीलिकाभिश्च शरीरमूत्राभिसरणं, मूत्रे च मूत्रदोषान्, विस्रं शरीरगन्धं, निद्रां, तन्द्रां च सर्वकालमिति ।।४७।।

The three doṣas vitiated and about to produce pramehas exhibit these prodromal symptoms–such as, matting of hairs, sweetness in mouth, numbness and burning sensation in hands and feet, dryness in mouth, palate and throat, thirst, lassitude, dirt in the body, smearing in body orifices, burning sensation and numbness in body parts, crawling of bees and ants on the body and urine, morbidities in urine, fleshy smell in body, frequent sleep and drowsiness. [47]

उपद्रवास्तु खलु प्रमेहिणां तृष्णातीसारज्वरदाहदौर्बल्यारोचकाविपाकाः पूतिमांसपिडकालजीविद्रध्यादयश्च तत्रसङ्गाद्भवन्ति ।।४८।।

तत्र साध्यान् प्रमेहान् संशोधनोपशमनैर्यथार्हमुपपादयंश्चिकित्सेदिति ।।४९।।

Pramehas, on chronicity, give rise to these complications–thirst, diarrhoea, fever, burning sensation, debility, anorexia, indigestion, boils due to sloughing of muscles, like alajī, vidradhī etc.

Amongst them, the curable types of prameha should be treated with evacuative and pacificatory measures, as required. [48-49]

भवन्ति चात्र–

गृध्नुमभ्यवहार्येषु स्नानचङ्क्रमणद्विषम् । प्रमेहः क्षिप्रमभ्येति नीडद्रुममिवाण्डजः ।।५०।।
मन्दोत्साहमतिस्थूलमतिस्निग्धं महाशनम् । मृत्युः प्रमेहरूपेण क्षिप्रमादाय गच्छति ।।५१।।
यस्त्वाहारं शरीरस्य धातुसाम्यकरं नरः । सेवते विविधाश्चान्याश्चेष्टाः स सुखमश्नुते ।।५२।।

Here are the verses–

Prameha approaches immediately like a bird to its nest-tree the person who is greedy in eatables and has dislike for bath and walking.

Death, in the form of prameha, takes away immediately the person who is dull in activities, over-obese, over-uncted and voracious eater.

The person who takes food which maintains the equilibrium of dhātus and also practises various physical activities enjoys happy life. [50-52]

तत्र श्लोकाः–

हेतुर्व्याधिविशेषाणां प्रमेहाणां च कारणम् । दोषधातुसमायोगो रूपं विविधमेव च ।।५३।।
दश श्लेष्मकृता यस्मात् प्रमेहाः षट् च पित्तजाः । यथा च वायुश्चतुरः प्रमेहान् कुरुते बली ।।५४।।
साध्यासाध्यविशेषाश्च पूर्वरूपाण्युपद्रवाः । प्रमेहाणां निदानेऽस्मिन् क्रियासूत्रं च भाषितम् ।।५५।।

Now the (summing up) verses–

Cause of disease, etiology of pramehas, combination of doṣas and dhātus, various symptoms, mechanism of manifestation of ten types of kaphaja, six types of paittika and four types of vātika prameha, prognosis, prodroma, complications and principle of management–all this has been said in the chapter on diagnosis of prameha. [53-55]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते निदानस्थाने प्रमेहनिदानं
नाम चतुर्थोऽध्यायः ॥४॥

Thus ends the fourth chapter on diagnosis of prameha in Nidānasthāna
in the treatise composed by Agniveśa and
redacted by Caraka. (4)

●

पञ्चमोऽध्यायः
CHAPTER V

अथातः कुष्ठनिदानं व्याख्यास्यामः ॥१॥

Now (I) shall expound the chapter on diagnosis of kuṣṭha (leprosy). [1]

इति ह स्माह भगवानात्रेयः ॥२॥

As propounded by Lord Ātreya. [2]

सप्त द्रव्याणि कुष्ठानां प्रकृतिर्विकृतिमापन्नानि भवन्ति । तद्यथा–त्रयो दोषा वातपित्तश्लेष्माणः प्रकोपणविकृताः, दूष्याश्च शरीरधातवस्त्वङ्मांसशोणितलसीकाश्चतुर्धा दोषोपघातविकृता इति । एतत् सप्तानां सप्तधातुकमेवङ्गतमाजननं कुष्ठानाम्, अतःप्रभवाण्यभिनिर्वर्तमानाति केवलं शरीरमुपतपन्ति ॥३॥

Seven materials affected morbidly are the causative source of kuṣṭha such as three doṣas–vāta, pitta and kapha–vitiated by etiological factors and four dūṣya śarīradhātus–twak, māṁsa, rakta and lasīkā–affected with affliction by doṣas. These seven materials, in this way, are causative factors of seven types of kuṣṭha. Arising from this source they afflict the whole body. [3]

न च किञ्चिदस्ति कुष्ठमेकदोषप्रकोपनिमित्तम्, अस्ति तु खलु समानप्रकृतीनामपि कुष्ठानां दोषांशांशविकल्पानुबन्धस्थानविभागेन वेदनावर्णसंस्थानप्रभावनामचिकित्सितविशेषः । स सप्तविधोऽष्टादशविधोऽपरिसंख्येयविधो वा भवति । दोषा हि विकल्पनैर्विकल्प्यमाना विकल्पयन्ति विकारान्, अन्यत्रासाध्यभावात् । तेषां विकल्पविकारसंख्यानेऽतिप्रसङ्गमभिसमीक्ष्य सप्तविधमेव कुष्ठविशेषमुपदेक्ष्यामः ॥४॥

There is no kuṣṭha which is caused by vitiation of one doṣa. However, the types of kuṣṭha having similar etiological source have difference in pain, colour, symptoms, effects, name and treatment according to proportional variation, association and location of doṣas. (Thus) it is of seven types, eighteen types or innumarable variations in disorders except in case of incurable ones. Considering the exhaustiveness of variations (of doṣas) and resultant disorders (I) shall describe only the seven types of kuṣṭha. [4]

इह वातादिषु त्रिषु प्रकुपितेषु त्वगादींश्चतुरः प्रदूषयत्सु वातेऽधिकतरे कपालकुष्ठमभिनिर्वर्तते, पित्ते त्वौदुम्बरं, श्लेष्मणि मण्डलकुष्ठं, वातपित्तयोर्ऋष्यजिह्वं, पित्तश्लेष्मणोः पुण्डरीकं, श्लेष्ममारुतयोः सिध्मकुष्ठं, सर्वदोषाभिवृद्धौ काकणकमभिनिर्वर्तते; एवमेष सप्तविधः कुष्ठविशेषो भवति । स चैष भूयस्तरतमतः प्रकृतौ विकल्पमानायां भूयसीं विकारविकल्पसंख्यामापद्यते ।।५।।

In case of vitiation of three doṣas (vāta etc.) and affection there with of the four dūṣyas (twak etc.) if vāta is predominant kapālakuṣṭha arises, in (dominance of) pitta audumara, in kapha maṇḍalakuṣṭha, in vātapitta ṛṣyajihva, in pitta-kapha puṇḍarīka, in kapha-vāta sidhmakuṣṭha and in aggravation of all the doṣas kākaṇaka arises. Thus sevenfold differentiation of kuṣṭha takes place. This again from the point of view of comparative and superlative degrees in etiological source attains a larger number of variations of the disorders. [5]

तत्रेदं सर्वकुष्ठनिदानं समासेनोपदेक्ष्यामः—शीतोष्णव्यत्यासमनानुपूर्व्योपसेवमानस्य तथा संतर्पणापतर्पणाभ्यवहार्यव्यत्यासं, मधुफाणितमत्स्यलकुचमूलककाकमाचीः सततमतिमात्रमजीर्णे च समश्नतः, चिलिचिमं च पयसा, हायनकयवकचीनकोद्दालककोरदूषप्रायाणि चान्नानि क्षीरदधितक्रकोलकुलत्थमाषातसीकुसुम्भस्नेहवन्ति, एतैरेवातिमात्रं सुहितस्य च व्यवायव्यायामसंतापानत्युपसेवमानस्य, भयश्रमसंतापोपहतस्य च सहसा शीतोदकमवतरतः, विदग्धं चाहारजातमनुल्लिख्य विदाहीन्यभ्यवहरतः, छर्दिं च प्रतिघ्नतः, स्नेहांश्चातिचरतः, त्रयो दोषाः युगपत् प्रकोपमापद्यन्ते; त्वगादयश्चत्वारः शैथिल्यमापद्यन्ते; तेषु शिथिलेषु दोषाः प्रकुपिताः स्थानमधिगम्य संतिष्ठमानास्तानेव त्वगादीन् दूषयन्तः कुष्ठान्यभिनिर्वर्तयन्ति ।।६।।

Now (I) shall explain the etiology of all the kuṣṭhas in general. In person who uses cold and hot things in contradictory and disorderly manner and also the saturating and desaturating food in contradictory way, takes honey, phāṇita, fish, lakuca, radish and kākamācī constantly, excessively and during indigestion; cilacima (a type of fish) with milk, diet consiting mostly of cereals like hāyanaka, cīnaka, uddālaka and kodo (all inferior grains) combined with milk, curd, butter milk, kola (jujube), horse gram, black gram and oils of linseed and kusumbha; after taking these in excessive quantity indulges in sexual intercourse, physical exercise and intense heat; dips in cold water suddenly after affliction with fear, exertion and intense heat; without vomiting the burnt (excessively acid) food again takes food of similar nature, suppresses the urge of vomiting, applies too much unction, the three doṣas are vitiated simultaneously and the four dūṣyas (twak etc.) attain laxity. Thus the vitiated doṣas getting accomodation in those tissues and staying therein affect those twak etc. morbidly and thus give rise to kuṣṭhas. [6]

तेषामिमानि पूर्वरूपाणि भवन्ति; तद्यथा–अस्वेदनमतिस्वेदनं पारुष्यमतिश्लक्ष्णता वैवर्ण्यं कण्डूर्निस्तोदः सुप्तता परिदाहः परिहर्षो लोमहर्षः खरत्वमूष्मायणं गौरवं श्वयथुर्वीसर्पागमनमभीक्ष्णं च काये कायच्छिद्रेषूपदेहः पक्वदग्धदष्टभग्नक्षतोपस्खलितेष्वतिमात्रं वेदना स्वल्पानामपि च व्रणानां दुष्टिरसंरोहणं चेति ॥७॥

These are their prodromal symptoms such as–loss of or excessive perspiration, roughness or excessive smoothness, abnormal colour, itching, piercing pain, numbness, general burning sensation, tingling sensation, horripilation, coarseness, heating, smearing in body orifices, excessive pain in suppurated, burnt, bitten, broken, injured and dislocated parts, suppuration and non-healing of even small wounds. [7]

ततोऽनन्तरं कुष्ठान्यभिनिर्वर्तन्ते, तेषामिदं वेदनावर्णसंस्थानप्रभावनामविशेषविज्ञानं भवति; तद्यथा–रूक्षारुणपरुषाणि विषमविसृतानि खरपर्यन्तानि तनून्युद्वृत्तबहिस्तनूनि सुप्तवत्सुप्तानि हृषितलोमाचितानि निस्तोदबहुलान्यल्पकण्डूदाहपूयलसीकान्याशुगतिसमुत्थानान्याशुभेदीनि जन्तुमन्ति कृष्णारुणकपालवर्णानि च कपालकुष्ठानीति विद्यात् (१);

After this kuṣthas manifest. Their pain, colour, symptoms, effect and name are known as follows:- rough, reddish, coarse, unevenly spread, having coarse edges, with elevated thin periphery, extremely numbed, covered with erect hairs, having excessive piercing pain and little itching, burning, pus and lymph, with fast development, causation and decay, infested with organisms, and having colour like blackish red earthen piece is known as kapālakuṣṭha. (1)

ताम्राणि ताम्रखररोमराजीभिरवनद्धानि बहलानि बहुबहलपूयरक्तलसीकानि कण्डूक्लेदकोथदाहपाकवन्त्याशुगतिसमुत्थानभेदीनि ससंतापक्रिमीणि पक्वोदुम्बरफलवर्णान्यौदुम्बरकुष्ठानीति विद्यात् (२)

Coppery; covered with coppery and coarse hairs, thick, with too much thick pus, blood and lymph; having itching, discharge, sloughing, heat and suppuration, with fast development, causation and decay, associated with temperature and organisms, having colour like that of the udumbara fruits is known as audumbara kuṣṭha. (2)

स्निग्धानि गुरूण्युत्सेधवन्ति श्लक्ष्णस्थिरपीतपर्यन्तानि शुक्लरक्तावभासानि शुक्लरोमराजीसन्तानानि बहुबहलशुक्लपिच्छिलस्राावीणि बहुक्लेदकण्डूक्रिमीणि सक्तगतिसमुत्थानभेदीनि परिमण्डलानि मण्डलकुष्ठानि विद्यात् (३);

Unctuous, heavy, elevated, with smooth, fixed and yellow margins, having white and red appearance, pervaded with white hairlines, with copious, thick, white and slimy discharge, with copious oozing and organisms, having slow development, causation and decay, and circular in shape is known as maṇḍala kuṣṭha. (3)

परुषाण्यरुणवर्णानि बहिरन्तःश्यावानि नीलपीतताम्रावभासान्याशुगतिसमुत्थानान्यल्पकण्डूक्लेदक्रिमीणि दाहभेदनिस्तोद (पाक)बहुलानि शूकोपहतोपमवेदनान्युत्सन्नमध्यानि तनुपर्यन्तानि कर्कशपिडकाचितानि दीर्घपरिमण्डलान्यृष्यजिह्वाकृतीनि ऋष्यजिह्वानीति विद्यात् (४);

Rough, reddish, blackish in interior and exterior, with blue, yellow and coppery lustre, fast developing and decaying with little itching, oozing and organisms but intense burning, tearing, piercing (and suppuration) having pain as if injured with bristles, with elevated centre and their margins; pervaded with coarse boils, having large circumference and shape like the tongue of white-footed antelope is known as Ṛṣyajihava. (4)

शुक्लरक्तावभासानि रक्तपर्यन्तानि रक्तराजीसिरासन्ततान्युत्सेधवन्ति बहुबहलरक्तपूयलसीकानि कण्डूक्रिमिदाहपाकवन्त्याशुगतिसमुत्थानभेदीनि पुण्डरीकपलाशसंकाशानि पुण्डरीकाणीति विद्यात् (५);

White and red in lustre, with red margins pervaded with red lines and veins, protuberant,with copious thick blood, pus and lymph, associated with itching, organisms, heat and suppuration, with fast development, causation and decay, similar to petals of lotus is known as puṇḍarīka (kuṣtha). (5)

परुषारुणानि विशीर्णबहिस्तनून्यन्तःस्निग्धानि शुक्लरक्तावभासानि बहून्यल्पवेदनान्यल्पकण्डूदाहपूयलसीकानि लघुसमुत्थानान्यल्पभेदक्रिमीण्यलाबुपुष्पसङ्काशानि सिध्मकुष्ठानीति विद्यात् (६);

Rough and reddish, with thin and withered periphery, unctuous internally, with white red lustre, numerous, having little pain, itching, heat, pus and lymph, having slight causation and little decay and organisms, similar to bottle-gourd flowers is known as sidhmakuṣṭha. (6)

काकणन्तिकावर्णान्यादौ पश्चात्तु सर्वकुष्ठलिङ्गसमन्वितानि पापीयसा सर्वकुष्ठलिङ्गसंभवेनानेकवर्णानि काकणानीति विद्यात् । तान्यसाध्यानि, साध्यानि पुनरितराणि ।।८।।

Having colour like that of guñjā seeds initially but later on associated with symptoms of all sinfal kuṣṭhas and consequently having multiple colours is known as kākaṇa. This is incurable while others are curable. [8]

तत्र यदसाध्यं तदसाध्यतां नातिवर्तते, साध्यं पुनः किंचित् साध्यतामतिवर्तते कदाचिदपचारात् । साध्यानि हि षट् काकणकवर्ज्यान्यचिकित्स्यमानान्यपचारतो वा दोषैरभिष्यन्दमानान्यसाध्यतामुपयान्ति ।।९।।

Here, what is incurable dose not give up the incurability, however, some of the curables, sometimes transgress their curability due to unwholesome regimen. The six curable ones except kākaṇaka attain incurability if they are not treated or unwholesome regimen is followed which leads them to the condition of abhisyanda by doṣas. [9]

साध्यानामपि ह्युपेक्ष्यमाणानां त्वङ्मांसशोणितलसीकाकोथक्लेदसंस्वेदजाः क्रिमयोऽभिमूर्च्छन्ति; ते भक्षयन्तस्त्वगादीन् दोषाः पुनर्दूषयन्त इमानुपद्रवान् पृथक् पृथगुत्पादयन्ति–तत्र वातः श्यावारुणवर्णं परुषतामपि च रौक्ष्यशूलशोषतोदवेपथु हर्षसङ्कोचायासस्तम्भसुप्तिभेदभङ्गान्, पित्तं दाहस्वेदक्लेदकोथस्रावपाकरागान्, श्लेष्मा स्वस्य श्वैत्यशैत्यकण्डूस्थैर्यगौरवोत्सेधोपस्नेहोपलेपान्, क्रिमयस्तु त्वगादींश्चतुर सिराः स्नायूश्चास्थीन्यपि च तरुणान्याददते।।१०।।

अस्यां चैवावस्थायामुपद्रवाः कुष्ठिनं स्पृशन्ति; तद्यथा–प्रस्रवणमङ्गभेदः पतनान्यङ्गावयवानां तृष्णाज्वरातीसारदाहदौर्बल्यारोचकाविपाकाश्च, तथाविधमसाध्यं विद्यादिति ।।११।।

Even the curable ones when neglected give rise to maggots born in skin, muscle, blood, lymph, slough, discharge and sweat. They eat up the skin etc. and doṣas further affecting cause these complications separately. Thus, vāta causes blackish and reddish colour, coarseness, roughness, pain, wasting, piercing pain, tremors, horripilation, contraction, exhaustion, stiffness, numbness, decay and breaking down; pitta causes heat, sweat, moistening, sloughing, discharge, suppuration and redness, kapha causes whiteness, coldness, itching, immobility, heaviness, protuberance, unctuousness and plastering, maggots eat up the four skin etc., veins, ligaments and cartilages. In this condition these complications afflict the patient of kuṣṭha such as–profuse discharge, decay of body parts, falling down of body parts alongwith thirst, fever, diarrhoea, burning sensation, debility, anorexia and indigestion. Such types of kuṣṭha should be known as incurable. [10-11]

भवन्ति चात्र–

साध्योऽयमिति यः पूर्वं नरो रोगमुपेक्षते । स किंचित्कालमासाद्य मृत एवावबुध्यते ।।१२।।
यस्तु प्रागेव रोगेभ्यो रोगेषु तरुणेषु वा । भेषजं कुरुते सम्यक् स चिरं सुखमश्नुते ।।१३।।
यथा ह्यल्पेन यत्नेन छिद्यते तरुणस्तरुः । स एवातिप्रवृद्धस्तु छिद्यतेऽतिप्रयत्नतः ।।१४।।
एवमेव विकारोऽपि तरुणः साध्यते सुखम् । विवृद्धः साध्यते कृच्छ्रादसाध्यो वाऽपि जायते ।।१५।।

Here are the verses–

The person who neglects the disease in early stage considering it as curable is regarded as if dead after a lapse of time. One who applies remedy properly prior to the disease or in its early stage, enjoys happiness for long. As a young tree is cut with a little effort but the same require great effort when fully developed. Likewise, the newly born disorder is cured easily while the much advanced one is cured with difficulty or becomes incurable. [12-15]

तत्र श्लोकः–

संख्या द्रव्याणि दोषाश्च हेतवः पूर्वलक्षणम् । रूपाण्युपद्रवाश्चोक्ताः कुष्ठानां कौष्ठिके पृथक् ।।१६।।

Now the (summing up) verse–

Number, materials, doṣas, causes, prodroma, symptoms and complications have been said separately in the chapter on (diagnosis of) kuṣṭha. [16]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते निदानस्थाने कुष्ठनिदानं
नाम पञ्चमोऽध्यायः ।।५।।

Thus ends the fifth chapter on diagnosis of kuṣṭha in Nidānasthāna in
the treatise composed by Agniveśa and
redacted by Caraka. (5)

●

षष्ठोऽध्यायः

CHAPTER VI

अथातः शोषनिदानं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on dignosis of phthisis. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

इह खलु चत्वारि शोषस्यायतनानि भवन्ति; तद्यथा—साहसं संधारणं क्षयो विषमाशनमिति ।।३।।

There are four cause of phthisis, such as–over-exertion, suppression of urges, wasting and irregular meals. [3]

तत्र साहसं शोषस्यायतनमिति यदुक्तं तदनुव्याख्यास्यामः—यदा पुरुषो दुर्बलो हि सन् बलवता सह विगृह्णाति, अतिमहता वा धनुषा व्यायच्छति, जल्पति वाऽप्यतिमात्रम्, अतिमात्रं वा भारमुद्वहति, अप्सु वा प्लवते चातिदूरम्, उत्सादनपदाघातने वाऽतिप्रगाढमासेवते, अतिप्रकृष्टं वाऽध्वानं द्रुतमभिपतति, अभिहन्यते वा, अन्यद्वा किंचिदेवंविधं विषममतिमात्रं वा व्यायामजातमारभते, तस्यातिमात्रेण कर्मणोरः क्षण्यते । तस्योरः क्षतमुपप्लवते वायुः । स तत्रावस्थितः श्लेष्माणमुरःस्थमुपसंगृह्य पित्तं च दूषयन् विहरत्यूर्ध्वमधस्तिर्यक् च । तस्य योंऽशः शरीरसन्धीनाविशति तेनास्य जृम्भाऽङ्गमर्दो ज्वरश्चोपजायते, यस्त्वामाशयमभ्युपैति तेन रोगा भवन्ति उरस्या अरोचकश्च, यः कण्ठमभिप्रपद्यते कण्ठस्तेनोद्ध्वंस्यते स्वरश्चावसीदति, यः प्राणवहानि स्रोतांस्यन्वेति तेन श्वासः प्रतिश्यायश्च जायते, यः शिरस्यवतिष्ठते शिरस्तेनोपहन्यते; ततः क्षणनाच्चैवोरसो विषमगतित्वाच्च वायोः कण्ठस्य चोद्ध्वंसनात् कासः सततमस्य संजायते, स कासप्रसङ्गादुरसि क्षते शोणितं ष्ठीवति, शोणितागमनाच्चास्य दौर्बल्यमुपजायते; एवमेते साहसप्रभवाः साहसिकमुपद्रवाः स्पृशन्ति । ततः स उपशोषणैरेतैरुपद्रवैरुपद्रुतः शनैः शनैरुपशुष्यति । तस्मात् पुरुषो मतिमान् बलमात्मनः समीक्ष्य तदुनरूपाणि कर्माण्यारभेत कर्तुं; बलसमाधानं हि शरीरं, शरीरमूलश्च पुरुष इति ।।४।।

That over-exertion is one of the causes of phthisis will be explained further. When a weak person fights against a strong one, or exercises with an excessively big bow, or speaks too much, or carries over-weight, or swims across a long distance in water, or is habitually subjected to forceful annointing and kneading with feet, or travels fast to a long distance, or is assaulted, or practises other such complicated or excessive physical exercise, his lungs are wounded due to excessive effort. Vāyu gets aggravated in the lung wound and located there it takes along kapha residing in lungs and also affects pitta and spreads upwards, downwards and obliquely. Its portion which enters into body joints gives rise to yawning, body-ache and fever. That which goes to āmāśaya produces diseases of lungs and anorexia; that which goes to throat produces irritation of throat and hoarseness of voice; that which goes into the channels carrying vital breath causes dyspnoea and coryza; that which is located in head produces distress in head, thus due to wound in lungs, irregular movement of vāyu and irritation of throat cough arises frequently and because of this, lungs having been wounded further haemoptysis starts, and consequently the patient becomes weak. Thus these complications due to over-exertion afflict the person indulged in it. Further because of having been afflicted with these wasting complications, he gradually falls a prey to phthisis. Hence the wise should take up works considering and commensurate to his strength because the body is dependent on strength and the person basically consists of the body. [4]

भवति चात्र–

साहसं वर्जयेत् कर्म रक्षञ्जीवितमात्मनः । जीवन् हि पुरुषस्त्विष्टं कर्मणः फलमश्नुते ।।५।।

Here is the verse–

One should abstain from over-exertive action in order to protect his life because he will be able to enjoy the desired fruits of the action only if he lives. [5]

संधारणं शोषस्यायतनमिति यदुक्तं तदनुव्याख्यास्यामः–यदा पुरुषो राजसमीपे भर्तुः समीपे वा गुरोर्वा पादमूले द्यूतसभमन्यं वा सतां समाजं स्त्रीमध्यं वा समनुप्रविश्य यानैर्वाऽप्युच्चावचैरभियान् भयात् प्रसङ्गाद्ध्रीमत्त्वाद्धृणित्वाद्वा निरुणद्ध्यागतान् वातमूत्रपुरीषवेगान् तदा तस्य संधारणाद्वायुः प्रकोपमापद्यते, स प्रकुपितः पित्तश्लेष्माणौ समुदीर्योर्ध्वमधस्तिर्यक् च विहरति; ततश्चांशविशेषेण पूर्ववच्छरीरावयवविशेषं प्रविश्य शूलमुपजनयति, भिनत्ति पुरीषमुच्छोषयति वा, पार्श्वे चातिरुजति, अंसाववमृद्नाति, कण्ठमुरश्चावधमति, शिरश्चोपहन्ति, कासं श्वासं ज्वरं स्वरभेदं प्रतिश्यायं चोपजनयति; ततः स उपशोषणैरेतैरुपद्रवैरुपद्रुतः शनैः शनैरुपशुष्यति । तस्मात् पुरुषो मतिमानात्मनः शारीरेष्वेव योगक्षेमकरेषु प्रयतेत विशेषेण; शरीरं ह्यस्य मूलं, शरीरमूलश्च पुरुषो भवति ।।६।।

That suppression of natural urges is a cause of phthisis will be explained further. When a person checks the impelled urges of flatus, urine and faeces because of attending the king, the master or the preceptors or having joined the society of gambling and nobles in the midst of women; or while travelling on uneven vehicle; due to fear, environment, bashfulness or disgust, vāyu gets vitiated due to suppression of urges. This vitiated vāyu aggravating pitta and kapha spreads upwards, downwards and obliquely. Then, as said earlier, with a portion entering into the specific body parts gives rise to pain, diarrhoea or drying up of faeces, excessive pain in sides (of chest), pain in shoulder, irritation in throat and lungs, headache, cough, dyspnoea, fever, hoarseness of voice and coryza; then having been afflicted with these wasting complications, the patient gradually becomes a victim of phthisis. Hence the wise should be paticularly careful in observing the ways which promote and protect the body; body is their substratum and also the base of the person. [6]

भवति चात्र–

सर्वमन्यत् परित्यज्य शरीरमनुपालयेत् । तदभावे हि भावानां सर्वाभावः शरीरिणाम् ।।७।।

Here is the verse–

Setting all over things aside, one should protect one's body because in its absence there becomes complete absence of all the bodily entities. [7]

क्षयः शोषस्यायतनमिति यदुक्तं तदनुव्याख्यास्यामः–यदा पुरुषोऽतिमात्रं शोकचिन्तापरिगतहृदयो भवति, ईर्ष्योत्कण्ठाभयक्रोधादिभिर्वा समाविश्यते, कृशो वा सन् रूक्षान्नपानसेवी भवति, दुर्बलप्रकृतिरनाहारोऽल्पाहारो वा भवति, तदा तस्य हृदयस्थायी रसः क्षयमुपैति; स तस्योपक्षयाच्छोषं प्राप्नोति, अप्रतीकाराच्चानुबध्यते यक्ष्मणा यथोपदेक्ष्यमाणरूपेण (१);

That wasting is the cause of phthisis will be explained further. When a person is invaded excessively at heart by anxiety and grief; or by envy, ambitions, fear, anger etc.; or while being emaciated uses rough food and drinks; or weak by birth is subjected to fasting or malnutrition, his rasa residing in heart gets diminished and because of this he acquires phthisis. In case of want of (proper) management, he gets associated with the disease having symptoms to be described later. (1)

यदा वा पुरुषोऽतिहर्षादतिप्रसक्तभावः स्त्रीष्वतिप्रसङ्गमारभते, तस्यातिमात्रप्रसङ्गाद्रेतः क्षयमेति । क्षयमपि चोपगच्छति रेतसि यदि मनः स्त्रीभ्यो नैवास्य निवर्तते, तस्य चातिप्रणीतसङ्कल्पस्य मैथुनमापद्यमानस्य न शुक्रं प्रवर्ततेऽतिमात्रोपक्षीणरेतस्त्वात् तथाऽस्य वायुर्व्यायच्छमानशरीस्यैव धमनीरनुप्रविश्य शोणितवाहिनीस्ताभ्यः शोणितं प्रच्यावयति, तच्छुक्रक्षयादस्य पुनः शुक्रमार्गेण शोणितं प्रवर्तते वातानुसृतलिङ्गम् । अथास्य शुक्रक्षयाच्छोणितप्रवर्तनाच्च सन्धयः शिथिलीभवन्ति, रौक्ष्यमुपजायते, भूयः शरीरं दौर्बल्यमाविशति, वायुः प्रकोपमापद्यते; स प्रकुपितो वशिकं शरीरमनुसर्पन्नुदीर्य श्लेष्मपित्ते परिशोषयति मांसशोणिते, प्रच्यावयति श्लेष्मपित्ते, संरुजति पार्श्वे, अवमृद्नात्यंसौ, कण्ठमुद्ध्वंसति, शिरः श्लेष्माणमुपत्क्लेश्य प्रतिपूरयति श्लेष्मणा, सन्धींश्च प्रपीडयन् करोत्यङ्गमर्दमरोचकाविपाकौ च, पित्तश्लेष्मोत्क्लेशात् प्रतिलोमगत्वाच्च वायुर्ज्वरं कासं श्वासं स्वरभेदं प्रतिश्यायं चोपजनयति; स कासप्रसङ्गादुरसि क्षते शोणितं ष्ठीवति, शोणितगमनाच्चास्य दौर्बल्यमुपजायते, ततः स उपशोषणैरेतैरुपद्रवैरुपद्रुतः शनैः शनैरुपशुष्यति । तस्मात् पुरुषो मतिमानात्मनः शरीरमनुरक्षञ्छुक्रमनुरक्षेत् । परा ह्येषा फलनिर्वृत्तिराहारस्येति ।।८।।

भवति चात्र–

आहारस्य परं धाम शुक्रं तद्रक्ष्यमात्मनः । क्षयो ह्यस्य बहून् रोगान्मरणं वा नियच्छति ।।९।।

Or when a person due to excessive passion and with excessive attachment to woman indulges in excessive sexual intercourse, his semen gets diminished because of this. Inspite of semen being diminished, if his mind is not detracted from women, and he is further engaged in sexual act with excessively determined passion, his semen is not discharged because of its already diminished state so due to physical exertion (during coitus) vāyu enters into the blood vessels and causes blood discharged from them which comes out of the seminal passage, due to loss of semen, alongwith the symptoms of vāta. Now, due to loss of semen and haemorrhage, his joints become loose, roughness appears, body becomes further weak and vāyu gets vitiated. The vitiated vāyu spreading in the body devoid of semen and blood and aggravating kapha and pitta dries up muscles and blood, expels kapha and pitta, causes pain in sides (of chest) and shoulders, irritation in throat, aggravating the kapha of head, refills it with kapha, causing pain in joints produces body-ache, anorexia and indigestion, due to stirring up of pitta and kapha and taking opposite course vāyu gives rise to fever, cough dyspnoea hoarseness of voice and coryza. Due to frequent cough the lungs are injured and haemoptysis ensues, consequently the patient suffers from debility and having been afflicted with these wasting complications he gradually becomes a victim of phthsis. Hence the wise protecting his body should protect his semen because it is the final product of food.

Here is the verse–

Semen is the best essence of one's food hence it should be protected because its diminution leads to many diseases or even death. [8-9]

विषमाशनं शोषस्यायतनमिति यदुक्तं, तदनुव्याख्यास्यामः–यदा पुरुषः पानाशनभक्ष्यलेह्योपयोगान् प्रकृतिकरणसंयोगराशिदेशकालोपयोगसंस्थोपशयविषमानासेवते, तदा तस्य तेभ्यो वातपित्तश्लेष्माणो वैषम्यमापद्यन्ते; ते विषमाः शरीरमनुसृत्य यदा स्त्रोतसामयनमुखानि प्रतिवार्यावतिष्ठन्ते तदा जन्तुर्यद्यदाहारजातमाहरति तत्तदस्य मूत्रपुरीषमेवोपजायते भूयिष्ठं नान्यस्तथा शरीरधातुः; स पुरीषोपष्टम्भाद्वर्तयति, तस्माच्छुष्यतो विशेषेण पुरीषमनुरक्ष्यं तथाऽन्येषामतिकृशदुर्बलानां; तस्यानाप्यायमानस्य विषमाशनोपचिता दोषाः पृथक् पृथगुपद्रवैर्युञ्जन्तो भूयः शरीरमुपशोषयन्ति । तत्र वातः शूलमङ्गमर्दं कण्ठोद्ध्वंसनं पार्श्वसंरुजनमंसावमर्दं स्वरभेदं प्रतिश्यायं चोपजनयति, पित्तं ज्वरमतीसारमन्तर्दाहं च; श्लेष्मा तु प्रतिश्यायं शिरसो गुरुत्वमरोचकं कासं च, स कासप्रसङ्गादुरसि क्षते शोणितं निष्ठीवति, शोणितगमनाच्चास्य दौर्बल्यमुपजायते । एवमेते विषमाशनोपचितास्त्रयो दोषा राजयक्ष्माणमभिनिर्वर्तयन्ति । स तैरुपशोषणैरुपद्रवैरुपद्रुतः शनैः शनै शुष्यति । तस्मात् पुरुषो मतिमान् प्रकृतिकरणसंयोगराशिदेशकालोपयोगसंस्थोपशयादविषममाहारमाहरेत् ।।१०।।

भवति चात्र–
हिताशी स्यान्मिताशी स्यात्कालभोजी जितेन्द्रियः ।
पश्यन् रोगान् बहून् कष्टान् बुद्धिमान् विषमाशनात् ।।११।।

The irregular dieting is a cause of phthisis will be explained further. When a person takes usually the food–drinkable, eatable, chewable and lickable–irregularly in terms of nature, preparation, combination, quantity, place, time, rules for dietitic use and suitability, his vāta, pitta and kapha attain imbalance. These imbalanced doṣas spreading in the body when stay obstructing the openings of channels whatever food he takes is mostly transformed into urine and faeces only and not so into other dhātus. In this stage he continues on the support of faeces, hence faeces should be protected particularly in case of the person suffering from phthisis and also of that who is too much lean and weak. In him devoid of nourishment, doṣas aggravated due to irregular dieting produce respective complications and lead to further degradation. Vāta causes pain, body-ache, irritation of throat, chest pain, pain in shoulders, hoarseness of voice and coryza, pitta causes fever, diarrhoea, internal heat and kapha produces coryza, heaviness of head, anorexia and cough. Due to frequent cough lungs are injured and haemoptysis ensues and consequently debility arises. Thus these three doṣas aggravated by irregular dieting produce phthisis. Having been afflicted with these wasting complications, the patient gradually dries up. Hence the wise should take food which is not irregular in terms of nature, preparation, combination, quantity, place time, rules of dietitic use and suitability.

Here is the verse–

Observing many troublesome diseases caused by irregular dieting, the wise should eat wholesome, measured and timely food with self-restraint. [10-11]

एतैश्चतुर्भिः शोषस्यायतनैरुपसेवितैर्वातपित्तश्लेष्माणः प्रकोपमापद्यन्ते । ते प्रकुपिता नानाविधैरुपद्रवैः शरीरमुपशोषयन्ति । तं सर्वरोगाणां कष्टतमत्वाद्राजयक्ष्माणमाचक्षते भिषजः, यस्माद्वा पूर्वमासीद्भगवतः सोमस्योडुराजस्य तस्माद्राजयक्ष्मेति ।।१२।।

By regular use of these four etiological factors of phthisis vāta, pitta and kapha get vitiated. These vitiated doṣas dry up the body with various complications. Physicians call it Rājaykakṣā because it is the most troublesome among all the diseases or because in early times it afflicted the Lord Moon, the king of stars. [12]

तस्येमानि पूर्वरूपाणि भवन्ति, तद्यथा–प्रतिश्यायः, क्षवथुरभीक्ष्णं, श्लेष्मप्रसेकः, मुखमाधुर्यम्, अनन्नाभिलाषः, अन्नकाले चायासः, दोषदर्शनमदोषेष्वल्पदोषेषु वा भावेषु पात्रोदकान्नसूपापूपोपदंशपरि-

वेशकेषु, भुक्तवतश्चास्य हृल्लासः, तथोल्लेखनमप्याहारस्यान्तरान्तरा, मुखस्य पादयोश्च शोफः, पाण्योश्चावेक्षणमत्यर्थम्, अक्ष्णोः श्वेतावभासता चातिमात्रं, बाह्वोश्च प्रमाणजिज्ञासा, स्त्रीकामता, निर्घृणित्वं, बीभत्सदर्शनता चास्य काये, स्वप्ने चाभीक्ष्णं दर्शनमनुदकानामुदकस्थानानां शून्यानां च ग्रामनगरनिगमजनपदानां शुष्कदग्धभग्नानां च वनानां कृकलासमयूरवानरशुक-सर्पकाकोलूकादिभिः संस्पर्शनमधिरोहणं यानं वा श्वोष्ट्रखरवराहैः केशास्थिभस्मतुषाङ्गारराशीनां चाधिरोहणमिति (शोषपूर्वरूपाणि भवन्ति) ॥१३॥

It has got these prodromal symptoms such as–coryza, frequent sneezing, excessive secretion of mucus, sweetness in mouth, aversion to food, exhaustion during meal time, finding fault with utensils, water, cereals, pulses, flour preparations, spicy preparation, and caterers which are free from fault or have a little fault; nausea after meals, and intermittent vomiting during meal, swelling on face and feet, frequent looking at the hands, excessive whitishness in eyes, curiousity about measurement of arms, longing for women, loss of disgust, loathsome view of his body, frequent dreams of waterless watery places; deserted village, city, district and region; forests dried, burnt and destroyed; contact with, riding over or using the vehicles drawn by chamelion, peacock, monkey, parrot, serpent, crow, owl etc. or dog, camel, ass and boar; and riding over heaps of hairs, bones, ash, chaff and charcoal. [13]

अत ऊर्ध्वमेकादश रूपाणि तस्य भवन्ति, तद्यथा–शिरसः परिपूर्णत्वं, कासः, श्वासः, स्वरभेदः, श्लेष्मणश्छर्दनं, शोणितष्ठीवनं, पार्श्वसंरोजनम्, अंसावमर्दः, ज्वरः, अतीसारः, अरोचकश्चेति ॥१४॥

Thereafter eleven symptoms arise such as fulness of head, cough, dyspnoea, hoarseness of voice, vomiting of sputum, haemoptysis, chest-pain, pain in shoulder, fever, diarrhoea and anorexia. [14]

तत्रापरिक्षीणबलमांसशोणितो बलवानजातारिष्टः सर्वैरपि शोषलिङ्गैरुपद्रुतःसाध्यो ज्ञेयः । बलवानुपचितो हि सहत्वाद् व्याध्यौषधबलस्य कामं सुबहुलिङ्गोऽप्यल्पलिङ्ग एव मन्तव्यः ॥१५॥

One having all the symptoms of phthisis should be regarded as curable in case his strength, muscles and blood are not wasted, he is strong and the fatal signs have not appeared. The strong and well-nourished, because of tolerance to intensity of disease and drugs, should be taken as having a few symptoms inspite of having plenty of them. [15]

दुर्बलं त्वतिक्षीणबलमांसशोणितमल्पलिङ्गमजातारिष्टमपि बहुलिङ्ग जातारिष्टं च विद्यात्, असहत्वाद्व्याध्यौषधबलस्य; तं परिवर्जयेत्, क्षणेनैव हि प्रादुर्भवन्त्यरिष्टानि, अनिमित्तश्चारिष्टप्रादुर्भाव इति ॥१६॥

On the contrary, the patient who is weak and has excessively diminished strength, muscles and blood should be taken as having numerous symptoms and with fatal signs even if he has a few symptoms and no fatal signs because of intolerance to the intensity of disease and drugs. Hence he should be discarded (for treatment) because the fatal signs appear in a moment and without any apparent cause [16]

तत्र श्लोकः–

समुत्थानं च लिङ्गं च यः शोषस्यावबुध्यते । पूर्वरूपं च तत्त्वेन स राज्ञः कर्तुमर्हति ।।१७।।

Now the (summing up) verse–

He is capable of treating the king who knows in essence, the etiology, symptoms and prodroma of phthisis. [17]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते निदानस्थाने शोषनिदानं
नाम षष्ठोऽध्यायः ।।६।।

Thus ends the sixth chapter on diagnosis of phthisis in Nidānasthāna
in the treatise composed by Agniveśa and redacted
by Caraka. (6)

◆

सप्तमोऽध्यायः
CHAPTER VII

अथात उन्मादनिदानं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on diagnosis of insanity. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

इह खलु पञ्चोन्मादा भवन्ति; तद्यथा–वातपित्तकफसन्निपातागन्तुनिमित्ताः ।।३।।

Insanity is of five types such as those caused by vāta, pitta, kapha, sannipāta and exogenous. [3]

तत्र दोषनिमित्ताश्चत्वारः पुरुषाणामेवंविधानां क्षिप्रमभिनिर्वर्तन्ते; तद्यथा–भीरूणामुपक्लिष्टसत्त्वानामुत्सन्नदोषाणां समलविकृतोपहितान्यनुचितान्याहारजातानि वैषम्ययुक्तेनोपयोगविधिनोपयुञ्जानानां तन्त्रप्रयोगमपि विषममाचरतामन्याश्च शरीरचेष्टा विषमाः समाचरतामत्युपक्षीणदेहानां व्याधिवेगसमुद्भ्रमितानामुपहतमनसां वा कामक्रोधलोभहर्षभयमोहायासशोक-चिन्तोद्वेगादिभिर्भूयोऽभिघाताभ्याहतानां वा मनस्युपहते बुद्धौ च प्रचलितायामभ्युदीर्णा दोषाः प्रकुपिता हृदयमुपसृत्य मनोवहानि स्रोतांस्यावृत्य जनयन्त्युन्मादम् ।।४।।

The four types caused by dosas arise shortly in person like these such as–intimid, those with distressed mind and aggravated dosas, who use dirty, damaged and unsuitable food items irregularly observing the rules for dieting, apply tāntrika practices improperly, practise other body postures in a complicated way, are extremely emaciated, having giddiness due to intensity of (other) diseases, whose mind is inflicted by passion, anger, greed, exhilaration, fear, confusion, exhaustion, grief, anxiety, excitement etc. and in those who are frequenlty injured or whose mind gets damaged and intellect becomes unstable, in this state the aggravated doṣas spreading to the heart and obstructing the mind-carrying channels give rise to insanity. [4]

उन्मादं पुनर्मनोबुद्धिसंज्ञाज्ञानस्मृतिभक्तिशीलचेष्टाचारविभ्रमं विद्यात् ।।५।।

Insanity is defined as wandering about of mind, intellect, consciousness, knowledge, memory, inclination, manners, activities and conduct. [5]

तस्येमानि पूर्वरूपाणि; तद्यथा–शिरसः शून्यता, चक्षुषोराकुलता, स्वनः कर्णयोः उच्छ्वासस्याधिक्यम्, आस्यसंस्रवणम्, अनन्नाभिलाषारोचकाविपाकाः, हृद्ग्रहः, ध्यानायाससंमोहोद्वेगाश्चास्थाने, सततं लोमहर्षः, ज्वरश्चाभीक्ष्णम्, उन्मत्तचित्तत्वम्, उददित्वम्, अर्दिताकृतिकरणं च व्याधेः, स्वप्ने चाभीक्ष्णं दर्शनं भ्रान्तचलितानवस्थितानां च तिलपीडकचक्राधिरोहणं वातकुण्डलिकाभिश्चोन्मथनं निमज्जनं कलुषाणामम्भसामावर्ते चक्षुषोश्चापसर्पणमिति (दोषनिमित्तानामुन्मादानां पूर्वरूपाणि भवन्ति) ।।६।।

Its prodromal symptoms are these such as–vacantness of head, excitement in eyes, dizziness in ears, increase in inspiration, excessive salivation, aversion to food, anorexia and indigestion, stiffness in cardiac region, meditation, exhaustion, bewilderment and excitement without occasion, constant horripilation, frequent fever, abnormalcy in mind, urticarial patches, facial expression as if affected by facial paralysis; frequent appearance in dreams of rolling, moving, unstable and inauspicious visual objects, riding over the wheel of oil press, being churned by whirl winds, drowning in a whirl of turbid waters and divergence of eyes (these are the prodromal symptoms of insanity caused by doṣas). [6]

ततोऽनन्तरमेवमुन्मादाभिनिर्वृत्तिरेव । तत्रेदमुन्मादविशेषविज्ञानं भवति; तद्यथा–परिसरणमजस्रम्, अक्षिभ्रुवौष्ठांसहन्वग्रहस्तपादाङ्गविक्षेपणमकस्मात्, सततमनियतानां च गिरामुत्सर्गः, फेनागमनमास्यात्, अभीक्ष्णं स्मितहसितनृत्यगीतवादित्रसंप्रयोगाश्चास्थाने, वीणावंशशङ्खशम्यातालशब्दानुकरणमसाम्ना, यानमयानैः, अलङ्करणमनलङ्कारिकैर्द्रव्यैः, लोभश्चाभ्यवहार्येष्वलब्धेषु, लब्धेषु चावमानस्तीव्रमात्सर्यं च, कार्श्यं, पारुष्यम्, उत्पिण्डितारुणाक्षता, वातोपशयविपर्यासादनुपशयता च; इति वातोन्मादलिङ्गानि भवन्ति (१);

Just thereafter insanity arises. These are the specific features of insanity such as–constantly moving about, sudden movement of eyes, eye brows, shoulders, jaw, forearms, legs and other parts; constant and incoherent speech, foaming of mouth, frequent and inopportune smiling, laughing, dancing, singing, playing musical instruments, imitating uncalmly the sounds of lute, flute, conch, śamyā and tāla, moving on non-vehicles, decorating with non-adorning materials, longing for non-avilable eatables while disregard and strong dislike for the available ones, emciation, roughness, projected and reddish eyes, unsuitability of things opposite to the suitability for vāta–these are the symptoms of vātika insanity. (1)

अमर्षः, क्रोधः, संरम्भश्चास्थाने,अस्त्रलोष्ट्रकशाकाष्ठमुष्टिभिरभिहननं स्वेषां परेषांअभिद्रवणं, प्रच्छायशीतोदकान्नाभिलाषः, संतापश्चातिवेलं, ताम्रहरितहारिद्रसंरब्धाक्षता, पित्तोपशयविपर्यासादनुपशयता च; इति पित्तोन्मादलिङ्गानि भवन्ति (२)

Intolerance, anger, inopportune excitement, inflicting injury to own people or others with weapons, brickbats, whips, wooden sticks and fists, running about, desire for shade, cold water and food, excessive heat for long; coppery, greenish, yellowish and congested eyes and unsuitability of things opposite to the suitability for pitta–these are the symptoms of paittika insanity. (2)

स्थानमेकदेशे, तूष्णींभावः, अल्पशश्चङ्क्रमणं, लालाशिङ्घाणकस्रवणम्, अनन्नाभिलाषः, रहस्कामता, बीभत्सत्वं, शौचद्वेषः, स्वप्ननित्यता, श्वयथुरानने, शुक्लस्तिमितमलोपदिग्धाक्षत्वं, श्लेष्मोपशयविपर्यासादनुपशयता च, इति श्लेष्मोन्मादलिङ्गानि भवन्ति (३);

Standing in one place, observing silence, little walking, oozing of saliva and nasal mucus, aversion to food, liking loneliness, loathsomeness, dislike for cleanliness, frequent sleeping, swelling on face; white, moist and dirty eyes, unsuitability of things opposite to the suitablility for kapha–these are the symptoms of kaphaja insanity. (3)

त्रिदोषलिङ्गसन्निपाते तु सन्निपातिकं विद्यात्; तमसाध्यमाचक्षते कुशलाः ।।७।।

In case of the combination of three doṣas, it should be known as sānnipātika which is said as incurable by the experts. [7]

साध्यानां तु त्रयाणां साधनानि–स्नेहस्वेदवमनविरेचनास्थापनानुवासनोपशमननस्तः कर्मधूमधूप नाञ्जनावपीडप्रधमनाभ्यङ्गप्रदेहपरिषेकानुलेपनवधबन्धनावरोधनवित्रासनविस्मापनविस्मारणापतर्पणसिराव्यधनानि, भोजनविधानं च यथास्वं युक्त्या, यच्चान्यदपि किंचिन्निदानविपरीतमौषधं कार्यं तदपि स्यादिति ।।८।।

The therapeutic measures for the three curable types (of insanity) are–unction, fomentation, emesis, purgation, non-unctuous and unctuous enema, pacification, snuffing, smoking, fumigation, collyrium, inhalation of herbal juice, blowing (in nose) massage, paste, bath, after-paste, striking, tying, confinement, frightening, inducing surprise and forgetting, desaturation and blood letting, proper dietitic regimen according to doṣas, and other remedial measures which are contrary to etiological factors. [8]

भवति चात्र–

उन्मादान् दोषजान् साध्यान् साधयेद्भिषगुत्तमः । अनेन विधियुक्तेन कर्मणा यत् प्रकीर्तितम् ।।९।।

Here is the verse–

The best among the physicians should treat the curable types of insanity caused by doṣas with the methodical measures as said above. [9]

यस्तु दोषनिमित्तेभ्य उन्मादेभ्यः समुत्थानपूर्वरूपलिङ्गवेदनोपशयविशेषसमन्वितो भवत्युन्मादस्तमागन्तुकमाचक्षते। केचित् पुनः पूर्वकृतं कर्माप्रशस्तमिच्छन्ति तस्य निमित्तम्। तस्य च हेतुः प्रज्ञापराध एवेति भगवान् पुनर्वसुरात्रेयः। प्रज्ञापराधाद्ध्ययं देवर्षिपितृगन्धर्वयक्षराक्षसपिशाचगुरुवृद्धसिद्धाचार्यपूज्यानवमत्याहितान्याचरति, अन्यद्वा किंचिदेवंविधं कर्माप्रशस्तमारभते; तमात्मना हतमुपघ्नन्तो देवादयः कुर्वन्त्युन्मत्तम् ।।१०।।

The type of insanity which is different from the types of the same caused by doṣas in terms of etiology, prodroma, symptoms, complaints and suitability is said as exogenous. Some say the inauspicious action done in previous life as its cause. That also is caused by intellectual error thus said Punarvasu Ātreya. Due to intellectual error, the person disregarding the gods, sages, forefathers, gandharvas, yakṣas, rākṣasas, preceptors, elders, accomplished persons, teachers and other respectable persons behaves unwholesomely, or performs other such inauspicious activities. Having been inflicted by his own self he is further inflicted by gods etc. and thus made insane. [10]

तत्र देवादिप्रकोपनिमित्तेनागन्तुकोन्मादेन पुरस्कृतस्येमानि पूर्वरूपाणि भवन्ति; तद्यथा–देवगोब्राह्मणतपस्विनां हिंसारुचित्वं, कोपनत्वं, नृशंसाभिप्रायता अरतिः, ओजोवर्णच्छायाबलवपुषामुपतप्तिः, स्वप्ने च देवादिभिरभिभर्त्सनं प्रवर्तनं चेति; ततोऽनन्तरमुन्मादाभिनिर्वृत्तिः ।।११।।

These are the prodromal symptoms of the patient of insanity caused by the wrath of gods etc.–inclination to violence on gods, cow, brāhmaṇas and ascetics, angriness, cruel disposition, uneasiness, impairement of ojas, complexion, lustre, strength and body, in dreams reproaching and incitement by gods etc. thereafter manifestation of insanity. [11]

तत्रायमुन्मादकराणां भूतानामुन्मादयिष्यतामारम्भविशेषो भवति; तद्यथा–अवलोकयन्तो देवा जनयन्त्युन्मादं, गुरुवृद्धसिद्धमहर्षयोऽभिशपन्तः, पितरो दर्शयन्तः, स्पृशन्तो गन्धर्वाः, समाविशन्तो यक्षाः, राक्षसास्त्वात्मगन्धमाघ्रापयन्तः, पिशाचाः पुनरारुह्य वाहयन्तः ।।१२।।

These are the different features of initiation of insanity in the subject by the insanity-producing agents such as the gods produce insanity by their looking, preceptors, elders, accomplished persons and the great sages by cursing, forefathers by exposing (themselves), gandharvas by touching, yakṣas by entering, rīkṣasas by getting their odour smelled and piśācas by riding and driving. [12]

तस्येमानि रूपाणि भवन्ति; तद्यथा–अत्यात्मबलवीर्यपौरुषपराक्रमग्रहणधारणस्मरणज्ञानवचनविज्ञानानि, अनियतश्चोन्मादकालः ।।१३।।

It has these symptoms such as–supernatural strength, energy, manliness, prowess acquisition, retention, knowledge, speech and understanding and uncertain time of paroxysm. [13]

उन्मादयिष्यतामपि खलु देवर्षिपितृगन्धर्वयक्षराक्षसपिशाचानां गुरूवृद्धसिद्धानां वा एष्वन्तरेष्वभिगमनीयाः पुरुषा भवन्ति; तद्यथा–पापस्य कर्मणः समारम्भे, पूर्वकृतस्य वा कर्मणः परिणामकाले, एकस्य वा शून्यगृहवासे चतुष्पथाधिष्ठाने वा, सन्ध्यावेलायामप्रयतभावे वा पर्वसन्धिषु वा मिथुनीभावे, रजस्वलाभिगमने वा, विगुणे वाऽध्ययनबलिमङ्गलहोमप्रयोगे, नियमव्रतब्रह्मचर्यभङ्गे वा, महाहवे वा, देशकुलपुरविनाशे वा, महाग्रहोपगमने वा, स्त्रिया वा प्रजननकाले, विविधभूताशुभाशुचिस्पर्शने वा, वमनविरेचनरुधिरस्रावे, अशुचेरप्रयतस्य वा चैत्यदेवायतनाभिगमने वा, मांसमधुतिलगुडमद्योच्छिष्टे वा दिग्वाससि वा, निशि नगरनिगमचतुष्पथोपवनश्मशानाघातनाभिगमने वा, द्विजगुरुसुरयतिपूज्याभिधर्षणे वा, धर्माख्यानव्यतिक्रमे वा, अन्यस्य वा कर्मणोऽप्रशस्तस्यारम्भे, इत्यभिघातकाला व्याख्याता भवन्ति ।।१४।।

The person become susceptible to the gods, sages, forefathers, gandharvas, yakṣas, rākṣasas, piśāchas; and preceptors, elders and accomplished persons as would be producers of insanity during these periods such as–in the beginning of a sinful act, at the time to maturation of the previous deed, on lonely residence in a deserted house or staying at cross roads, uncautiousness during evenings and twilights, sexual intercourse in the new moon and the full moon days; approaching a women during menses; defective application of recitation, offerings, auspicious rites and oblations; breaking rules, vow and celibacy, great wars; destruction of country, family or city; eclipses, at the time of delivery of women; inauspicious and unclean touch of various creatures; during emesis, purgation and blood-letting; approaching religious places and temples while unclean and carelessly; while leaving remnant of meat, honey, sesamum, jaggery and wine, in naked condition; visiting town, corporation, cross-roads, gardens, cremation grounds and slaughter houses at night, insulting brāhmaṇas, preceptors, gods, ascetics and respectable persons; failure in narration of religious scriptures, performance of any other inauspicious act–thus are described the times of affliction. [14]

त्रिविधं तु खलून्मादकराणां भूतानामुन्मादने प्रयोजनं भवति; तद्यथा–हिंसा, रतिः, अभ्यर्चनं चेति । तेषां तं प्रयोजनविशेषमुन्मत्ताचारविशेषलक्षणैर्विद्यात् । तत्र हिंसार्थिनोन्माद्यमानोऽग्निं प्रविशति, अप्सु निमज्जति, स्थलाच्छ्वभ्रे वा पतति, शस्त्रकशाकाष्ठलोष्टमुष्टिभिर्हन्त्यात्मानम्, अन्यच्च प्राणवधार्थमारभते किञ्चित्, तमसाध्यं विद्यात्; साध्यौ पुनर्द्वावितरौ ।।१५।।

There is threefold object in insaning by insanity-producing agents–such as violence, pleasure and worship. Their specific object should be known by observing the specific behaviour of the insane. If inflicted with the violent one, the patient enters into fire, sinks into water, falls into a pit from the ground; strikes himself with weapon, whip, wooden stick, brickbats and fist; and takes other suicidal action. He should be known as incurable, while other two are curable ones. [15]

तयोः साधनानि–मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमव्रतप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनादीनि ।।१६।।

Remedial measures for these two are–recitation of mantras, wearing of roots and gems, auspicious rites, offerings, gifts, oblations, religious rules, vow, propitiation, fasting, blessings, prostration, visit to religious places etc. [16]

एवमेते पञ्चोन्मादा व्याख्याता भवन्ति ।।१७।।

Thus these five types of insanity are described. [17]

ते तु खलु निजागन्तुविशेषेण साध्यासाध्यविशेषेण च प्रविभज्यमानाः पञ्च सन्तो द्वावेव भवतः। तौ च परस्परमनुबध्नीतः कदाचिद्यथोक्तहेतुसंसर्गात् । तयोः संसृष्टमेव पूर्वरूपं भवति, संसृष्टमेव च लिङ्गम् । तत्रासाध्यसंयोगं साध्यासाध्यसंयोगं चासाध्यं विद्यात्, साध्यं तु साध्यसंयोगम् । तस्य साधनं साधनसंयोगमेव विद्यादिति ।।१८।।

Although five, they are, in fact, two while being divided as innate and exogenous, and curable and incurable. They, however, associate with each other by combination of respective causes. Then they have combined prodroma as well as symptoms. Amongst them, combination of incurable ones, and curable and incurable ones should be known as incurable while the combination of curable ones is curable. Its treatment also consists of the combination of therapeutic measures. [18]

भवन्ति चात्र–

नैव देवा न गन्धर्वा न पिशाचा न राक्षसाः । न चान्ये स्वयमक्लिष्टमुपक्लिश्नन्ति मानवम् ।।१९।।
ये त्वेनमनुवर्तन्ते क्लिश्यमानं स्वकर्मणा । न स तद्धेतुकः क्लेशो न ह्यस्ति कृतकृत्यता ।।२०।।

Here are the verses–

Neither the gods, nor gandharvas, nor piśācas, nor rākṣasas, nor others inflict a person who is himself unaffected (by his own deeds). When these associate with the person afflicted by his own deeds, that affliction is (evidently) not caused by them, nor is there any sense of accomplishment (by them). [19-20]

प्रज्ञापराधात् संभूते व्याधौ कर्मज आत्मनः । नाभिशंसेद्बुधो देवान्न पितॄन्नापि राक्षसान् ।।२१।।
आत्मानमेव मन्येत कर्तारं सुखदुःखयोः । तस्माच्छ्रेयस्करं मार्गं प्रतिपद्येत नो त्रसेत् ।।२२।।
देवादीनामपचितिर्हितानां चोपसेवनम् । ते च तेभ्यो विरोधश्च सर्वमायत्तमात्मनि ।।२३।।

One should not implicate infliction from the gods, forefathers or rākṣasas in case of a disease caused by one's own deeds through intellectual error. One should regard himself as the doer of happiness and unhappiness, hence one should follow the propitious path without any fear.

Worship of the gods etc. and use of wholesome things, the gods etc. and antagonism with them–all this depends on one's own self. [21-23]

तत्र श्लोकः–

संख्या निमित्तं प्राग्रूपं लक्षणं साध्यता न च । उन्मादानां निदानेऽस्मिन् क्रियासूत्रं च भाषितम् ।।२४।।

Now the (summing up) verse–

Number, etiology, prodroma, symptoms, curability or otherwise alongwith the principle of treatment have been described in this chapter on insanity. [24]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते निदानस्थाने उन्मादनिदानं
नाम सप्तमोऽध्यायः ।।७।।

Thus ends the seventh chapter on diagnosis of insanity in Nidānasthāna
in the treatise composed by Agniveśa and
redacted by Caraka. (7)

●

अष्टमोऽध्यायः

CHAPTER VIII

अथातोऽपस्मारनिदानं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on diagnosis of epilepsy. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

इह खलु चत्वारोऽपस्मारा भवन्ति वातपित्तकफसन्निपातनिमित्ताः ।।३।।

There are four types of epilepsy e.g. caused by vāta, pitta, kapha and sannipāta. [3]

त एवंविधानां प्राणभृतां क्षिप्रमभिनिर्वर्तन्ते; तद्यथा–रजस्तमोभ्यामुपहतचेतसामुद्भ्रान्तविषमबहुदोषाणां समलविकृतोपहितान्यशुचीन्यभ्यवहारजातानि वैषम्ययुक्तेनोपयोगोविधिनोपयुञ्जानानां तन्त्रप्रयोगमपि च विषममाचरतामन्याश्च शरीरचेष्टा विषमाः समाचरतामत्युपक्षयाद्वा दोषाः प्रकुपिता रजस्तमोभ्यामुपहतचेतसामन्तरात्मनः श्रेष्ठतममायतनं हृदयमुपसृत्योपरि तिष्ठन्ते, तथेन्द्रियायतनानि च । तत्र चावस्थिताः सन्तो यदा हृदयमिन्द्रियायतनानि चेरिताः कामक्रोधभयलोभमोहहर्षशोक-चिन्तोद्वेगादिभिः सहसाऽभिपूरयन्ति, तदा जन्तुरपस्मरति ।।४।।

Epilepsy arises shortly in such human beings as–those whose mind is disturbed by rajas and tamas, who have scattered, abnormal and plenty of doṣas; use dirty, damaged and uclean eatables observing the dietitic rules improperly, apply tāntrika practices improperly, practise other uneven bodily postures or due to wasting, doṣas get vitiated and, in those having mind disturbed by rajas and tamas, spread over to hṛdaya, the best seat of inner self, and also the seats of sense organs and stay there dominantly. While staying there when they are excited by (emotions such as) passion, anger, fear, greed, confusion, exhilaration, grief, anxiety, agitation etc. and fill up the hṛdaya and seats of sense organ suddenly the person is attacked by epilepsy. [4]

अपस्मारं पुनः स्मृतिबुद्धिसत्त्वसंप्लवाद्बीभत्सचेष्टमावस्थिकं तमःप्रवेशमाचक्षते ।।५।।

Epilepsy is defined as the transient appearance of unconsiousness with loathsome expression due to derangement of memory, intelligence and mind. [55]

तस्येमानि पूर्वरूपाणि भवन्ति; तद्यथा–भ्रूव्युदासः सततमक्ष्णोर्वैकृतमशब्दश्रवणं लालासिङ्घाणप्रस्रवणमनन्नाभिलषणमोचकाविपाकौ हृदयग्रहः कुक्षेराटोपो दौर्बल्यमस्थिभेदोऽङ्गमर्दो मोहस्तमसो दर्शनं मूर्च्छा भ्रमश्चाभीक्ष्णं स्वप्ने च मदनर्तनव्यधनव्यथनवेपनपतनादीनीति ।।६।।

These are the prodromal symptoms of epilepsy such as–throwing aside of eyebrows, frequent abnormal movements of eyes, hearing of sound in its absence, excessive oozing of saliva and nasal mucus, aversion to food, anorexia, indigestion, stiffness in cardiac region, distension of abdomen, debility, tearing pain in bones, bodyache, mental confusion, drakness before eyes, fainting, frequent giddiness and dreams of narcosis, dancing, piercing, aching, trembling, falling etc. [6]

ततोऽनन्तरमपस्माराभिनिर्वृत्तिरेव ।।७।।

Immediately thereafter epilepsy arises. [7]

तत्रेदमपस्मारविशेषविज्ञानं भवति; तद्यथा–अभीक्ष्णमपस्मरन्तं, क्षणेन संज्ञां प्रतिलभमानम्, उत्पिण्डिताक्षम्, असाम्ना विलपन्तम्, उद्वमन्तं फेनम्, अतीवाध्मातग्रीवम्, आविद्धशिरस्कं, विषमविनताङ्गुलिम्, अनवस्थितपाणिपादम्, अरुणपरुषश्यावनखनयनवदनत्वचम्, अनवस्थितचपलपरुषरूक्षरूपदर्शिनं, वातलानुपशयं, विपरीतोपशयं च वातेनापस्मरन्तं विद्यात् ।।(१)।।

These are the specific features of (the types of) epilepsy such as frequent fits, regaining consciousness instantaneously, protruded eyes, crying recklessly, emitting froth from the mouth, excessively swollen neck, puncturing pain in head, irregularly contracted fingers, unstable hands and feet, reddish, rough and blackish nails, eyes, face and skin, vision of unstable fickle, coarse and rough objects, unsuitability of vāta-aggravating things and suitability of otherwise–these are the symptoms of vātika epilepsy. (1)

अभीक्ष्णमपस्मरन्तं, क्षणेन संज्ञां प्रतिलभमानम्, अवकूजन्तम्, आस्फालयन्तं भूमिं, हरितहारिद्रताम्रनखनयनवदनत्वचं, रुधिरोक्षितोग्रभैरवादीप्तरुषितरूपदर्शिनं, पित्तलानुपशयं, विपरीतोपशयं च पित्तेनापस्मरन्तं विद्यात् ।।(२)।।

Frequent fits, regaining consciousness instantaneously, groaning sound, striking against the earth; greenish, yellowish and coppery nails, eyes, face and skin, vision of bloody, agitated, firece, luminous and irritated objects, unsuitability of pitta-aggravating things and suitability of otherwise–these are the symptoms of paittika epilepsy. (2)

चिरादपस्मरन्तं, चिराच्च संज्ञां प्रतिलभमानं, पतन्तम्, अनतिविकृतचेष्टं, लालामुद्वमन्तं, शुक्लनखनयनवदनत्वचं,

शुक्लगुरुस्निग्धरूपदर्शिनं, श्लेष्मलानुपशयं, विपरीतोपशयं च श्लेष्मणाऽपस्मरन्तं विद्यात् ।।(३)।।

Delayed fits and also delayed recovery, falling dwon, expression not very loathsome, emitting saliva, white nails, eyes, face and skin, vision of white, heavy and unctuous objects, unsuitability of kapha-aggravating things and suitability of otherwise–these are the symptoms of kaphaja epilepsy. (3)

समवेतसर्वलिङ्गमपस्मारं सान्निपातिकं विद्यात्, तमसाध्यमाचक्षते ।।(४)।।

In combination of all the symptoms, the epilepsy should be known as sānni-pātika which is said as incurable. (4)

इति चत्वारोऽपस्मारा व्याख्याताः ।।८।।

Thus the four types of epilepsy are described. [8]

तेषामागन्तुरनुबन्धो भवत्येव कदाचित्, तमुत्तरकालमुपदेक्ष्यामः । तस्य विशेषविज्ञानं यथोक्तलिङ्गैर्लिङ्गाधिक्यमदोषलिङ्गानुरूपं च किञ्चित् ।।९।।

Sometimes exogenous factor also becomes associated there which will be described later on. That can be known from the symptoms in addition to those described above and also some ones in accordance with the symptoms of doṣas. [9]

हितान्यपस्मारिभ्यस्तीक्ष्णानि संशोधनान्युपशमनानि च यथास्वं, मन्त्रादीनि चागन्तुसंयोगे ।।१०।।

Beneficial for the epileptics are the strong evacuative measures, pacificatory measures according to doṣas and in case of the exogenous factor mantras etc. [10]

तस्मिन् हि दक्षाध्वरध्वंसे देहिनां नानादिक्षु विद्रवतामभिद्रवणतरणधावनप्लवनलङ्घनाद्यैर्देहविक्षोभणैः पुरा गुल्मोत्पत्तिभूत्, हविष्प्राशात् प्रमेहकुष्ठानां, भयत्रासशोकैरुन्मादानां, विविधभूताशुचिसंस्पर्शादपस्माराणां, ज्वरस्तु खलु महेश्वरललाटप्रभवः, तत्संतापाद्रक्तपित्तत्, अतिव्यवायात् पुनर्नक्षत्रराजस्य राजयक्ष्मेति ।।११।।

In early times during destruction of Dakṣa's sacrifice when the human beings fled in various directions, fast running, swimming, running, jumping and leaping etc. which agitated the body gave rise to gulma; Premeha and kuṣṭha, arose due to intake of fatty material; insanity due to fear, torture and grief; epilepsy due to impure contact of various creatures, fever from the forehead of the great Lord (Rudra), internal haemorrhage from the excessive heat (of fever), phthisis due to excessive sexual intercourse by the king of stars (moon). [11]

भवन्ति चात्र–

अपस्मारो हि वातेन पित्तेन च कफेन च । चतुर्थः सन्निपातेन प्रत्याख्येयस्तथाविधः ।।१२।।
साध्यांस्तु भिषजः प्राज्ञाः साधयन्ति समाहिताः । तीक्ष्णैः संशोधनैश्चैव यथास्वं शमनैरपि ।।१३।।
यदा दोषनिमित्तस्य भवत्यागन्तुरन्वयः । तदा साधारणं कर्म प्रवदन्ति भिषग्विदः ।।१४।।

Here are the verses–

Epilepsy is caused by vāta, pitta and kapha and the fourth one by sannipāta which is rejectable. The wise physicians treat the curable ones cautiously with strong evacuative measures and respective pacificatory ones. When there is association of exogenous factor with that caused by doṣa, there the wise physicians prescribe the general treatment (suitable for it). [12-14]

सर्वरोगविशेषज्ञः सर्वौषधविशारदः । भिषक् सर्वामयान् हन्ति न च मोहं निगच्छति ।।१५।।
इत्येतदखिलेनोक्तं निदानस्थानमुत्तमम् ।

The physician who knows the specific features of all the diseases and is also well-conversant with all the therapeutic measures destroys all the disorders and do not get confused. [15]

Thus this excellent section on diagnosis is described wholly.

निदानार्थकरो रोगो रोगस्याप्युपलभ्यते ।।१६।।
तद्यथा–ज्वरसंतापाद्रक्तपित्तमुदीर्यते । रक्तपित्ताज्ज्वरस्ताभ्यां शोषश्चाप्युपजायते ।।१७।।
प्लीहाभिवृद्ध्या जठरं जठराच्छोथ एव च । अर्शोभ्यो जठरं दुःखं गुल्मश्चाप्युपजायते ।।१८।।
प्रतिश्यायाद्भवेत् कासः कासात् संजायते क्षयः । क्षयो रोगस्य हेतुत्वे शोषस्याप्युपलभ्यते ।।१९।।

Disease is also observed as serving the purpose of etiology in respect of (another) disease. Such as hyperpyrexia gives rise to internal haemorrhage which in turn causes fever and both together give rise to phthisis. From enlargement of spleen arises udararoga and from udara appears oedema. From piles arises terrible udararoga and also gulma. Coryza gives riṣe to cough which produces wasting which results in causation of phthisis. [16-19]

ते पूर्वं केवला रोगाः पश्चाद्धेत्वर्थकारिणः । उभयार्थकरा दृष्टास्तथैवैकार्थकारिणः ।।२०।।

Initially they are only disorders, and later on serve as etiological factors. At times they serve the purpose of both (disease and etiology) and sometimes of only one (either disease or etiology). [20]

कश्चिद्धि रोगो रोगस्य हेतुर्भूत्वा प्रशाम्यति । न प्रशाम्यति चाप्यन्यो हेत्वर्थं कुरुतेऽपि च ।।२१।।

Because some disease, after causing another disorder, subsides while the other does not subside and at the same time also serve as etiology. [21]

एवं कृच्छ्रतमा नृणां दृश्यन्ते व्याधिसङ्कराः । प्रयोगापरिशुद्धत्वात्तथा चान्योन्यसंभवात् ।।२२।।

Thus obstinate intermingling of diseases is observed due to faulty treatment and origin from one another. [22]

प्रयोगः शमयेद्व्याधिं योऽन्यमन्यमुदीरयेत् । नासौ विशुद्धः, शुद्धस्तु शमयेद्यो न कोपयेत् ।।२३।।

The therapy which pacificies one disorder but at the same time gives rise to some other disorder is not correct; the correct one is that which while pacifying (a disorder) does not excite (another one). [23]

एको हेतुरनेकस्य तथैकस्यैक एव हि । व्याधेरेकस्य चानेको बहूनां बहवोऽपि च ।।२४।।

ज्वरभ्रमप्रलापाद्या दृश्यन्ते रूक्षहेतुजाः । रूक्षेणैकेन चाप्येको ज्वर एवोपजायते ।।२५।।
हेतुभिर्बहुभिश्चैको ज्वरो रूक्षादिभिर्भवेत् । रूक्षादिभिर्ज्वराद्याश्च व्याधयः संभवन्ति हि ।।२६।।

One cause produces several disorders or sometimes only one. Likewise, one disorder is caused by many factors and sometimes many disorders are caused by those ones. For instance, from rough substances arise fever, giddiness, delirium etc. and sometimes fever only. Likewise, many factors such as rough etc. cause only fever while sometimes they produce many disorders in addition to fever. [24-26]

लिङ्गं चैकमनेकस्य तथैवैकस्य लक्ष्यते । बहून्येकस्य च व्याधेर्बहूनां स्युर्बहूनि च ।।२७।।
विषमारम्भमूलानां लिङ्गमेकं ज्वरो मतः । ज्वरस्यैकस्य चाप्येकः संतापो लिङ्गमुच्यते ।।२८।।
विषमारम्भमूलैश्च ज्वर एको निरुच्यते । लिङ्गैरेतैर्ज्वरश्वासहिक्काद्याः सन्ति चामयाः ।।२९।।

One symptom pertains to many diseases as well as one disease. Likewise, many symptoms arise is one disease as well as many diseases. For instance, fever is the (common) symptom of many diseases having irregular onset and complicated origin while hyperpyrexia is the symptom of fever only. Many symptoms related to irregular onset and complicated origin are found in fever while the same are observed also in several diseases like fever, dyspnoea, hiccup etc. [27-29]

एका शान्तिरनेकस्य तथैवैकस्य लक्ष्यते । व्याधेरेकस्य चानेका बहूनां बह्व्य एव च ।।३०।।
शान्तिरामाशयोत्थानां व्याधीनां लङ्घनक्रिया । ज्वरस्यैकस्य चाप्येका शान्तिर्लङ्घनमुच्यते ।।३१।।
तथा लघ्वशनाद्याश्च ज्वरस्यैकस्य शान्तयः । एताश्चैव ज्वरश्वासहिक्कादीनां प्रशान्तयः ।।३२।।

One pacificatory measure is useful in many disorders as well as in single disorder. Likewise, many measures are required for a single disorder as well as multiple ones. For instance, the single reducing therapy pacifies many disorders arisen from āmāśaya and sometimes single disease (fever) responds to the single therapy (reducing one). Likewise, several measures light diet etc. are prescribed in fever alone while all these are applied in several disorders like fever, dispnoea, hiccup etc. [30-32]

सुखसाध्यः सुखोपायः कालेनाल्पेन साध्यते । साध्यते कृच्छ्रसाध्यस्तु यत्नेन महता चिरात् ।।३३।।
याति नाशेषतां व्याधिरसाध्यो याप्यसंज्ञितः । परोऽसाध्यः क्रियाः सर्वाः प्रत्याख्येयोऽतिवर्तते ।।३४।।
नासाध्यः साध्यतां याति साध्यो याति त्वसाध्यताम् । पादापचाराद्दैवाद्वा यान्ति भावान्तरं गदाः ।।३५।।

Easily curable disease is cured with easy means and in a short time. Disease curable with difficulty requires great effort and long duration for cure. Palliable diseases which are incurable are not eradicated. The other type of incurable disease, the rejectable one, fails to respond to all measures. [33-35]

वृद्धिस्थानक्षयावस्थां रोगाणामुपलक्षयेत् । सुसूक्ष्मामपि च प्राज्ञो देहाग्निबलचेतसाम् ।।३६।।
व्याध्यवस्थाविशेषान् हि ज्ञात्वा ज्ञात्वा विचक्षणः । तस्यां तस्यामवस्थायां चतुःश्रेयः प्रपद्यते ।।३७।।

The learned physician should observe the states of aggravation, normalcy and diminution of diseases even if they are subtle along with the condition of bodyfire, strength and mind.

The wise physician constantly observing the conditions of the disorder and administering the treatment accordingly obtains the beneficial four (virtue, wealth, enjoyment and emancipation). [36-37]

प्रायस्तिर्यग्गता दोषाः क्लेशयन्त्यातुरांश्चिरम् । तेषु न त्वरया कुर्या द्देहाग्निबलवित् क्रियाम् ।।३८।।
प्रयोगैः क्षपयेद्वा तान् सुखं वा कोष्ठमानयेत् । ज्ञात्वा कोष्ठप्रपन्नांस्तान् यथासन्नं हरेद्बुधः ।।३९।।

Often the obliquely spreading doṣas afflict the patients for long, in these conditions one knowing the body-fire and strength should not administer therapy in haste. (Instead), he should reduce them gradually with therapeutic measures or bring them conveniently to the bowels. When they reach the bowels, they should be eliminated according to convenience. [38-39]

ज्ञानार्थं यानि चोक्तानि व्याधिलिङ्गानि संग्रहे । व्याधयस्ते तदात्वे तु लिङ्गानीष्टानि नामयाः ।।४०।।

For the sake of knowledge, the symptoms of the disease which are mentioned in this section are themselves diseases but in the present context they are symtoms not diseases. [40]

विकारः प्रकृतिश्चैव द्वयं सर्वं समासतः । तद्धेतुवशगं हेतोरभावान्नानुवर्तते ।।४१।।

In short, both disease and health are dependent on respective causes and as such can not continue in their absence. [41]

तत्र श्लोकाः–
हेतवः पूर्वरूपाणि रूपाण्युपशयस्तथा । संप्राप्तिः पूर्वमुत्पत्तिः सूत्रमात्रं चिकित्सितात् ।।४२।।
ज्वरादीनां विकाराणामष्टानां साध्यता न च । पृथगेकैकशश्चोक्ता हेतुलिङ्गोपशान्तयः ।।४३।।
हेतुपर्यायनामानि व्याधीनां लक्षणस्य च । निदानस्थानमेतावत् संग्रहेणोपदिश्यते ।।४४।।

Now the (summing up) verses–

Causes, prodroma, symptoms, suitability, pathogenesis, early origin, principles of treatment in respect of the eight diseases fever etc. curability or otherwise; etiology, symptoms and therapy separately and individually, synonyms of cause, disease and symptoms–all this is described in brief, in the section on diagnosis. [42-44]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते निदानस्थाने अपस्मारनिदानं नामाष्टमोऽध्यायः ।

Thus ends the eighth chapter on dignosis of epilepsy in Nidānasthāna in the treatise composed by Agniveśa and redacted by Caraka. (8)

निदानस्थानं समाप्तम् ।

Thus ends the section on diagnosis.

●

CARAKA-SAMHITĀ

3. VIMĀNASTHĀNA

(SECTION OF SPECIFIC FEATURES)

प्रथमोऽध्याय
CHAPTER I

अथातो रसविमानं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on the specific features of Rasa. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

इह खलु व्याधीनां निमत्तपूर्वरूपरूपोपशयसंख्याप्राधान्यविधिविकल्पबलकालविशेषाननुप्रविश्यानन्तरं दोषभेषजदेशकालबलशरीरसाराहारसात्म्यसत्त्वप्रकृतिवयसां मानमवहितमनसा, यथावज्ज्ञेयं भवति भिषजा, दोषादिमानज्ञानायत्तत्वात् क्रियायाः । न ह्यमानज्ञो दोषादीनां भिषग् व्याधिनिग्रहसमर्थो भवति । तस्माद्दोषादिमानज्ञानार्थं विमानस्थानमुपदेक्ष्यामोऽग्निवेश! ।।३।।

After comprehending the features of diseases in terms of etiology, prodroma, symptoms, suitability, number, predominance, types, proportional variation, severity and time, the physician should know carefully the features of doṣas, drugs, place, time, strength, body, sāra (constitutional dominance of one or the other dhātu), diet, suitability, psyche, constitution and age because the therapeutic treatment depends on the knowledge of the features of doṣas etc. The physician having no knowledge of the features of doṣas etc. is incapable of controlling the disease. Hence for the knowledge of the features of doṣas etc. I am describing the section on Vimāna (specific features) O Agniveśa! [3]

तत्रादौ रसद्रव्यदोषविकारप्रभावान् वक्ष्यामः । रसास्तावत् षट्–मधुराम्ललवणकटुतिक्तकषायाः । ते सम्यगुपयुज्यमानाः शरीरं यापयन्ति, मिथ्योपयुज्यमानास्तु खलु दोषप्रकोपायोपकल्पन्ते ।।४।।

In the beginning, (I) shall tell about the effects of rasa, dravya (substance), doṣa and vikāra (disorder). Rasas are six–sweet, sour, saline, pungent, bitter and astringent. They maintain the body if used properly otherwise vitiate the doṣas. [4]

दोषाः पुनस्त्रयो वातपित्तश्लेष्माणः । ते प्रकृतिभूताः शरीरोपकारका भवन्ति, विकृतिमापन्नास्तु खलु नानाविधैर्विकारैः शरीरमुपतापयन्ति ।।५।।

Doṣas are three–vāta, pitta and kapha. In normal state they are beneficial for the body while in abnormal one they afflict the body with various disorders. [5]

तत्र दोषमेकैकं त्रयस्त्रयो रसा जनयन्ति, त्रयस्त्रयश्चोपशमयन्ति । तद्यथा–कटुतिक्तकषाया वातं जनयन्ति, मधुराम्ललवणास्त्वेनं शमयन्ति; कट्वम्ललवणाः पित्तं जनयन्ति, मधुरतिक्तकषायास्त्वेनच्छमयन्ति; मधुराम्ललवणाः श्लेष्माणं जनयन्ति, कटुतिक्तकषायास्त्वेनं शमयन्ति ।।६।।

Three rasas aggravate one doṣas while the other three pacify it. Such as pungent, bitter and astringent (rasas) aggravate vāta while sweet, sour and saline pacify it. (Likewise) pungent, sour and saline rasas aggravate pitta while sweet, bitter and astringent ones pacify it. Sweet, sour and saline rasas aggravate kapha while pungent, bitter and astringent pacify it. [6]

रसदोषसन्निपाते तु ये रसा यैर्दोषैः समानगुणाः समानगुणभूयिष्ठा वा भवन्ति ते तानभिवर्धयन्ति, विपरीतगुणा विपरीतगुणभूयिष्ठा वा शमयन्त्यभ्यस्यमाना इति । एतद्व्यवस्थाहेतोः षट्त्वमुपदिश्यते रसानां परस्परेणासंसृष्टानां, त्रित्वं च दोषाणाम् ।।७।।

In case of the conjunction of rasas and doṣas, the rasas aggravate those doṣas to which they are similar or mostly similar in properties and pacify by regular use those to which they are contrary or mostly contrary in properties. Because of this system, rasas individually are said as six and doṣas as three. [7]

संसर्गविकल्पविस्तरो ह्येषामपरिसंख्येयो भवति, विकल्पभेदापरिसंख्येयत्वात् ।।८।।

Details of mutual combination and proportional variation with regard to them are innumerable because these variations are innumerable. [8]

तत्र खल्वनेकरसेषु द्रव्येष्वनेकदोषात्मकेषु च विकारेषु रसदोषप्रभावमेकैकश्येनाभिसमीक्ष्य ततो द्रव्यविकारयोः प्रभावतत्त्वं व्यवस्येत् ।।९।।

Where there is a substance having several rasas or a disorder having several doṣas one should first critically analyse the role of rasas or doṣas individually and then decide the effect of the substance or the disorder wholly. [9]

न त्वेवं खलु सर्वत्र । न हि विकृतिविषमसमवेतानां नानात्मकानां परस्परेण चोपहतानामन्यैश्च विकल्पनैर्विकल्पितानामवयवप्रभावानुमानेनैव समुदायप्रभावतत्त्वमध्यवसातुं शक्यम् ।।१०।।

But this rule is not applicable universally because in case of the disorders where the effect is not exactly in accordance with the cause due to various causative factors operating, mutual subordination and variation in processings, it is not possible to decide the effect of the total drug or disease on the basis of the effect of individual rasas or doṣas. [10]

तथायुक्ते हि समुदये समुदायप्रभावतत्त्वमेवमेवोपलभ्य ततो द्रव्यविकारप्रभावतत्त्वं व्यवस्येत् ।।११।।

In case of such conjunction, the effect of the drug or disease is ascertained on the basis of that of the aggregate. [11]

तस्माद्रसप्रभावतश्च द्रव्यप्रभावतश्च दोषप्रभावतश्च विकारप्रभावतश्च तत्त्वमुपदेक्ष्यामः ।।१२।।

Hence (I) shall describe the concept according to the effect of rasa (individual) and dravya (total) on one side and doṣa (individual) and disease (total) on the other. [12]

तत्रैष रसप्रभाव उपदिष्टो भवति । द्रव्यप्रभावं पुनरुपदेक्ष्यामः । तैलसर्पिर्मधूनि वातपित्तश्लेष्मप्रशमनार्थानि द्रव्याणि भवन्ति ।।१३।।

The effect of rasas is described above. Now (I) shall describe the effect of dravya. Oil, ghee and honey are the substances efficacious in pacification of vāta, pitta and kapha respectively. [13]

तत्र तैलं स्नेहौष्ण्यगौरवोपपन्नत्वाद्वातं जयति सततमभ्यस्यमानं, वातो हि रौक्ष्यशैत्यलाघवोपपन्नो विरुद्धगुणो भवति, विरुद्धगुणसन्निपाते हि भूयसाऽल्पमवजीयते, तस्मात्तैलं वातं जयति सततमभ्यस्यमानम् । सर्पिः खल्वेवमेव पित्तं जयति, माधुर्याच्छैत्यान्मन्दत्वाच्च; पित्तं ह्यमधुरमुष्णं तीक्ष्णं च । मधु च श्लेष्माणं जयति, रौक्ष्यात्तैक्ष्ण्यात् कषायत्वाच्च; श्लेष्मा हि स्निग्धो मन्दो मधुरश्च । यच्चान्यदपि किञ्चिद्द्रव्यमेवं वातत्तिककफेभ्यो गुणतो विपरीतं स्यात्तच्चैताञ्जयत्यभ्यस्यमानम् ।।१४।।

Oil possesses the properties of unctuousness, hotness and heaviness and as such overcomes vāta by regular use. Vāta possess roughness, coldness and lightness and as such is contrary in properties. When the contraries meet together the stronger one subdues the weaker one, hence oil overcomes vāta by regular use. In the same way, ghee overcomes pitta due to sweetness, coldness and dullness because pitta is non-sweet, hot and sharp. Honey overcomes kapha due to roughness, sharpness and astringency because kapha is unctuous, dull and sweet. Any other substance which is contrary in properties to vāta, pitta and kapha overcome them by regular use. [14]

अथ खलु त्रीणि द्रव्याणि नात्युपयुञ्जीताधिकमन्येभ्यो द्रव्येभ्यः; तद्यथा–पिप्पली, क्षारः, लवणमिति ।।१५।।

One should not use these three substances excessively in comparision to other ones such as–long pepper, alkali and salt. [15]

पिप्पल्यो हि कटुकाः सत्यो मधुरविपाका गुर्व्यो नात्यर्थं स्निग्धोष्णाः प्रक्लेदिन्यो भेषजाभिमताश्चताः सद्यः शुभाशुभकारिण्यो भवन्ति; आपातभद्राः, प्रयोगसमसाद्गुण्यात्; दोषसञ्चयानुबन्धाः;–सततमुपयुज्यमाना हि गुरुप्रक्लेदित्वाच्छ्लेष्माणमुत्क्लेशयन्ति, औष्ण्यात् पित्तं, न च वातप्रशमनायोपकल्पन्तेऽल्पस्नेहोष्णभावात्; योगवाहिन्यस्तु खलु भवन्ति; तस्मात् पिप्पलीर्नात्युपयुञ्जीत ।।१६।।

Long peppers are pungent but sweet in vipāka, heavy, not too much unctuous, hot and moistening. They are esteemed among drugs and immediately exhibit their good or bad effect. If used properly they have merits and are beneficial apparently but lead to consequent accumulation of doṣas; if constantly used they aggravate kapha due to heaviness and moistening and pitta due to hotness while they are unable to pacify vāta because of little unctuousness and hotness. How ever, they are synergistic in action. Hence one should not use long peppers excessively. [16]

क्षारः पुनरौष्ण्यतैक्ष्ण्यलाघवोपपन्नः क्लेदयत्यादौ पश्चाद्विशोषयति, स पचनदहनभेदनार्थमुपयुज्यते; सोऽतिप्रयुज्यमानः केशाक्षिहृदयपुंस्त्वोपघातकरः संपद्यते । ये ह्येनं ग्रामनगरनिगमजनपदाः सततमुपयुञ्जते

त आन्ध्यषाण्ढ्यखालित्यपालित्यभाजो हृदयापकर्तिनश्च भवन्ति, तद्यथा–प्राच्याश्चीनाश्च; तस्मात् क्षारं नात्युपयुञ्जीत ॥१७॥

Alkali endowed with hotness, sharpness and lightness at first moistens but later on dries up. It is used for digestion, burning and tearing but if used excessively damages hairs, eyes, heart and virility. The people of villages, cities, communes and districts who use it continuously suffer from blindness, impotency, baldness and grey hairs and are prone to cardiac disorders. Such as the inhabitants of the eastern region and China. Hence one should not use alkali excessively. [17]

लवणं पुनरौष्ण्यतैक्ष्ण्योपपन्नम्, अनतिगुरु, अनतिस्निग्धम्, उपक्लेदि, विस्रंसनसमर्थम्, अन्नद्रव्यरुचिकरम्, आपातभद्रं प्रयोगसमसाद्गुण्यात्, दोषसंचयानुबन्धं, तद्रोचनपाचनोपक्लेदनविस्रंसनार्थमुपयुज्यते । तदत्यर्थमुपयुज्यमानं ग्लानिशैथिल्यदौर्बल्याभिनिर्वृत्तिकरं शरीरस्य भवति । ये ह्येनद्ग्रामनगरनिगमजनपदाः सततमुपयुञ्जते, ते भूयिष्ठं ग्लास्नवः शिथिलमांसशोणिता अपरिक्लेशसहाश्च भवन्ति । तद्यथा–बाह्लीकसौराष्ट्रिकसैन्धवसौवीरकाः; ते हि पयसाऽपि सह लवणमश्नन्ति । येऽपीह भूमेरत्यूषरा देशास्तेष्वोषधिवीरुद्वनस्पतिवानस्पत्या न जायन्तेऽल्पतेजसो वा भवन्ति, लवणोपहतत्वात् । तस्माल्लवणं नात्युपयुञ्जीत । ये ह्यतिलवणसात्म्याः पुरुषास्तेषामपि खालित्यपालित्यानि वलयश्चाकाले भवन्ति ॥१८॥

Salt is endowed with hotness and sharpness and is not so heavy and unctuous, moistening, laxative, relishing, apparently beneficial because of exerting good effects if used properly, but later on causes accumulation of doṣas. It is used for promoting relish, digestion, moistening and purgation and from excessive use produces malaise, laxity and debility in the body. The people of villages, cities, communes and districts who use it continuously are exceedingly depressed, having loose muscles and blood and unable to bear pain such as the inhabitants of bāhlīka, saurāṣṭra, sindhu and sauvīra, they take salt even with milk. Moreover, in the regions of the world which are barren with saline soil, plants–herbs, shrubs, trees and big trees–do not grow or are with stunted growth because of damage by salt. Hence one should not use salt too much. Even the persons who are suited to excessive use of salt fall victims to untimely baldness, greying of hairs and wrinkles. [18]

तस्मात्तेषां तत्सात्म्यतः क्रमेणापगमनं श्रेयः । सात्म्यमपि हि क्रमेणोपनिवर्त्यमानमदोषमल्पदोषं वा भवति ॥१९॥

Hence it is beneficial for them to go away gradually from the suitability in respect of these substances. The suitable things, if given up gradually, cause no or little harm. [19]

सात्म्यं नाम यद् यदात्मन्युपशेते; सात्म्यार्थो ह्युपशयार्थः । तत्त्रिविधं प्रवरावरमध्यविभागेन; सप्तविधं तु रसैकैकत्वेन सर्वरसोपयोगाच्च । तत्र सर्वरसं प्रवरम्, अवरमेकरसं, मध्यं तु प्रवरावर

मध्यस्थम् । तत्रावरमध्याभ्यां सात्म्याभ्यां क्रमेणैव प्रवरमुपपादयेत् सात्म्यम् । सर्वरसमपि च सात्म्यमुपपन्नः प्रकृत्याद्युपयोक्रष्टमानि सर्वाण्याहारविधिविशेषायतनान्यभिसमीक्ष्य हितमेवानुरुध्येत ।।२०।।

Sātmya means that which suits the self. Sātmya and upaśaya have the same meaning. It is of three types superior, inferior and medium, and of seven types according to six rasas individually and collectively. Amongst them, use of all the rasas collectively is superior, that of one rasa inferior and in between these two medium. The inferior and the medium types of suitability be upgraded to the superior type only in graded manner. Even if one has achieved the suitability of all the rasas collectively, he should insist on the use of the wholesome things keeping in consideration all the specific factors of the method of dieting starting from nature to the consumer (as the eighth factor). [20]

तत्र खल्विमान्यष्टावाहारविधिविशेषायतनानि भवन्ति; तद्यथा–प्रकृतिकरणसंयोगराशिदेशकालोपयोगसंस्थोपयोक्रष्टमानि (भवन्ति) ।।२१।।

There are eight specific factors of method of dieting such as–nature, processing, combination, quantity, place, time, rules for use and consumer, the eighth one. [21]

तत्र प्रकृतिरुच्यते स्वभावो यः, स पुनराहारौषधद्रव्याणां स्वाभाविको गुर्वादिगुणयोगः; तद्यथा–माषमुद्गयोः, शूकरैणयोश्च ।।(१)।।

Prakṛti is swabhāva (nature) which is the natural existence of properties like guru etc. in substances used as food and drug; such as–black gram (heavy) and green gram (light), pork (heavy) and meat of deer (light). (1)

करणं पुनः स्वाभाविकानां द्रव्याणामभिसंस्कारः । संस्कारो हि गुणान्तराधानमुच्यते । ते गुणास्तोयाग्निसन्निकर्षशौचमन्थनदेशकालवासनभावनादिभिः कालप्रकर्षभाजनादिभिश्चाधीयन्ते ।।(२)।।

Karaṇa (processing) is the making or refinement of the natural products which means imparting other properties. These properties are infused by contact of water and fire, cleansing, churning, place, time, infusing, steeping etc. and also by long duration, utensil etc. (2)

संयोगः पुनर्द्वयोर्बहूनां वा द्रव्याणां संहतीभावः, स विशेषमारभते, यं पुनर्नैकैकशो द्रव्याण्यारभन्ते; तद्यथा–मधुसर्पिषोः मधुमत्स्यपयसां च संयोगः ।।(३)।।

Saṃyoga (combination) is aggregation of two or more substances. This exhibits peculiarities which are not seen in case of individual substances. Such as combination of honey and ghee, and that of honey, fish and milk. (3)

राशिस्तु सर्वग्रहपरिग्रहौ मात्रामात्रफलविनिश्चयार्थः । तत्र सर्वस्याहारस्य प्रमाणग्रहणमेकपिण्डेन सर्वग्रहः, परिग्रहः पुनः प्रमाणग्रहणमेकैकश्येनाहारद्रव्याणाम् । सर्वस्य हि ग्रहः सर्वग्रहः, सर्वतश्च ग्रहः परिग्रह उच्यते ।।(४)।।

Rāśi (quantity) consists of sarvagraha (total account) and parigraha (individual account) which ascertain the results of the food taken in proper and improper quantity. The accounting of the quantity of the entire food in totality is sarvagraha while parigraha is that of the individual items in food. Thus, accouting of the entire is sarvagraha while that from all angles is parigraha. (4)

देशः पुनः स्थानं; स द्रव्याणामुत्पत्तिप्रचारौ देशसात्म्यं चाचष्टे ।।(५)।।

Deśa denotes place relating to growth as well as distribution of the substances and also the suitability in respect of place. (5)

कालो हि नित्यगश्चावस्थिकश्च; तत्रावस्थिको विकारमपेक्षते, नित्यगस्तु ॠतुसात्म्यापेक्षः ।।(६)।।

Kāla is eternally moving (time) as well as conditional. The conditional one is related to disorder while the eternally moving one to seasonal suitability. (6)

उपयोगसंस्था तूपयोगनियमः; स जीर्णलक्षणापेक्षः ।।(७)।।

Upayogasaṃsthā denotes the rūles for dieting. This depends on the digested (food). (7)

उपयोक्ता पुनर्यस्तमाहारमुपयुङ्क्ते, यदायत्तमोकसात्म्यम् । इत्यष्टावाहारविधिविशेषायतनानि व्याख्यातानि भवन्ति ।।२२।।

Upayoktā is that who consumes the food. On him depends the 'oka-sātmya' (suitability developed by practice). Thus are described the specific factors of the method of dieting. [22]

एषां विशेषाः शुभाशुभफलाः परस्परोपकारका भवन्ति; तान् बुभुत्सेत, बुद्ध्वा च हितेप्सुरेव स्यात्; न च मोहात् प्रसादाद्वा प्रियमहितमसुखोदर्कमुपसेव्यमाहारजातमन्यद्वा किंचित् ।।२३।।

The characters of these (factors) having good or bad results are mutually benefactors. One should try to understand them and thereafter desire for the wholesome only. Food or any other thing which is liked but is unwholesome and with unpleasant consequences should not be used by ignorance or carelessness. [23]

तत्रेदमाहारविधिविधानमरोगाणामातुराणां चापि केषांचित् काले प्रकृत्यैव हिततमृ भुञ्जानानां भवति–उष्णं, स्निग्ध, मात्रावत्, जीर्णे वीर्याविरुद्धम्, इष्टे देशे, इष्टसर्वोपकरणं, नातिद्रुतं, नातिविलम्बितम्, अजल्पन्, अहसन्, तन्मना भुञ्जीत, आत्मानमभिसमीक्ष्य सम्यक् ।।२४।।

This is the prescribed method of dieting for the healthy and the sick (in certain cases) who take wholesome food timely and usually–one should eat warm, unctuous, in proper quantity, after the previous food is digested. non-antagonistic, in favourable place, with all the favourable accessories, not too fast, not too slow, not while talking or laughing and with full concentration after due consideration to the self. [24]

तस्य साद्गुण्यमुपदेक्ष्यामः–उष्णमश्नीयात्; उष्णं हि भुज्यमानं स्वदते, भुक्तं चाग्निमौदर्यमुदीरयति, क्षिप्रं जरां गच्छति, वातमनुलोमयति, श्लेष्माणं च परिह्रासयति; तस्मादुष्णमश्नीयात् ।।(१)।।

(I) will explain their merits–one should eat warm (food) because it tastes well, the eaten food stimulates the digestive fire, gets digested quickly, carminates flatus, reduces mucus; hence one should eat warm. (1)

स्निग्धमश्नीयात्; स्निग्धं हि भुज्यमानं स्वदते, भुक्तं चानुदीर्णमग्निमुदीरयति, क्षिप्रं जरां गच्छति, वातमनुलोमयति, शरीरमुपचिनोति, दृढीकरोतीन्द्रियाणि, बलाभिवृद्धिमुपजनयति, वर्णप्रसादं चाभिनिर्वर्तयति; तस्मात् स्निग्धमश्नीयात् ।।(२)।।

One should eat unctuous; because it tastes well, eaten food stimulates the unstimulated digestive fire, gets digested quickly, carminates flatus, develops the body, provides firmness to sense organs, increases strength, produces clarity of complexion; hence one should eat unctuous. (2)

मात्रावदश्नीयात्; मात्रावद्धि भुक्तं वातपित्तकफानपीडयदायुरेव विवर्धयति केवलं, सुखं गुदमनुपर्येति, न चोष्माणमुपहन्ति, अव्यथं च परिपाकमेति; तस्मान्मात्रावदश्नीयात् ।।(३)।।

One should eat in proper quantity. Food taken in proper quantity whithout disturbing vāta, pitta and kapha only promotes life-span, easily passes dwon to anus, does not disturb the (digestive) fire, gets digested with discomfort; hence one should eat in proper quantity. (3)

जीर्णेऽश्नीयात्; अजीर्णे हि भुञ्जानस्याभ्यवहृतमाहारजातं पूर्वस्याहारस्य रसमपरिणतमुत्तरेणाहाररसेनोपसृजत् सर्वान् प्रकोपयत्याशु, जीर्णे तु भुञ्जानस्य स्वस्थानस्थेषु दोषेष्वग्नौ चोदीर्णे जातायां च बुभुक्षाया विवृतेषु च स्रोतसां मुखेषु विशुद्धे चोद्गारे हृदये विशुद्धे वातानुलोम्ये विसृष्टेषु च वातमूत्रपुरीषवेगेष्वभ्यवहृतमाहारजातं सर्वशरीरधातूनप्रदूषयदायुरेवाभिवर्धयति केवलं; तस्माज्जीर्णेऽश्नीयात् ।।(४)।।

One should eat when the previous meal is digested because if one eats during indigestion, the eaten food mixing the product of the earlier meal with that of the later one vitiates all the doṣas quickly, on the contrary, when one eats after the previous meal is digested well, the doṣas are situated in their own locations, agni is stimulated, appetite is arisen, entrances of the channels are open, eructation is pure, heart is normal, flatus passes down and urges of flatus, urine and faeces are attended to, the eaten food promotes only the life-span without afflicting any dhātu. Hence one should eat after the previous meal is digested. [4]

वीर्याविरुद्धमश्नीयात्; अविरुद्धवीर्यमश्नन् हि विरुद्धवीर्याहारजैर्विकारैर्नोपसृज्यते; तस्माद्वीर्याविरुद्धमश्नीयात् ।।(५)।।

One should take food consisting of the items non-antagonistic in potency. While doing so one is not afflicted with the disorders caused by food antagonistic in potency. Hence one should take the food non-antagonistic in potency. (5)

इष्टे देशे इष्टसर्वोपकरणं चाश्नीयात्; इष्टे हि देशे भुञ्जानो नानिष्टदेशजैर्मनोविघातकरैर्भावैर्मनोविघातं प्राप्नोति, तथैवेष्टैः सर्वोपकरणैः; तस्मादिष्टे देशे तथेष्टसर्वोपकरणं चाश्नीयात् ।।(६)।।

One should eat in favourable place and with favourable accessories. While eating in favourable place one does not fall victim to psychic disturbance due to such factors found in otherwise places. Similarly while having favourable accessories. Hence one should eat in favourable place and with fevourable accessories. (6)

नातिद्रुतमश्नीयात्; अतिद्रुतं हि भुञ्जानस्योत्स्नेहनमवसादनं भोजनस्याप्रतिष्ठानं च, भोज्यदोषसाद्गुण्योपलब्धिश्च न नियता; तस्मान्नातिद्रुतमश्नीयात् ।।(७)।।

One should not eat fast because by eating fast the food may enter into a wrong passage, there is depression and the food is not established in its place; over and above, detection of the defects of food and achievement of the merits of the same are not certain. Hence one should not eat too fast. (7)

नातिविलम्बितमश्नीयात्; अतिविलम्बितं हि भुञ्जानो न तृप्तिमधिगच्छति, बहु भुङ्क्ते, शीतीभवत्याहारजातं, विषमं च पच्यते; तस्मान्नातिविलम्बितमश्नीयात् ।।(८)।।

One should not eat too slow because by eating too slow one does not get satisfaction, eats much, food becomes cold and is digested irregularly. Hence one should not eat too slow. (8)

अजल्पन्नहसन् तन्मना भुञ्जीत; जल्पतो हसतोऽन्यमनसो वा भुञ्जानस्य त एव हि दोषा भवन्ति, य एवातिद्रुतमश्नतः; तस्मादजल्पन्नहसंस्तन्मना भुञ्जीत ।।(९)।।

One should eat while not talking or laughing and with concentration. By taking food while talking or laughing or with mind elsewhere, he is inflicted with the same defects as by eating too fast. Hence one should eat while not talking or laughing and with concentration. (9)

आत्मानमभिसमीक्ष्य भुञ्जीत सम्यक्; इदं ममोपशेते इदं नोपशेत इत्येवं विदितं ह्यस्यात्मन आत्मसात्म्यं भवति; तस्मादात्मानमभिसमीक्ष्य भुञ्जीत सम्यगिति ।।२५।।

One should eat after due consideration to his self. This is suitable or unsuitable for me if known in this way then only it becomes suited to his self. Hence one should eat after considering his self well. [25]

भवति चात्र–

रसान् द्रव्याणि दोषांश्च विकारांश्च प्रभावतः । वेद यो देशकालौ च शरीरं च स नो भिषक् ।।२६।।

Here is the verse–

He is our physician who knows rasas, drugs, doṣas and disorders in effects and also place, time and body. [26]

तत्र श्लोकौ–

विमानार्थो रसद्रव्यदोषरोगाः प्रभावतः । द्रव्याणि नातिसेव्यानि त्रिविधं सात्म्यमेव च ।।२७।।

आहारायतनान्यष्टौ भोज्यसाद्गुण्यमेव च । विमाने रससंख्याते सर्वमेतत् प्रकाशितम् ।।२८।।

Now the (summing up) verses–

The meaning of 'vimāna', rasas, drugs, doṣas and disorders in effects; substances not to be used excessively, three-fold suitability, eight factors of diet and merits of food–all this is described in this chapter on rasa-vimāna. [27-28]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने रसविमानं
नाम प्रथमोऽध्यायः ।।१।।

Thus ends the first chapter on Rasavimāna in Vimānasthāna
in the treatise composed by Agniveśa and redacted
by Caraka. (1)

द्वितीयोऽध्यायः

CHAPTER II

अथातस्त्रिविधकुक्षीयं विमानं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on the specific features of three portioned belly. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

त्रिविधं कुक्षौ स्थापयेदवकाशांशमाहारस्याहारमुपयुञ्जानः; तद्यथा–एकमवकाशांशं मूर्तानामाहारविकाराणाम्, एकं द्रव्याणाम्, एकं पुनर्वातपित्तश्लेष्मणाम्, एतावतीं ह्याहारमात्रामुपयुञ्जानो नामात्राहारजं किंचिदशुभं प्राप्नोति ।।३।।

The consumer of food should make room for the food in the belly in three portion–such as one portion of the space for solid food items, one for liquids and one for vāta, pitta and kapha. While taking food in such quantity, one is not inflicted with any harmful effect caused by food taken in inappropriate quantity. [3]

न च केवलं मात्रावत्त्वादेवाहारस्य कृत्स्नमाहारफलसौष्ठवमवाप्तुं शक्यं, प्रकृत्यादीनामष्टानामाहारविशेषायतनानां प्रविभक्तफलत्वात् ।।४।।

It is not possible to derive entire beneficial effects of food only on the basis of its quantity because all the eight factors of the method of dieting such as nature etc. have their divided effects. [4]

तत्रायं तावदाहारराशिमधिकृत्य मात्रामात्राफलविनिश्चयार्थः प्रकृतः । एतावानेव ह्याहारराशिविधिविकल्पो यावन्मात्रावत्त्वममात्रावत्त्वं च ।।५।।

The present context is related to the quantnum of food with the object of describing the effect of appropriate and inappropriate quantity. The quantum of food is categorised into two–appropriate and inappropriate quantity. [5]

तत्र मात्रावत्त्वं पूर्वमुद्दिष्टं कुक्ष्यंशविभागेन, तद्भूयो विस्तरेणानुव्याख्यास्यामः । तद्यथा–कुक्षेरप्रपीडनमाहारेण, हृदयस्यानवरोधः, पार्श्वयोरविपाटनम्, अनतिगौरवमुदरस्य, प्रीणनमिन्द्रियाणां, क्षुत्पिपासोपरमः, स्थानासनशयनगमनोच्छ्वासप्रश्वासहास्यसंकथासु सुखानुवृत्तिः, सायं प्रातश्च सुखेन परिणमनं, बलवर्णोपचयकरत्वं च; इति मात्रावतो लक्षणमाहारस्य भवति ।।६।।

The appropriate quantity is already said above according to division of the belly which will be further explained here in detail. Such as–no obstruction in heart, no pain in sides, no excessive heaviness in abdomen, saturation of sense organs, cessation of hunger and thirst, ease in standing, sitting, lying down, movement, inspiration, expiration, laughing and gossiping, easy digestion (of food) in evening and morning, promotion of strength, complexion and development–these are the characters of the food taken in appropriate quantity. [6]

अमात्रावत्त्वं पुनर्द्विविधमाचक्षते–हीनम्, अधिकं च । तत्र हीनमात्रमाहारराशिं बलवर्णोपचयक्षयकरमतृप्तिकरमुदावर्तकरमनायुष्यमवृष्यमनोजस्यं शरीरमनोबुद्धीन्द्रियोपघातकरं सारविधमनमलक्ष्म्यावहमशीतेश्च वातविकाराणामायतनमाचक्षते, अतिमात्रं पुनः सर्वदोषप्रकोपणमिच्छन्ति कुशलाः । यो हि मूर्तानामाहारजातानां सौहित्यं गत्वा द्रवैस्तृप्तिमापद्यते भूयस्तस्यामाशयगता वातपित्तश्लेष्माणोऽभ्यवहारेणातिमात्रेणातिप्रपीड्यमानाः सर्वे युगपत् प्रकोपमापद्यन्ते, ते प्रकुपितास्तमेवाहारराशिमपरिणतमाविश्य कुक्ष्येकदेशमन्नाश्रिता विष्टम्भयन्तः सहसा वाऽप्युत्तराधराभ्यां मार्गाभ्यां प्रच्यावयन्तः पृथक् पृथगिमान् विकारानभिनिर्वर्तयन्त्यतिमात्रभोक्तुः! तत्र वातः शूलानाहाङ्गमर्दमुखशोषमूर्च्छाभ्रमाग्निवैषम्यपार्श्वपृष्ठकटिग्रहसिराकुञ्चनस्तम्भनानि करोति, पित्तं पुनर्ज्वरातीसारान्तर्दाहतृष्णामदभ्रमप्रलपनानि, श्लेष्मा तु छर्द्यरोचकाविपाकशीतज्वरालस्यगात्रगौरवाणि ।।७।।

Inappropriate quantity is of two types–deficient and excessive. The food in deficient quantity is said to be causing loss of strength, complexion and development, unsaturation, upward movement of vāyu; harm to life-span, virility and immunity; damage to body, mind, intellect and sense-organs, inflicting sāra, carrying inauspiciousness and causative factor for eighty disorders of vāta. Food in excessive quantity is said as vitiating all doṣas by experts. When after taking solid food upto the saturating point, liquids are taken upto the same, vāta, pitta and kapha situated in stomach pressed too much by the food in excessive quantity get vitiated all simultaneously. These vitiated (doṣas) entering into the same undigested quantum of food get located in a portion of the belly and cause distension of abdomen or suddenly being eliminated through upper or lower path produce separately these symptoms in the consumer (of food in excessive quantity). Vāta produces colic pain, hardness in belly, body-ache, dryness of mouth, fainting, giddiness, irregularity of digestion, stiffness in sides, back and waist constriction and spasm in blood vessels. Pitta produces fever, diarrhoea, internal heat, thirst, narcosis, giddiness and delirium; kapha produces vomiting, anorexia, indigestion, fever with cold, lassitude and heaviness in body. [7]

न च खलु केवलमतिमात्रमेवाहारराशिमामप्रदोषकरमिच्छन्ति, अपि तु खलु गुरुरूक्षशीतशुष्कद्विष्टविष्टम्भिविदाह्यशुचिविरुद्धानामकाले चान्नपानानामुपसेवनं, कामक्रोधलोभमोहेर्ष्याह्रीशोकमानोद्वेगभयोपतप्तमनसा वा यदन्नपानमुपयुज्यते, तदप्याममेव प्रदूषयति ।।८।।

Not only the quantum of food in respect of quantity alone cause over-affection of āma but also the use of food and drinks which are heavy, rough, cold, dry, disliked, distending, burning, unclean, antagonistic and taken untimely and also while afflicted with psychic emotions such as passion, anger, greed, confusion, envy, bashfulness, grief, conciet, excitement and fear. These also cause over-affection of āma. [8]

भवति चात्र–

मात्रयाऽप्यभ्यवहृतं पथ्यं चान्नं न जीर्यति । चिन्ताशोकभयक्रोधदुःखशय्याप्रजागरैः ।।९।।

Here is the verse–

Even the wholesome food also taken in proper quantity, does not get digested due to anxiety, grief, fear, anger, uncomfortable bed and vigil. [9]

तं द्विविधमामप्रदोषमाचक्षते भिषजः–विसूचिकाम्, अलसकं च ।।१०।।

Physicians say two types of the over-affection of āma–visūcikā and alasaka. [10]

तत्र विसूचिकामूर्ध्वं चाधश्च प्रवृत्तामदोषां यथोक्तरूपां विद्यात् ।।११।।

Visūcikā is that in which āma doṣa comes out through upper and lower passages and symptoms are found as mentioned above. [11]

अलसकमुपदेक्ष्यामः–दुर्बलस्याल्पाग्नेर्बहुश्लेष्मणो वातमूत्रपुरीषवेगविधारिणः स्थिरगुरुबहुरूक्षशीतशुष्कान्नसेविनस्तदन्नपानमनिलप्रपीडितं श्लेष्मणा च विबद्धमार्गमतिमात्रप्रलीनमलसत्वान्न बहिर्मुखीभवति, ततश्छर्द्यतीसारवर्ज्यान्यामप्रदोषलिङ्गान्यभिदर्शयत्यतिमात्राणि । अतिमात्रप्रदुष्टाश्च दोषाः प्रदुष्टामबद्धमार्गास्तिर्यग्गच्छन्तः कदाचिदेव केवलमस्य शरीरं दण्डवत् स्तम्भयन्ति, ततस्तं दण्डालसकमसाध्यं ब्रुवते । विरुद्धाध्यशनाजीर्णाशनशीलिनः पुनरामदोषमामविषमित्याचक्षते भिषजः, विषसदृशलिङ्गत्वात्; तत् परमसाध्यम्, आशुकारित्वाद्विरुद्धोपक्रमत्वाच्चेति ।।१२।।

Now (I) will describe alasaka. Food and drinks taken by the weak, one having poor digestion and abundant kapha, who suppresses urges of flatus, urine and faeces, and takes solid, heavy, excessively rough, cold and dry food; get pressed by vāyu and their passage being blocked by kapha and also due to excessively accumulated excreta does not tend to come out; then they exhibit excessively the symptoms of over-affection of āma except vomiting and diarrohea. Aggravated and vitiated doṣas, when their passage is blocked by over-vitiated āma and they move obliquely, sometimes stiffen the entire body like a staff. This (condition) is known as 'daṇḍālasaka' which is incurable. The āmadoṣa in those who habitually take antagonistic food, meals when previous meal is not digested and meals during indigestion is said as 'āmaviṣa' (toxaemia due to āma) by physicians because it produces symptoms like those of poisoning. This is exceedingly incurable because of its emergent nature and contradictory management. [12]

तत्र साध्यमामं प्रदुष्टमलसीभूतमुल्लेखयेदादौ पाययित्वा सलवणमुष्णं वारि, ततः स्वेदनवर्तिप्रणिधानाभ्यामुपाचरेदुपवासयेच्चैनम् । विसूचिकायां तु लङ्घनमेवाग्रे विरिक्तवच्चानुपूर्वी । आमप्रदोषेषु त्वन्नकाले जीर्णाहारं पुनर्दोषावलिप्तामाशयं स्तिमितगुरुकोष्ठमनन्नाभिलाषिणमभिसमीक्ष्य पाययेद्दोषशेषपाचनार्थमौषधमग्निसंधुक्षणार्थं च, नत्वेवाजीर्णाशनम्; आमप्रदोषदुर्बलो ह्यग्निर्न युगपद्दोषमौषधमाहारजातं च शक्तः पक्तुम् । अपि चामप्रदोषाहारौषधविभ्रमोऽतिबलत्वादुपरतकायाग्निं सहसैवातुरमबलमतिपातयेत् । आमप्रदोषजानां पुनर्विकाराणामपतर्पणेनैवोपरमो भवति, सति त्वनुबन्धे कृतापतर्पणानां व्याधीनां निग्रहे निमित्तविपरीतमपास्यौषधमातङ्कविपरीतमेवावचारयेद्यथास्वम्, सर्वविकाराणामपि च निग्रहे हेतुव्याधिविपरीतमौषधमिच्छन्ति कुशलाः, तदर्थकारि वा । विमुक्तामप्रदोषस्य पुनः परिपक्वदोषस्य दीप्ते चाग्नावभ्यङ्गास्थापनानुवासनं विधिवत् स्नेहपानं च युक्त्या प्रयोज्यं प्रसमीक्ष्य दोषभेषजदेशकालबलशरीराहारसात्म्यसत्त्वप्रकृतिवयसामवस्थान्तराणि विकारांश्च सम्यगिति ।।१३।।

The curable type of affected āma, if stagnant, should be eliminated through emesis by administering hot saline water and then application of fomentation and suppository keeping the patient on fast. In visūcikā, reducing measures are adopted in the beginning and after management like that in purgation. In conditions of over-vitiation of āma, during meal time, inspite of the previous meal having been digested if the stomach is still coated with doṣas, abdomen is cold and heavy and there is aversion to food; drug should be administered for digestion of the remnant doṣas and kindling of (digestive) fire. The patient should never eat during indigestion. Agni weakened by overvitiated āma is not capable of digesting the derangement, drug and food simultaneously. Over and above, the faulty course of over-vitiated āma, food and drug, due to over-strength, fells down suddenly the patient who is already weak and has lowered body-fire. Cessation of the disorders caused by āma is managed with desaturating therapy. If it continues further one should adopt appropriate measure contrary to disease leaving aside that contrary to etiology for the control of diseases in which desaturation has already been done.

For control of all diseases, the experts recommend therapy contrary to cause and disease or which serve their purpose. When the patient is relieved of the over-affection of āma, his morbidity has been digested and digestion is stimulated, he should be managed with massage, non-unctuous and unctuous enema and intake of uncting substance properly keeping in consideration the states of doṣas, drug, place, time, strength, body, food, suitability, psyche, constitution and age and also the disorders. [13]

भवति चात्र–

आहारविध्यायतनानि चाष्टौ सम्यक् परीक्ष्यात्महितं विदध्यात् ।
अन्यश्च यः कश्चिदिहास्ति मार्गो हितोपयोगेषु भजेत तं च ।।१४।।

Here is the verse–

One should promote the well-being of his own self by examining the eight factors of the method of dieting well. He should also adopt any other course which is conducive to well-being. [14]

अशितं खादितं पीतं लीढं च क्व विपच्यते । एतत्त्वां धीर! पृच्छामस्तन्न आचक्ष्व बुद्धिमन् ।।१५।।
इत्यग्निवेशप्रमुखैः शिष्यैः पृष्टः पुनर्वसुः । आचचक्षे ततस्तेभ्यो यत्राहारो विपच्यते ।।१६।।
नाभिस्तनान्तरं जन्तोरामाशय इति स्मृतः । अशितं खादितं पीतं लीढं चात्र विपच्यते ।।१७।।
आमाशयगतः पाकमाहारः प्राप्य केवलम् । पक्वः सर्वाशयं पश्चाद्धमनीभिः प्रपद्यते ।।१८।।

Where are the eatables, chewables, drinkables and lickables digested ? We submit this query to you O perseverant and enlightened one! kindly solve it. Thus interrogated by the disciples led by Agniveśa, Punarvasu described to them the organ where food is digested. Between naval and breast there is an organ named 'āmāśaya' (stomach), eatable, chewables, drinkables and lickables are digested there. The food having gone to āmāśaya and having been digested there fully, its mature product thereafter reaches all the organs through blood vessels. [15-18]

तत्र श्लोकः–

तस्य मात्रावतो लिङ्गं फलं चोक्तं यथायथम् । अमात्रस्य तथा लिङ्गं फलं चोक्तं विभागशः ।।१९।।

Now the (summing up) verse–

The symptoms and effects of the food taken in appropriate and inappropriate quantity are described separately (in this chapter). [19]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने त्रिविधकुक्षीयविमानं
नाम द्वितीयोऽध्यायः ।।२।।

Thus ends the second chapter on the specific features of three-portioned
belly in Vimānasthāna in the treatise composed by
Agniveśa and redacted by Caraka. (2)

●

तृतीयोऽध्यायः
CHAPTER III

अथातो जनपदोद्ध्वंसनीयं विमानं व्याख्यास्यामः ।।१।।

Now (I) shall expound the specific features of epidemics (causing distruction of community). [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

जनपदमण्डले पञ्चालक्षेत्रे द्विजातिवराध्युषिते काम्पिल्यराजधान्यां भगवान् पुनर्वसुरात्रेयोऽन्तेवासिगणपरिवृतः पश्चिमे घर्ममासे गङ्गातीरे वनविचारमनुविचरञ्छिष्यमग्निवेशमब्रवीत् ।।३।।

Once upon a time Lord Punarvasu Ātreya surrounded by his disciples while strolling in adjoining forest in Kāmpilya, the capital city of Pāñcāla, excellent among the communities, which was inhabited by the best ones of the twice born at the bank of the Ganges in the later summer month told Agniveśa, one of the disciples. [3]

दृश्यन्ते हि खलु सौम्य! नक्षत्रग्रहगणचन्द्रसूर्यानिलानलानां दिशां चाप्रकृतिभूतानामृतुवैकारिका भावाः, अचिरादितो भूरपि च न यथावद्रसवीर्यविपाकप्रभावमोषधीनां प्रतिविधास्यति, तद्वियोगाच्चातङ्कप्रायता नियता । तस्मात् प्रागुद्ध्वंसात् प्राक् च भूमेर्विरसीभावादुद्धरध्वं सौम्य! भैषज्यानि यावन्नोपहतरसवीर्यविपाकप्रभावाणि भवन्ति । वयं चैषां रसवीर्यविपाक-प्रभावानुपयोक्ष्यामहे ये चास्माननुकाङ्क्षन्ति, यांश्च वयमनुकाङ्क्षामः । न हि सम्यगुद्धृतेषु सौम्य! भैषज्येषु सम्यग्विहितेषु सम्यक् चावचारितेषु जनपदोद्ध्वंसकराणां विकाराणां किंचित् प्रतीकारगौरवं भवति ।।४।।

O gentle one! there are observed the abnormal conditions of stars, planets moon, sun, air and fire and also of the environment which derange the seasons too. Shortly hereafter the earth too will not provide properly rasa, vīrya, vipāka and prabhāva to herbs, consequently, due to absence of these requisite properties spread of diseases it certain. Hence before destruction and loss of nutrients in the earth, O gentle one! extract the herbs lest they should lose their rasa, vīrya, vipāka and prabhāva. We shall make use of these properties–rasa, vīrya, vipāka and prabhāva for those who are devoted to us and whom we like, because there will not be any difficulty in counteracting the epidemic disorders if the drugs are well-collected, well-processed and well-administered. [4]

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच–उद्धृतानि खलु भगवन्! भैषज्यानि, सम्यग्विहितानि, सम्यगवचारितानि च; अपि तु खलु जनपदोद्ध्वंसनमेकेनैव व्याधिना युगपदसमानप्रकृत्याहारदेहबलसात्म्यसत्त्ववयसां मनुष्याणां कस्माद्भवतीति ।।५।।

After Lord Punarvasu Ātreya finished his speech, Agniveśa said–the drugs have been collected, processed and administered well but tell me, Sir!, how a single epidemic disease inffiicts the persons having dissimilar constitution, food, body, strength, suitability, mind and age simultaneously. [5]

तमुवाच भगवानात्रेयः—एवमसामान्यावतामप्येभिरग्निवेश! प्रकृत्यादिभिर्भावैर्मनुष्याणां येऽन्ये भावाः सामान्यास्तद्वैगुण्यात् समानकालाः समानलिङ्गाश्च व्याधयोऽभिनिर्वर्तमाना जनपदमुद्ध्वंसयन्ति । ते तु खल्विमे भावाः सामान्या जनपदेषु भवन्ति; तद्यथा—वायुः, उदकं, देशः, काल इति ।।६।।

Lord Ātreya replied to him–O Agniveśa! even though the persons differ in dissimilar entities like constitution etc., there are other common factors due to derangement of which the diseases having similar period and symptoms arise and destroy the community. These common factors in communities are–air, water, place and time. [6]

तत्र वातमेवंविधमनारोग्यकरं विद्यात्; तद्यथा—यथर्तुविषममतिस्तिमितमतिचलमतिपरुषमतिशीतमत्युष्णमतिरूक्षमत्यभिष्यन्दिनमतिभैरवारावमतिप्रतिहतपरस्परगतिमतिकुण्डलिनमसात्म्यगन्धवाष्पसिकतापांशुधूमोपहतमिति (१);

Air of this type should be known as causing illness such as–not in accordance with the season, excessively moist, speedy, harsh, cold, hot, rough, blocking, terribly sounding; excessively clashing with each other, whisling, and affected with unsuitable smell, vapour, gravels, dust and smoke. (1)

उदकं तु खल्वत्यर्थविकृतगन्धवर्णरसस्पर्शं क्लेदबहुलमपक्रान्तजलचरविहङ्गमुपक्षीणजलेशयमप्रीतिकरमपगतगुणं विद्यात् (२);

Water should be known as devoid of merits when it is excessively deranged in respect of smell, colour, taste and touch, is too slimy, deserted by aquatic birds; aquatic animals are reduced and is unpleasing. (2)

देशं पुनः प्रकृतिविकृतवर्णगन्धरसस्पर्शं क्लेदबहुलमुपसृष्टं सरीसृपव्यालमशकशलभमक्षिकामूषकोलूकश्माशानिकशकुनिजम्बूकादिभिस्तृणोलपोपवनवन्तं प्रतानादिबहुलमपूर्ववदवपतितशुष्कनष्टशस्यं धूम्रपवनं प्रध्मातपतत्रिगणमुत्क्रुष्टश्वगणमुद्भ्रान्तव्यथितविविधमृगपक्षिसङ्घमुत्सृष्टनष्टधर्मसत्यलज्जाचारशीलगुणजनपदं शश्वत्क्षुभितोदीर्णसलिलाशयं प्रततोल्कापातनिर्घातभूमिकम्पमतिभयारावरूपं रूक्षताम्रारुणसिताभ्रजालसंवृतार्कचन्द्रतारकमभीक्ष्णं ससंभ्रमोद्वेगमिव सत्रासरुदितमिव सतमस्कमिव गुह्यकाचरितमिवाक्रन्दितशब्दबहुलं चाहितं विद्यात् (३);

Place (land) should be known as unwholesome when its normal colour, smell, taste and touch is too much affected, it contains excessive moisture, is troubled by reptiles, violent animals, mosquitos, locusts, flies, rats, owls, vultures, jackals etc., has groves of grasses and creepers and abundance of diffusing plants; has a new look, has fallen, dried and damaged crops, smoky winds; crying out of birds and dogs; bewilderment and painful condition of various animals and birds; the community with abandoned and destroyed virtue, truthfulness, modesty, conduct, behaviour and other merits; the rivers constantly agitated and over-flooded, frequent occurence of meteorites, thunderbolts, and earthquakes, fierce and crying appearance; the sun, the moon and the stars with rough, coppery, reddish, white and cloudy appearance frequently; as if filled with confusion and excitement, torture, crying and darkness with frequent crying sound as if seized by guhyaka. (3)

कालं तु खलु यथर्तुलिङ्गाद्विपरीतलिङ्गमतिलिङ्गं हीनलिङ्गं चाहितं व्यवस्येत् (४);

Time should be known as unwholesome if it is having signs contrary, excessive or deficient to those of the season. (4)

इमानेवंदोषयुक्तांश्चतुरो भावाञ्जनपदोद्ध्वंसकरान् वदन्ति कुशला:; अतोऽन्यथाभूतांस्तु हितानाचक्षते ।।७।।

These four factors affected in the aforesaid way are said as those causing epidemics, and those having features otherwise are said as wholesome. [7]

विगुणेष्वपि खल्वेतेषु जनपदोद् ध्वंसकरेषु भावेषु भेषजेनोपपाद्यमानानामभयं भवति रोगेभ्य इति ।।८।।

Inspite of these epidemic-producing factors being deranged, the persons managed with (preventive) therapy remain immune against the diseases. [8]

भवन्ति चात्र–

वैगुण्यमुपपन्नानां देशकालानिलाम्भसाम् । गरीयस्त्वं विशेषेण हेतुमत् संप्रवक्ष्यते ।।९।।
वाताज्जल जलाद्देशं देशात् कालं स्वभावतः । विद्याद्दुष्परिहार्यत्वाद्गरीयस्तरमर्थवित् ।।१०।।
वाय्वादिषु यथोक्तानां दोषाणां तु विशेषवित् । प्रतीकारस्य सौकर्ये विद्याल्लाघवलक्षणम् ।।११।।

Here are the verses–

Comparative importance of the deranged place, time, air and water will now be explained particularly with reasoning. Air, water, place and time are by nature important in progressive order because of the degree of their indispensability. The aforesaid defects in vāyu etc. should be known as mild if there is ease in their counteraction. [9-11]

चतुर्ष्वपि तु दुष्टेषु कालान्तेषु यदा नराः । भेषजेनोपपाद्यन्ते न भवन्त्यातुरास्तदा ।।१२।।
येषां न मृत्युसामान्यं सामान्यं न च कर्मणाम् । कर्म पञ्चविधं तेषां भेषजं परमुच्यते ।।१३।।
रसायनानां विधिवच्चोपयोगः प्रशस्यते । शस्यते देहवृत्तिश्च भेषजैः पूर्वमुद्धृतैः ।।१४।।
सत्यं भूते दया दानं बलयो देवतार्चनम् । सद्वृत्तस्यानुवृत्तिश्च प्रशमो गुप्तिरात्मनः ।।१५।।
हितं जनपदानां च शिवानामुपसेवनम् । सेवनं ब्रह्मचर्यस्य तथैव ब्रह्मचारिणाम् ।।१६।।
संकथा धर्मशास्त्राणां महर्षीणां जितात्मनाम् । धार्मिकैः सात्त्विकैर्नित्यं सहास्या वृद्धसंमतैः ।।१७।।
इत्येतद्भेषजं प्रोक्तमायुषः परिपालनम् । येषामनियतो मृत्युस्तस्मिन् काले सुदारुणे ।।१८।।

The people do not suffer, in spite of the derangement of the four factors ending with time, if they are managed with (preventive) therapy. For those who have no similarity in either death or previous deeds, five-fold (evacuative) therapy is the best treatment. Thereafter proper use of rasāyana measures and management with the drugs collected previously is recommended. Truthfulness, benevolence, charity, offerings, worship of gods, observance of noble's conduct, calmness, self-protection, residence in healthy places, observance of celibacy and company of those who are observing celibacy, discourse of religious scriptures, narratives of self-controlled great sages, constant company with religious, pure and those regarded by the elders–this is the management for the protection of life for those whose death is not certain during that difficult period. [12-18]

इति श्रुत्वा जनपदोद्ध्वंसने कारणानि पुनरपि भगवन्तमात्रेयमग्निवेश उवाच–अथ खलु भगवन्! कुतोमूलमेषां वाय्वादीनां वैगुण्यमुत्पद्यते? येनोपपन्ना जनपदमुद्ध्वंसयन्तीति ।।१९।।

Having heard the causes of epidemics Agniveśa again put a qurey to Lord Ātreya–O Lord! (tell us) what is the root cause of the derangement of vāyu etc. due to which they give rise to epidemics (and destroy the community) ? [19]

तमुवाच भगवानात्रेयः–सर्वेषामप्यग्निवेश! वाय्वादीनां यद्वैगुण्यमुत्पद्यते तस्य मूलमधर्मः, तन्मूलं वाऽसत्कर्म पूर्वकृतं; तयोर्योनिः प्रज्ञापराध एव । तद्यथा–यदा वै देशनगरनिगमजनपदप्रधाना धर्ममुत्क्रम्याधर्मेण प्रजां वर्तयन्ति, तदाश्रितोपाश्रिताः पौरजानपदा व्यवहारोपजीविनश्च तमधर्ममभिवर्धयन्ति, ततः सोऽधर्मः प्रसभं धर्ममन्तर्धत्ते, ततस्तेऽन्तर्हितधर्माणो देवताभिरपि त्यज्यन्ते; तेषां तथाऽन्तर्हितधर्मणामधर्मप्रधानानामपक्रान्तदेवतानामृतवो व्यापद्यन्ते; तेन नापो यथाकालं देवो वर्षति न वा वर्षति विकृतं वा वर्षति, वाता न सम्यगभिवान्ति, क्षितिर्व्यापद्यते, सलिलान्युपशुष्यन्ति, ओषधयः स्वभावं परिहायापद्यन्ते विकृतिं; तत उद्ध्वंसन्ते जनपदाः स्पृश्याभ्यवहार्यदोषात् ।।२०।।

Lord Ātreya replied–the root cause of the derangement of all vāyu etc. is unrighteousness. That also arises from the misdeeds of the previous life but the source of both is intellectual error. Such as–when the Heads of country, city, guild and community having transgressed the virtuous path deal unrightneously with the people, their officers and subordinates, people of the city and community, and traders carry this unrighteouness further. Thus this unrighteousness by force makes the righteousness disappear. Then the people with righteousness having disappeared, are abandoned even by gods. Consequently when righteousness has disappeared, unrighteousness has the upper hand and the gods have deserted the place, the seasons get affected and because of this it does not rain in time, or at all or there is abnormal rainfall, winds donot blow properly, the land is affected, water reservoirs get dried up and the herbs grving up their natural properties acquire morbidity. Then epidemics break out due to polluted contacts and edibles. [20]

तथा शस्त्रप्रभवस्यापि जनपदोद्ध्वंसस्याधर्म एव हेतुर्भवति । येऽतिप्रवृद्धलोभक्रोधमोहमानास्ते दुर्बलानवमत्यात्मस्वजनपरोपघाताय शस्त्रेण परस्परमभिक्रामन्ति, परान् वाऽभिक्रामन्ति, परैर्वाऽभिक्राम्यन्ते ।।२१।।

Likewise, unrighteousness is also the cause of the destruction of the community by weapons. Those who have excessively increassed greed, anger, attachment and conceit, disregarding the weak attack each other, or their enemies or are attacked by their enemies resulting in loss of themselves, their kinsmen and enemies. [21]

रक्षोगणादिभिर्वा विविधैर्भूतसङ्घैस्तमधर्ममन्यद्वाऽप्यपचारान्तरमुपलभ्याभिहन्यन्ते ।।२२।।

They are also attacked by rākṣasas etc. or other organisms due to that unrighteousness or other unwholesome act. [22]

तथाऽभिशापप्रभवस्याप्यधर्म एव हेतुर्भवति । ये लुप्तधर्माणो धर्मादपेतास्ते गुरुवृद्धसिद्धर्षिपूज्यानवमत्याहितान्याचरन्ति; ततस्ताः प्रजा गुर्वादिभिरभिशप्ता भस्मतामुपयान्ति प्रागेवानेकपुरुषकुलविनाशाय, नियतप्रत्ययोपलम्भादनियताश्चापरे ।।२३।।

Unrighteousness is also the cause of the disease arisen due to cursing. Those with rightenousness disappeared or moved away from righteousness, behave in unwholesome manner disregarding (the good advices from) preceptor; elders, accomplished ones, sages and other respectable persons. Conequently those people having been cursed by the preceptors etc. are reduced to ashes immediately with many families along with the other individuals who are cursed so. [23]

प्रागपि चाधर्मादृते नाशुभोत्पत्तिरन्यतोऽभूत् । आदिकाले ह्यदितिसुतसमौजसोऽतिविमलविपुलप्रभावाः प्रत्यक्षदेवदेवर्षिधर्मयज्ञविधिविधानाः शैलसारसंहतस्थिरशरीराः प्रसन्नवर्णेन्द्रियाः पवनसमबलजवपराक्रमाश्चारुस्फिचोऽभिरूपप्रमाणाकृतिप्रसादोपचयवन्तः सत्यार्जवानृशंस्यदानदमनियमतपउपवासब्रह्मचर्यव्रतपरा व्यपगतभयरागद्वेषमोहलोभक्रोधशोकमानरोगनिद्रातन्द्राश्रमक्लमालस्यपरिग्रहाश्च पुरुषा बभूवुरमितायुषः । तेषामुदारसत्त्वगुणकर्मणामचिन्त्यरसवीर्यविपाकप्रभावगुणसमुदितानि प्रादुर्बभूवुः शस्यानि सर्वगुणसमुदितत्वात् पृथिव्यादीनां कृतयुगस्यादौ । भ्रश्यति तु कृतयुगे केषांचिदत्यादानात् सांपन्निकानां सत्त्वानां शरीरगौरवमासीत्, शरीरगौरवाच्छ्रमः, श्रमादालस्यम्, आलस्यात् संचयः, संचयात् परिग्रहः, परिग्रहाल्लोभः प्रादुरासीत् कृते । ततस्त्रेतायां लोभादभिद्रोहः, अभिद्रोहादनृतवचनम्, अनृतवचनात् कामक्रोधमानद्वेषपारुष्याभिघातभयतापशोकचिन्तोद्वेगादयः प्रवृत्ताः । ततस्त्रेतायां धर्मपादोऽन्तर्धानमगमत् । तस्यान्तर्धानात् युगवर्षप्रमाणस्य पादह्रासः, पृथिव्यादेश्च गुणपादप्रणाशोऽभूत् । तत्प्रणाशकृतश्च शस्यानां स्नेहवैमल्यरसवीर्यविपाकप्रभावगुणपादभ्रंशः । ततस्तानि प्रजाशरीराणि हीयमानगुणपादैराहारविहारैरयथापूर्वमुपष्टभ्यमानान्यग्निमारुतपरीतानि प्राग्व्याधिभिर्ज्वरादिभिराक्रान्तानि । अतः प्राणिनो ह्रासमवापुरायुषः क्रमशः इति ।।२४।।

In early times too, no undesirble consequence arose except from unrighteousness. During the initial age (kṛtayaga), people were having prowess like the sons of Aditi (gods), exceedingly pure and with vast influence, having perceived the

gods, godly sages, virtue, religious sacifices and method of their performance; with the body compact and stable like the essence of mountains, and complexion and sense organs clear, having strength, speed and valour like the wind, with well-formed buttocks, endowed with appropriate measurement (size), physiognomy, cheerfulness and corpulence, were devoted to truthfulness, straightforwardness, uncruelty, charity, control on senses, observance of rules, penance, fasting, celibacy and vows; devoid of fear, attachment, aversion, confusion, greed, anger, grief, conceit, illness, sleep, drowsiness, fatigue, exhaustion, lassitude and holding and were having immeasurable life-span. For those having exalted mind, qualities and actions the crops grew endowed with inconeivable rasa, vīrya, vipāka prabhāva and other properties due to presence of all qualities in the earth etc. in the beginning of kṛtayuga. At the declining of the kṛtayuga, due to over-receiving there arose heaviness in bodies of these wealthy persons; heaviness of the body led to fatigue, lassitude, hoarding, holding and greed in successive order (all this happened) in kṛtayuga itself. In Tretā, greed gave rise to malice, speaking lie, passion, anger, conceit, dislike, roughness, voilence, fear, infliction, grief, anxiety, excitement etc. successively. Thus during tretā a quarter of righteousness disappeared due to which there was reduction of a quarter in the yearly duration of the yugas (ages) and consequent degradation of quarter in unctuousness, purity, rasa, vipāka, prabhāva and other propreties of the crops. Because of this the bodies of the people due to intake of food degraded by a quarter in properties and other behaviours were not resistent as earlier and as such were pervaded by agni (pitta) and vāta and were attacked first by diseases like fever etc. Thus the living beings were gradually affected by decrease in their life-span. [24]

भवतश्चात्र–

युगे युगे धर्मपादः क्रमेणानेन हीयते । गुणपादश्च भूतानामेवं लोकः प्रलीयते ।।२५।।
संवत्सरशते पूर्णे याति संवत्सरः क्षयम् । देहिनामायुषः काले यत्र यन्मानमिष्यते ।।२६।।
इति विकाराणां प्रागुत्पत्तिहेतुरुक्तो भवति ।।२७।।

Here are the verses–

In yuga after yuga a quarter of righteousness is reduced in this order along with similar reduction in the qualities of living beings leading finally to dissolution of the universe. After completion of one hundred years, there is a loss of one year in the life-span of the living beings in respective ages.

Thus is said the initial origin of the disorders. [25-27]

एवंवादिनं भगवन्तमग्निवेश उवाच–किन्नु खलु भगवन्! नियतकालप्रमाणमायुः सर्वं न वेति ।।२८।।

After Lord (Ātreya) concluded his talk, Agniveśa said–O Lord! (tell us) whether all individuals have this life-span predetermined or not. [28]

तं भगवानुवाच–

इहाग्निवेश! भूतानामायुर्युक्तिमपेक्षते । दैवे पुरुषकारे च स्थितं ह्यस्य बलाबलम् ।।२९।।
दैवमात्मकृतं विद्यात् कर्म यत् पौर्वदैहिकम् । स्मृतः पुरुषकारस्तु क्रियते यदिहापरम् ।।३०।।
बलाबलविशेषोऽस्ति तयोरपि च कर्मणोः । दृष्टं हि त्रिविधं कर्म हीनं मध्यममुत्तमम् ।।३१।।
तयोरुदारयोर्युक्तिर्दीर्घस्य च सुखस्य च । नियतस्यायुषो हेतुर्विपरीतस्य चेतरा ।।३२।।
मध्यमा मध्यमस्येष्टा कारणं श‍ृणु चापरम् ।

Lord (Ātreya) replied to him–O Agniveśa! the life-span of the living beings depends on proper coordination because the stability or otherwise of life-span is dependant on daiva as well as puruṣakāra. Daiva is the deed self-done in the previous life while puruṣakāra is that which is done here itself. In both these deeds also there are grades of strength and otherwise. Accordingly the deed is of three types–inferior, medium and superior. Coordination of both daiva and puruṣakāra of the superior type is the cause of long, happy and determined life-span while that of the inferior type is the cause of the contrary (short, unhappy and undetermined life-span). In case of medium type the result also is medium. Now listen to further arguments. [29-32]

दैवं पुरुषकारेण दुर्बलं ह्युपहन्यते ।।३३।।
दैवेन चेतरत् कर्म विशिष्टेनोपहन्यते । दृष्ट्वा यदेके मन्यन्ते नियतं मानमायुषः ।।३४।।
कर्म किंचित् क्वचित् काले विपाके नियतं महत् । किंचित्त्वकालनियतं प्रत्ययैः प्रतिबोध्यते ।।३५।।

Weak daiva is subdued by the (stronger) puruṣakāra. Likewise, by the distinguished daiva puruṣakāra is subdued. Observing this some hold the determined span of life, but, in fact, some superior deeds exhibit results determined in time while other have such determination in time. This is known by observation. [33-35]

तस्मादुभयदृष्टत्वादेकान्तग्रहणमसाधु । निदर्शनमपि चात्रोदाहरिष्यामः–यदि हि नियतकालप्रमाणमायुः सर्वं स्यात्, तदाऽऽयुष्कामाणां न मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनाद्याः क्रिया इष्टयश्च प्रयोज्येरन्; नोद्भ्रान्तचण्डचपलगोगजोष्ट्रखरतुरगमहिषादयः पवनादयश्च दुष्टाः परिहार्याः स्युः, न प्रपातगिरिविषमदुर्गाम्बुवेगाः, तथा न प्रमत्तोन्मत्तोद्भ्रान्तचण्डचपलमोहलोभाकुलमतयः, नारयः, न प्रबृद्धोऽग्निः, च विविधविषाश्रयाः सरीसृपोरगादयः, न साहसं, नादेशकालचर्या, न नरेन्द्रप्रकोप इति; एवमादयो हि भावा नाभावकराः स्युः, आयुषः सर्वस्य नियतकालप्रमाणत्वात् । न चानभ्यस्ताकालमरणभयनिवारकाणामकालमरणभयमागच्छेत् प्राणिनां, व्यर्थाश्चारम्भकथाप्रयोगबुद्धयः स्युर्महर्षीणां रसायनाधिकारे, नापीन्द्रो नियतायुषं शत्रुं वज्रेणाभिहन्यात्, नाश्विनावार्तं भेषजेनोपपादयेतां, न महर्षयो यथेष्टमायुस्तपसा प्राप्नुयुः, न च विदितबेदितव्या महर्षयः ससुरेशाः सम्यक् पश्येयुरुपदिशेयुराचरेयुर्वा । अपि च सर्वचक्षुषामेतत् परं यदैन्द्रं चक्षुः, इदं चाप्यस्माकं

तेन प्रत्यक्षं; यथा–पुरुषसहस्राणामुत्थायोत्थायाहवं कुर्वतामकुर्वतां चातुल्यायुष्ट्वं, तथा जातमात्राणामप्रतीकारात् प्रतीकाराच्च, अविषविषप्राशिनां चाप्यतुल्यायुष्ट्वमेव, न च तुल्यो योगक्षेम उदपानघटानां चित्रघटानां चोत्सीदतां; तस्माद्धितोपचारमूलं जीवितम्, अतो विपर्ययान्मृत्युः । अपि च देशकालात्मगुणविपरीतानां कर्मणामाहारविकाराणां च क्रमोपयोगः सम्यक्, त्यागः सर्वस्य चातियोगायोगमिथ्यायोगानां, सर्वातियोगसंधारणम्, असंधारणमुदीर्णानां च गतिमतां, साहसानां च वर्जनम्, आरोग्यानुवृत्तौ हेतुमुपलभामहे सम्यगुपदिशामः सम्यक् पश्यामश्चेति ।।३६।।

Hence because both types of causes are observed one-sided view is not correct. (I) will explain it with examples. If there be determined life-span for all there would not be any necessity to apply mantras, herb-roots, gems, auspicious rites, offerings, gifts, oblations, observance of rules, expiation, fasting, blessings, bowing, visit to temples etc. with a desire for longevity nor there be any need to avoid excited, fierce and moving cows, elephants, camels, asses, horses, buffalows and terrific winds etc. Likewise, one would not abstain from water falls, mountains, uneven and difficult places and strong water current, from careless, insane, excited, firece and unstable persons and those inflicted with confusion and greed; from enemies, from furious fire, from various poisonous reptiles, serpents etc. from over-exertion, from behaviour unsuited to place and time, and from king's wrath, because these and other similar factors should not be destructive because of entire life having determined span. Moreover, the living beings who have not practised the alleviative measures against the happening of untimely death should not be subjected to such happening; all the talks of great sages for initiation and knowledge of application in the chapter of rasāyana would be useless; even Indra should not be able to kill with thunderbolt his enemy with determined life-span; why should Aświns treat the patient with therapeutic measure? Why should the great sages try to obtain the desired life-span by penance? It would also not be necessary for the great sages along with the lord of gods (Indra), who already know the worth knowing, to see, to instruct and to behave properly.

Excellent among all the visions is the one pertaining to Indra, which is possessed by us as well, with this it is observed like this–there is dissimilarity in life-span of thousands of persons who are those not indulged in fighting battles; similarly in those who counteract or do not counteract the disease immediately after it is arisen; there is also dissimilarity in life-span of those who take poison or not; there is no similar fate of the jars carrying water and those in pictures (or kept only for decoration). Hence wholesome regimen is the basis of life and the contrary is that of death. Over and above, orderly and proper use of food and activities which are contrary to the properties of place, time and self, abstaining from excessive, negative and perverted use in respect of all (time, action and senses), holding up of psychic excesses (emotions), non-suppression of impelled natural urges, avoidance of over-exertion we take these as the cause for continuance of health and accordingly also instruct and observe properly. [36]

अतः परमग्निवेश उवाच–एवं सत्यनियतकालप्रमाणायुषां भगवन्! कालमृत्युरकालमृत्युर्वाभवतीति ।।३७।।

Thereafter Agniveśa said–O Lord! when the people have undetermined life-span how there is timely or intimely death? [37]

तमुवाच भगवानात्रेयः–श्रूयतामग्निवेश! यथा यानसमायुक्तोऽक्षः प्रकृत्यैवाक्षगुणैरुपेतः स च सर्वगुणोपपन्नो वाह्यमानो यथाकालं स्वप्रमाणक्षयादेवावसानं गच्छेत्, यथाऽऽयुः शरीरोपगतं बलवत्प्रकृत्या यथावदुपचर्यमाणं स्वप्रमाणक्षयादेवावसानं गच्छति; स मृत्यु; काले । यथा च स एवाक्षोऽतिभाराधिष्ठितत्वाद्विषमपथादपथादक्षचक्रभङ्गाद्वाह्यवाहकदोषादणिमोक्षादनुपाङ्गात्पर्यसनाच्चान्तराऽवसानमापद्यते, तथाऽऽयुरप्ययथाबलमारम्भादयथाग्न्यभ्यवहरणाद्विषमाभ्यवहरणाद्विषमशरीरन्यासादतिमैथुनादसत्संश्रयादुदीर्णवेगविनिग्रहाद्विधार्यवेगाविधारणाद्भूतविषवाय्वग्न्युपतापादभिघातादाहारप्रतीकारविवर्जनाच्चान्तराऽवसानमापद्यते, स मृत्युरकाले; तथा ज्वरादीनप्यातङ्कान्मिथ्योपचरितानकालमृत्यून् पश्याम इति ।।३८।।

Lord Ātreya replied–O Agniveśa! Listen. An axle fitted in a vehicle which is endowed with all the natural qualities carries on and perishes in time by depreciation of its normal limit; similarly, the life-span in a body of a person having strong constitution and managed properly gets its end and loss of its normal limit. Such death is (known as) timely. (On the other hand), the same axle gets destroyed in the way due to overload, uneven road, want of road, breaking of wheels, defects in vehicle or driver, separation of the bolt, non-lubrication and throwing about, similarly the life-span comes to an end in the middle due to over-exertion, diet not in accordance with agni, irregular meals, complicated body postures, over-indulgence in sexual intercourse, company of ignoble persons, suppreression of impelled urges, non-suppression of suppressable urges, infliction with organisms, poisonous winds and fire, injury and avoidance of food and medicaments, such death is (known as) untimely. Moreover, the death occurred in cases of fever etc. due to faulty management is also untimely. [38]

अथाग्निवेशः पप्रच्छ–किन्नु खलु भगवन्! ज्वरितेभ्यः पानीयमुष्णं प्रयच्छन्ति भिषजो भूयिष्ठं न तथा शीतम्, अस्ति च शीतसाध्योऽपि धातुर्ज्वरकर इति ।।३९।।

Again Agniveśa put a query–O Lord! why do the physicians administer mostly hot water rather than cold one inspite of the fact that there is also doṣa involved in etiology of fever which is amenable to cooling regimen. [39]

तमुवाच भगवानात्रेयः–ज्वरितस्य कायसमुत्थानदेशकालानभिसमीक्ष्य पाचनार्थं पानीयमुष्णं प्रयच्छन्ति भिषजः। ज्वरो ह्यामाशयसमुत्थः, प्रायो भेषजानि चामाशयसमुत्थानां विकाराणां पाचनवमनापतर्पणसमर्थानि भवन्ति; पाचनार्थं च पानीयमुष्णं, तस्मादेतज्ज्वरितेभ्यः प्रयच्छन्ति भिषजो भूयिष्ठम्। तद्धि तेषां पीतं वातमनुलोमयति, अग्निं चोदर्यमुदीरयति, क्षिप्रं जरां गच्छति, श्लेष्माणं परिशोषयति, स्वल्पमपि पीतं तृष्णाप्रशमनायोपकल्पते; तथायुक्तमपि चैतन्नात्यर्थोत्सन्नपित्ते ज्वरे सदाहभ्रमप्रलापातिसारे वा प्रदेयम्, उष्णेन हि दाहभ्रमप्रलापातिसारा भूयोऽभिवर्धन्ते, शीतेन चोपशाम्यन्तीति ॥४०॥

Lord Ātreya replied to him–Physicians after considering the body, etiology, place and time advise hot water for the patient of fever for digestion (of doṣas). Fever arises from āmāśaya and in disorders arisen from āmāśaya the therapy mostly consists of digestion, vomiting and desaturation. Hot water is (efficacious) for digestion. Hence, physicians mostly advise it for the patient, of fever. This taken by those (patients) carmintes wind, stimulates digestive fire, is quickly transformed, dries up mucus, even taken in a little quantity is able to alleviate thirst. In spite of this, it should not be given in fever with excessively aggravated pitta or having symptoms such as burning sensation, giddiness, delirium and diarrohoea because burning sensation, giddiness, delirium and diarrhoea are aggravated further by the hot while they are subsided by the cold. [40]

भवति चात्र–

शीतेनोष्णकृतान् रोगाञ्छमयन्ति भिषग्विदः। ये तु शीतकृता रोगास्तेषामुष्णं भिषग्जितम् ॥४१॥

Here is the verse–

Physicians pacify the diseases caused by the hot with the cold while for those which are caused by the cold, the hot is the therapy. [41]

एवमितरेषामपि व्याधीनां निदानविपरीतं भेषजं भवति; यथा–अपतर्पणनिमित्तानां व्याधीनां नान्तरेण पूरणमस्ति शान्तिः, तथा पूरणनिमित्तानां व्याधीनां नान्तरेणापतर्पणम् ॥४२॥

Similarly, for other diseases too, the therapy consists of that which is contrary to the etiology such as there is no alleviation of the disorders caused by disaturation without saturation, and of those caused by saturation without desaturation. [42]

अपतर्पणमपि च त्रिविधं–लङ्घनं, लङ्घनपाचनं, दोषावसेचनं चेति ॥४३॥

Desaturation is also of three types–reducing, reducing cum digesting, letting out of doṣas. [43]

तत्र लङ्घनमल्पबलदोषाणां, लङ्घनेन ह्यग्निमारुतवृद्ध्या वातातपपरीतमिवाल्पमुदकमल्पो दोषः प्रशोषमापद्यते; लङ्घनपाचने तु मध्यबलदोषाणां, लङ्घनपाचनाभ्यां हि सूर्यसंतापमारुताभ्यां पांशुभस्मावकिरणैरिव चानतिबहूदकं मध्यबलो दोषः प्रशोषमापद्यते; बहुदोषाणां पुनर्दोषावसेचनमेव कार्यं, न ह्यभिन्ने केदारसेतौ पल्वलाप्रसेकोऽस्ति, तद्वद्दोषावसेचनम् ॥४४॥

Amongst them, reducing therapy is recommended for those having doṣas with a little strength. By reducing therapy agni and vāta are increased which dry up the little doṣas like the wind and the sun drying up the little water. The reducing cum digesting therapy is prescribed in case of doṣas with medium strength. By this therapy, the moderate doṣas are dried up in the same way as the moderate quantity of water is dried up by the sun-heat and wind and also by sprinkling dust and ashes. In case of abundant doṣas, only letting out of doṣas is prescribed, there is no remedy for overflowing of a small pool except by breaking down field barriers. The therapy of letting out doṣas works in the same way. [44]

दोषावसेचनमन्यद्वा भेषजं प्राप्तकालमप्यातुरस्य नैवंविधस्य कुर्यात् । तद्यथा–अनपवादप्रतीकारस्याधनस्यापरिचारकस्य वैद्यमानिनश्चण्डस्यासूयकस्य तीव्राधर्मरुचेरतिक्षीणबलमांसशोणितस्यासाध्यरोगोपहतस्य मुमूर्षुलिङ्गान्वितस्य चेति । एवंविधं ह्यातुरमुपचरन् भिषक् पापीयसाऽयशसा योगमृच्छतीति ।।४५।।

Letting out of doṣas or other therapeutic measure, even if opportune, should not be applied to these cases such as–those who have not counteracted censure against them, who are poor, have no attendants, regard themselves as physicians, are violent, back-biters, intensely indulged in vicious acts, have strength, muscles and blood too much depleted, are inflicted with incurable disease and are associated with the fatal sings. The physician, if treats such patients, gets sinful defamation. [45]

भवति चात्र–

तदात्वे चानुबन्धे वा यस्य स्यादशुभं फलम् । कर्मणस्तत्र कर्तव्यमेतद्बुद्धिमतां मतम् ।।४६।।
(अल्पोदकद्रुमो यस्तु प्रवातः प्रचुरातपः । ज्ञेयः स जाङ्गलो देशः स्वल्परोगतमोऽपि च ।।४७।।
प्रचुरोदकवृक्षो यो निवातो दुर्लभातपः । अनूपो बहुदोषश्च, समः साधारणो मतः ।।४८।।)

Here is the verse–

The act which has undesirable consequence presently or afterwards in association should not be done, this is the view of the wise (men).

(The region which has little water and a few trees, strong winds and intense sun is known as jāṁgala (hilly or arid). There occurs the least number of diseases.

On the contrary, the region having abundant water and numerous trees, mild air and scarce sun is anūpa (marshy) which gives rise to plenty of doṣas. Sādhāraṇa (moderate) type of region shows balance in these aspects. [46-48]

तत्र श्लोकाः–

पूर्वरूपाणि सामान्या हेतवः सस्वलक्षणाः । देशोद्ध्वंसस्य भैषज्यं हेतूनां मूलमेव च ।।४९।।
प्राग्विकारसमुत्पत्तिरायुषश्च क्षयक्रमः । मरणं प्रति भूतानां कालाकालविनिश्चयः ।।५०।।

यथा चाकालमरणं यथायुक्तं च भेषजम् । सिद्धिं यात्यौषधं येषां न कुर्याद्येन हेतुना ।।५१।।
तदात्रेयोऽग्निवेशाय निखिलं सर्वमुक्तवान् । देशोद्ध्वंसनिमित्तीये विमाने मुनिसत्तमः ।।५२।।

Now the summing up verses–

Prodroma, general etiology, specific characters, initial cause of epidemics, origin of disorders in early times, order of diminution in life-span, timely and untimely death, appropriate measures, the patients not worth-treating with reasoning–all this is said by Ātreya, the noblest among the sages, to Āgniveśa in this chapter on epidemics. [49-52]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने जनपदोद्ध्वंसनीयविमानं
नाम तृतीयोऽध्यायः ।।३।।

Thus ends the third chapter on the specific features of epidemics
in Vimānasthāna in the treatise composed by Agniveśa
and redacted by Caraka. (3)

●

चतुर्थोऽध्यायः

CHAPTER IV

अथातस्त्रिविधरोगविज्ञानीयं विमानं व्याख्यास्यामः ।।१।।

Now (I) shall expound the specific features of the three-fold sources of knowledge about disease-characters. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

त्रिविधं खलु रोगविशेषविज्ञानं भवति; तद्यथा–आप्तोपदेशः, प्रत्यक्षम्, अनुमानं चेति ।।३।।

There are three-fold sources of knowledge about disease characters. Such as–Āuthority, perception and inference. [3]

तत्राप्तोपदेशो नामाप्तवचनम् । आप्ता ह्यवितर्कस्मृतिविभागविदो निष्प्रीत्युपतापदर्शिनश्च । तेषामेवंगुणयोगाद्यद्वचनं तत् प्रमाणम् । अप्रमाणं पुनर्मत्तोन्मत्तमूर्खरक्तदुष्टादुष्टवचनमिति; प्रत्यक्षं तु खलु तद्यत् स्वयमिन्द्रियैर्मनसा चोपलभ्यते । अनुमानं खलु तर्को युक्त्यपेक्षः ।।४।।

Authority is the statement of the āpta (credible persons). Āptas are those who possess knowledge devoid of any doubt, indirect and partial acquistion, attachment and aversion. The statement of persons endowed with such merits is testimony; on the contrary, the faulty or otherwise statement of a drunkard, insane, fool and attached person does not come under testimony.

Perception is that which is acquired with the sense organs and mind directly.

Inference is the reasoning supported by invariable concomitance. [4]

त्रिविधेन खल्वनेन ज्ञानसमुदयेन पूर्वं परीक्ष्य रोगं सर्वथा सर्वमथोत्तरकालमध्यवसानमदोषं भवति, न हि ज्ञानावयवेन कृत्स्ने ज्ञेये ज्ञानमुत्पद्यते । त्रिविधे त्वस्मिन् ज्ञानसमुदये पूर्वमाप्तोपदेशाज्ज्ञानं, ततः प्रत्यक्षानुमानाभ्यां परीक्षोपपद्यते । किं ह्यनुपदिष्टं पूर्वं यत्तत् प्रत्यक्षानुमानाभ्यां परीक्षमाणो विद्यात् । तस्माद्द्विविधा परीक्षा ज्ञानवतां प्रत्यक्षम्, अनुमानं च; त्रिविधा वा सहोपदेशेन ॥५॥

Deciding a course of action becomes faultless if the entire disorder is examined from all aspects priorly with the threefold sources of knowledge collectively, because no knowledge is derived about the entire object by a part of its source. Out of these three sources of knowledge, first of all knowledge is obtained from authority. Thereafter examination proceeds with perception and inference because if there be no authoritative material beforehand what one would know from perception and inference. Thus, for those who have knowledge (of authority) the examination is two fold–perception and inference but for others it is threefold including authoritative instruction. [5]

तत्रेदमुपदिशन्ति बुद्धिमन्तः—रोगमेकैकमेवंप्रकोपणमेवंयोनिमेवमुत्थानमेवमात्मानमेवमधिष्ठानमेवंवेदनमेवंसंस्थानमेवंशब्दस्पर्शरूपरसगन्धमेवमुपद्रवमेवंवृद्धिस्थानक्षयसमन्वितमेवमुदर्कमेवंनामानमेवंयोगं विद्यात्; तस्मिन्निदं प्रतीकारार्था प्रवृत्तिरथवा निवृत्तिरित्युपदेशाज्ज्ञायते ॥६॥

The learned ones instruct like this–every disease has such aggravating factors, pathogenic material, etiology, specific feature, location, chief complaint, symptom, sound, touch, vision, taste and smell; complications, aggravation, stasis and diminution, consequences, name and associations. Thus is the procedure for its counteraction or otherwise. All this is known from instructions of authority. [6]

प्रत्यक्षतस्तु खलु रोगतत्त्वं बुभुत्सुः सर्वैरिन्द्रियैः सर्वानिन्द्रियार्थानातुरशरीरगतान् परीक्षेत, अन्यत्र रसज्ञानात्; तद्यथा—अन्त्रकूजनं, सन्धिस्फुटनमङ्गुलीपर्वणां च, स्वरविशेषांश्च, ये चान्येऽपि केचिच्छरीरोपगताः शब्दाः स्युस्ताञ्छ्रोत्रेण परीक्षेत; वर्णसंस्थानप्रामच्छायाः, शरीरप्रकृतिविकारौ, चक्षुर्वैषयिकाणि यानि चान्यान्यनुक्तानि तानि चक्षुषा परीक्षेत; रसं तु खल्वातुरशरीरगतमिन्द्रियवैषयिकमप्यनुमानादवगच्छेत्, न ह्यस्य प्रत्यक्षेण ग्रहणमुपपद्यते, तस्मादातुरपरिप्रश्नेनैवातुरमुखरसं विद्यात्, यूकापसर्पणेन त्वस्य शरीरवैरस्यं, मक्षिकोपसर्पणेन शरीरमाधुर्यं, लोहितपित्तसंदेहे तु किं धारिलोहितं लाहितपित्तं वेति श्वकाकभक्षणाद्धारिलोहितमभक्षणाल्लोहितपित्तमित्यनुमातव्यम्, एवमन्यानप्यातुरशरीरगतान् रसाननुमिमीत; गन्धांस्तु खलु सर्वशरीरगतानातुरस्य प्रकृतिवैकारिकान् घ्राणेन परीक्षेत; स्पर्शं च पाणिना प्रकृतिविकृतियुक्तम् । इति प्रत्यक्षतोऽनुमानादुपदेशतश्च परीक्षणमुक्तम् ॥७॥

One proceeding to acquire knowledge about the facts relating to the disease, should examine with perception applying all the sense organs for all the sense objects except in respect of taste such as gurgling sound in intestines, cracking sound in joints and finger nodes, characters of voice and other sounds in the body should be examined with ears. Colour, shape, size, lustre, normal and abnormal characters of the body, and other visual objects unsaid here, should be examined with eyes. The taste of the patient's body, though a sense object, should be comprehended with inference because its acquisition with perception is not feasibe, Hence one should know the taste of the patient's mouth by interrogating him, abnormal taste of body by retreating of lice, sweetness of body by approaching of flies; the doubt about internal haemorrhage as to whether it is pure blood or blood affected with pitta is removed by feeding the sample of blood to crow or dog. If they eat it, it is pure blood otherwise affected one–this should be known with inference. In this way, other tastes in body parts may be inferred. Smell, normal or abnormal, in all body parts of the patient should be examined with nose. Similarly the touch, normal or abnormal, with the hand. Thus is said the examination with perception, inference and authority. [7]

इमे तु खल्वन्येऽप्येवमेव भूयोऽनुमानज्ञेया भवन्ति भावाः । तद्यथा अग्निं जरणशक्त्या परीक्षेत, बलं व्यायामशक्त्या, श्रोत्रादीनि शब्दाद्यर्थग्रहणेन, मनोऽर्थाव्यभिचरणेन, विज्ञानं व्यवसायेन, रजः सङ्गेन, मोहमविज्ञानेन, क्रोधमभि-द्रोहेण, शोकं दैन्येन, हर्षमामोदेन, प्रीतिं तोषेण, भयं विषादेन, धैर्यमविषादेन, वीर्यमुत्थानेन, अवस्थानमविभ्रमेण, श्रद्धामभिप्रायेण, मेधां ग्रहणेन, संज्ञां नामग्रहणेन, स्मृतिं स्मरणेन, ह्रियमपत्रपणेन, शीलमनुशीलनेन, द्वेषं प्रतिषेधेन, उपधिमनुबन्धेन, धृतिमलौल्येन, वश्यतां विधेयतया, वयोभक्तिसात्म्यव्याधिसमुत्थानानि कालदेशोपशयवेदनाविशेषेण, गूढलिङ्गं व्याधिमुपशयानुपशयाभ्यां, दोषप्रमाणविशेषमपचारविशेषेण, आयुषः क्षयमरिष्टैः, उपस्थितश्रेयस्त्वं कल्याणाभिनिवेशेन, अमलं सत्त्वमविकारेण, ग्रहण्यास्तु मृदुदारुणत्वं स्वप्नदर्शनमभिप्रायं द्विष्टेष्टसुखदुःखानि चातुरपरिप्रश्नेनैव विद्यादिति ॥८॥

There are other entities which are to be known with inference such as–agni (digestive fire) should be examined from the power of digestion, strength from the power of exercise, sense organs from receiving the sense objects, mind from faultless perception of the object, understanding from effort, rajas from attachment, confusion from not understanding, anger from injuring, grief from anxious expression, exhilaration from cheerfulness, liking from contentment, fear from worry, patience from absence of worry, energy from progress, stability from absence of fickleness, vehement desire from indication, intelligence from (power of) acquisition, consciousness from (recognising a person by name), memory from recollection, modesty by bashfulness, conduct from practice, dislike from rejection, fraud by later consequences, restraint from unwavering, submissiveness from obedience; age, liking, suitability and etiology from time, habitat, wholesome and characteristic complaint respectively; disease with hidden signs from suitability or otherwise, quantity of doṣas from unwholesome regimen, end of life from fatal sings, advent of prosperity from inclination to beneficial work, pure mind from absence of morbidity. Softness and hardness of grahaṇī, dreams, indications, distress should be known by interrogation only. [8]

भवन्ति चात्र–

आप्ततश्चोपदेशेन प्रत्यक्षकरणेन च । अनुमानेन च व्याधीन् सम्यग्विद्याद्विचक्षणः ।।९।।
सर्वथा सर्वमालोच्य यथासंभवमर्थवित् । अथाध्यवस्येत्तत्त्वे च कार्ये च तदनन्तरम् ।।१०।।
कार्यतत्त्वविशेषज्ञः प्रतिपत्तौ न मुह्यति । अमूढः फलमाप्नोति यदमोहनिमित्तजम् ।।११।।
ज्ञानबुद्धिप्रदीपेन यो नाविशति तत्त्ववित् । आतुरस्यान्तरात्मानं न स रोगांश्चिकित्सति ।।१२।।

Here are the verses–

The wise should know the diseases properly with instructions from authority, perception (observation) and inference. After examining the entire situation from all aspects as far as possible one should make effort to ascertain the nature of the disorder and thereafter for management of the case. One who knows well the nature of his duty and the disease does not get confused in deciding the course of action; he, because of being unconfused, attains all the fruits which naturally arise from the absence of confusion. One, the knower of reality, who does not enter into the inner self of the patient with the help of the lamp of knowledge and intelligence, can't treat diseases successfully. [9-12]

तत्र श्लोकौ–

सर्वरोगविशेषाणां त्रिविधं ज्ञानसंग्रहम् । यथा चोपदिशन्त्याप्ताः प्रत्यक्षं गृह्यते यथा ।।१३।।
ये यथा चानुमानेन ज्ञेयास्तांश्चाप्युदारधीः । भावांस्त्रिरोगविज्ञाने विमाने मुनिरुक्तवान् ।।१४।।

Now the summing up verses–

Three sources of knowledge for all diseases, the entities to be known by authoritative instruction, perception and inference–all this is said in this chapter on means of knowing diseases by the sage having extensive knowledge. [13-14]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने त्रिविधरोगविशेषविज्ञानीयं विमानं
नाम चतुर्थोऽध्यायः ।।४।।

Thus ends the fourth chapter on the specific features of the three-fold
sources of knowledge about disease characters in Vimānasthāna
in the treatise composed by Agniveśa and
redacted by Caraka. (4)

●

पञ्चमोऽध्यायः
CHAPTER V

अथातः स्रोतसां विमानं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on specific features of srotas (channels). [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

यावन्तः पुरुषे मूर्तिमन्तो भावविशेषास्तावन्त एवास्मिन् स्रोतसां प्रकारविशेषाः । सर्वे हि भावा पुरुषे नान्तरेण स्रोतांस्यभिनिर्वर्तन्ते, क्षयं वाऽप्यभिगच्छति । स्रोतांसि खलु परिणाममापद्यमानानां धातूनामभिवाहीनि भवन्त्ययनार्थेन ।।३।।

There are types of srotas as many as corporeal entities. All (corporeal) entities do not arise or decay without srotas. Srotas are defined as transporting passages of dhātus undergoing transformation. [3]

अपि चैके स्रोतसामेव समुदयं पुरुषमिच्छन्ति, सर्वगतत्वात् सर्वसरत्वाच्च दोषप्रकोपणप्रशमनानाम् । न त्वेतदेवं, यस्य हि स्रोतांसि, यच्च वहन्ति, यच्चावहन्ति, यत्र चावस्थितानि, सर्वं तदन्यत्तेभ्यः । अतिबहुत्वात् खलु केचिदपरिसङ्ख्येयान्याचक्षते स्रोतांसि, परिसङ्ख्येयानि पुनरन्ये ।।४।।

Some hold that the person is only the aggregate of srotas because of their pervasiveness and diffusiveness of agents aggravating and pacifying doṣas. This is not so because that which srotas belong to, which they carry, nourish and where they are situated all this is different from the srotas themselves. Some say that srotas are innumerable because they are many while others take them as numerable. [4]

तेषां तु खलु स्रोतसां यथास्थूलं कतिचित्प्रकारान्मूलतश्च प्रकोपविज्ञानतश्चानुव्याख्यास्यामः; ये भविष्यन्त्यलमनुक्तार्थज्ञानाय ज्ञानवतां, विज्ञानाय चाज्ञानवताम् । तद्यथा–प्राणोदकान्नरसरुधिरमांसमेदोस्थिमज्जशुक्रमूत्रपुरीषस्वेदवहानीति; वातपित्तश्लेष्मणां पुनः सर्वशरीरचराणां सर्वाणि स्रोतांस्ययनभूतानि, तद्वदतीन्द्रियाणां पुनः सत्त्वादीनां केवलं चेतनावच्छरीरमयनभूतमधिष्ठानभूतं च । तदेतत् स्रोतसां प्रकृतिभूतत्वान्न विकारैरुपसृज्यते शरीरम् ।।७।।

(I) will describe roughly some types of srotas according to their origin and abnormalcy, which will suffice for the learned to know about those not mentioned here and for mediocres to grasp them fully such as those carrying prāṇa (vital breath), udaka (water), anna (food), rasa, rakta, māṁsa, medas, asthi, majjā, śukra, urine, faeces and sweat. As regards vāta, pitta and kapha, they move all over the body with all the srotas serving the purpose of their passage. Similarly, for mind etc. which are transcending sense organs the entire sentient body serves as passage as will as location. As long as these srotas are normal, the body is not inflicted with any disorder. [7]

तत्र प्राणवहानां स्रोतसां हृदयं मूलं महास्रोतश्च, प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भतति; तद्यथा—अतिसृष्टमतिबद्धं कुपितमल्पाल्पमभीक्ष्णं वा सशब्दशूलमुच्छ्वसन्तं दृष्ट्वा प्राणवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात् । उदक-वहानां स्रोतसां तालु मूलं क्लोम च, प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति; तद्यथा—जिह्वाताल्वोष्ठकण्ठक्लोमशोषं पिपासां चातिप्रवृद्धां दृष्ट्वोदकवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात् । अन्नवहानां स्रोतसामामाशयो मूलं वामं च पार्श्वं, प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति; तद्यथा—अनन्नाभिलषणमरोचकाविपाकौ छर्दिं च दृष्ट्वाऽन्नवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात् । रसवहानां स्रोतसां हृदयं मूलं दश च धमन्यः । शोणितवहानां स्रोतसां यकृन्मूलं प्लीहा च । मांसवहानां च स्रोतसां स्नायुर्मूलं त्वक् च । मेदोवहानां स्रोतसां वृक्कौ मूलं वपावहनं च । अस्थिवहानां स्रोतसां मेदो मूलं जघनं च । मज्जवहानां स्रोतसामस्थीनि मूलं सन्धयश्च । शुक्रवहानां स्रोतसां वृषणौ मूलं शेफश्च । प्रदुष्टानां तु खल्वेषां रसादिवहस्रोतसां विज्ञानान्युक्तानि विविधाशितपीतीये; यान्येव हि धातूनां प्रदोषविज्ञानानि तान्येव यथास्वं प्रदुष्टानां धातुस्रोतसाम् । मूत्रवहानां स्रोतसां बस्तिर्मूलं वङ्क्षणौ च, प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति; तद्यथा—अतिसृष्टमतिबद्धं प्रकुपितमल्पाल्पमभीक्ष्णं वा बहलं सशूलं मूत्रयन्तं दृष्ट्वा मूत्रवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात् । पुरीषवहानां स्रोतसां पक्वाशयो मूलं स्थूलगुदं च, प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति; तद्यथा—कृच्छ्रेणाल्पाल्पं सशब्दशूलमतिद्रवमतिग्रथितमतिबहु चोपविशन्तं दृष्ट्वा पुरीषवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात् । स्वेदवहानां स्रोतसां मेदो मूलं लोमकूपाश्च, प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति; तद्यथा—अस्वेदनमतिस्वेदनं पारुष्यमतिश्लक्ष्णतामङ्गस्य परिदाहं लोमहर्षं च दृष्ट्वा स्वेदवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात् ।।८।।

For prāṇavaha srotas, the origin is hṛdaya as well as mahāsrotas. The symptoms when they are affected are these such as–too long, too short, aggravated, shallow or frequent. respiration with sound and pain indicate the affection of prāṇavaha srotas.

For udakavaha srotas, the origin is palate and kloma. The symptoms of their affection are these such as by observing dryness of tongue, palate, lips, throat and kloma and excessive thirst one should know that the udakavaha srotas are affected.

Annavaha srotas have their origin in āmāśaya and the left side. The symptoms of their affection are these–such as loss of desire for food, anorexia, indigestion and vomiting indicate the affection of annavaha srotas.

Rasavaha srotas have their root in hṛdaya and ten dhamanīs (vessels). Raktavaha srotas have their root in liver and spleen. Māṃsavaha srotas have their root in ligaments and skin. Medovaha srotas have their root in Vṛkka (kidney) and omentum. Asthivaha srotas have their root in medas (fat) and buttocks, majjāvaha srotas have their root in asthi-sandhi and śukravaha srotas have their root in testicles and penis. As regards the symptoms of their morbidity,

they have alreay been said in the chapter on various foods and drinks. The symptoms of the affected srotas carrying dhātus are the same as those of the respective dhātus.

Mūtravaha srotas (channels carrying urine) have their root in basti and vaṅkṣaṇa. Symptoms of their morbidity are these–such as excessive excretion, excessive obstruction or suppression, vitiated, diminished or frequent thick urine with pain indicate the morbidity of mūtravaha srotas.

Purīṣavaha srotas (channels carrying faeces) have their root in pakvāśaya and sthūlaguda (rectum). Symptoms of their morbidity are these–such as passing faeces with difficulty, in small quantity, with sound and pain, too liquid, too scabulous and in large quantity indicate morbidity of the purīṣavaha srotas.

Swedavaha srotas (channels carrying sweat) have their root in medas (fat) and hair follicles. Symptoms of their morbidity are these–such as loss of perspiration, excessive perspiration, coarseness, excessive smoothness, extensive burning sensation and horripilation indicate the morbidity of the swedavaha srotas. [8]

स्रोतांसि, सिराः, धमन्यः, रसायन्यः, रसवाहिन्यः, नाड्यः, पन्थानः, मार्गाः, शरीरच्छिद्राणि, संवृतासंवृतानि, स्थानानि, आशयाः, निकेताश्चेति शरीरधात्ववकाशानां लक्ष्यालक्ष्याणां नामानि भवन्ति । तेषां प्रकोपात् स्थानस्थाश्चैव मार्गगाश्च शरीरधातवः प्रकोपमापद्यन्ते, इतरेषां प्रकोपादितराणि च । स्रोतांसि स्रोतांस्येव, धातवश्च धातूनेव प्रदूषयन्ति प्रदुष्टाः । तेषां सर्वेषामेव वातपित्तश्लेष्माणः प्रदुष्टा दूषयितारो भवन्ति, दोषस्वभावादिति ।।९।।

Srotas, sirā, dhamanī, rasāyanī, rasavāhinī, nāḍī, pathin, mārga, śarīracchidra, saṃvṛtāsaṃvṛta, sthāna, āśaya and niketa–these are the names of visible and invisible spaces within the śarīradhātus. Due to morbidity of these (channels pertaining to śarīradhātus) the śarīradhātus whether in passage (under the process of transformation) or in location (fully transformed state) also get affected. Likewise, morbidity of other srotas affects the respective contents. The srotas affect the related srotas and so the dhātus. Because of vitiating nature, vitiated vāta, pitta and kapha vitiate all of them. [9]

भवन्ति चात्र–

क्षयात् संधारणाद्रौक्ष्याद्व्यायामात् क्षुधितस्य च । प्राणवाहीनि दुष्यन्ति स्रोतांस्यन्यैश्च दारुणैः ।।१०।।
औष्ण्यादामाद्भयात् पानादतिशुष्कान्नसेवनात् । अम्बुवाहीनि दुष्यन्ति तृष्णायाश्चातिपीडनात् ।।११।।
अतिमात्रस्य चाकाले चाहितस्य च भोजनात् । अन्नवाहीनि दुष्यन्ति वैगुण्यात् पावकस्य च ।।१२।।
गुरु शीतमतिस्निग्धमतिमात्रं समश्नताम् । रसवाहीनि दुष्यन्ति चिन्त्यानां चातिचिन्तनात् ।।१३।।
विदाहीन्यन्नपानानि स्निग्धोष्णानि द्रवाणि च । रक्तवाहीनि दुष्यन्ति भजतां चातपानलौ ।।१४।।
अभिष्यन्दीनि भोज्यानि स्थूलानि च गुरूणि च । मांसवाहीनि दुष्यन्ति भुक्त्वा च स्वपतां दिवा ।।१५।।

अव्यायामाद्दिवास्वप्नान्मेद्यानां चातिभक्षणात् । मेदोवाहीनि दुष्यन्ति वारुण्याश्चातिसेवनात् ।।१६।।
व्यायामादतिसंक्षोभादस्थ्नामतिविघट्टनात् । अस्थिवाहीनि दुष्यन्ति वातलानां च सेवनात् ।।१७।।
उत्पेषादत्यभिष्यन्दादभिघातात् प्रपीडनात् । मज्जवाहीनि दुष्यन्ति विरुद्धानां च सेवनात् ।।१८।।
अकालयोनिगमनान्निग्रहादतिमैथुनात् । शुक्रवाहीनि दुष्यन्ति शस्त्रक्षाराग्निभिस्तथा ।।१९।।
मूत्रिते दकभक्ष्यस्त्रीसेवनान्मूत्रनिग्रहात् । मूत्रवाहीनि दुष्यन्ति क्षीणस्याभिक्षतस्य च ।।२०।।
संधारणादत्यशनादजीर्णाध्यशनात्तथा । वर्चोवाहीनि दुष्यन्ति दुर्बलाग्नेः कृशस्य च ।।२१।।
व्यायामादतिसंतापाच्छीतोष्णाक्रमसेवनात् । स्वेदवाहीनि दुष्यन्ति क्रोधशोकभयैस्तथा ।।२२।।

Here are the verses–

Prāṇavaha srotas are affected due to wasting, suppression of urges, roughness, physical exercise, during hunger and severe factors.

Udakavaha srotas are affected due to heat, āma, fear, drinking, use of dry food and suppression of thirst.

Āmavaha srotas are affected due to intake of food in excessive quantity, untimely and which is unwholesome and derangement of agni.

Those who eat heavy, cold, too unctuous and in excessive quantity and do excessive mental work suffer from the morbidity of rasavaha srotas.

Those who take food and drinks as causing burning, unctuous, hot and liquid and also exposure to the sun and fire suffer from the morbidity of raktavaha srotas.

Those who take channel-blocking, bulky and heavy food and also sleep during day suffer from the morbidity of māṃsavaha srotas.

Medovaha srotas are affected due to lack of physical exercise, day-sleep, excessive intake of fatty food and alcoholic drinks.

Asthivaha srotas are affected due to (excessive) physical exercise, too much jerking; excessive rubbing of bones and constant use of vāta-aggravating factors.

Majjāvaha srotas are affected due to crushing, excessive bath, injury, compression and constant use of antagonistic food.

Śukravaha srotas are affected due to sexual act in improper time and nonvaginal track, suppression of discharge of semen, excessive coitus and (faulty) application of surgery, alkali and agni (cauterizasion).

Mūtravaha srotas are affected due to use of water, food and coitus during urge for micturation, suppression of urga for mictruation particularly in persons wasted and wounded.

Purīṣavaha srotas are affected due to holding up of the urge for defaection, overeating, eating during indigestion and when previous meal is not digested, particularly in person with poor digestion and who are lean and thin.

Swedavaha srotas are affected due to (excessive) physical exercise, excessive heat, use of hot and cold things not in order, and also due to anger, grief and fear. [10-22]

आहारश्च विहारश्च यः स्याद्दोषगुणैः समः । धातुभिर्विगुणश्चापि स्रोतसां स प्रदूषकः ।।२३।।

Food and behaviour which are similar to doṣas and dissimilar to dhātus in properties cause morbidity in srotas. [23]

अतिप्रवृत्तिः सङ्गो वा सिराणां ग्रन्थयोऽपि वा । विमार्गगमनं चापि स्रोतसां दुष्टिलक्षणम् ।।२४।।

Enhanced flow or obstruction or fromation of nodules and flow of contents in wrong direction–these are symptoms of morbidity of srotas. [24]

स्वधातुसमवर्णानि वृत्तस्थूलान्यणूनि च । स्रोतांसि दीर्घाण्याकृत्या प्रतानसदृशानि च ।।२५।।

Srotas have colour similar to that of their own dhātus, are tubular, large or small; long and branch like in shape. [25]

प्राणोदकान्नवाहानां दुष्टानां श्वासिकी क्रिया । कार्या तृष्णोपशमनी तथैवामप्रदोषिकी ।।२६।।
विविधाशितपीतीये रसादीनां यदौषधम् । रसादिस्रोतसां कुर्यात्तद्यथास्वमुपक्रमम् ।।२७।।
मूत्रविट्स्वेदवहानां चिकित्सा मौत्रकृच्छ्रिकी । तथाऽतिसारिकी कार्या तथा ज्वरचिकित्सिकी ।।२८।।

Treatment of affected Prāṇavaha, udakavaha and annavaha srotas is that perscribed for bronchial asthma, polydypsia and āmapradoṣa. In morbidity of the srotas for rasa etc. the treatment mentioned in the chapter on various food and drinks should be applied in respective disorders. In disorder of mūtravaha, purīṣavaha and swedavaha srotas the treatment adopted should be the same as in dysuria, diarrohoea and fever respectively. [26-28]

तत्र श्लोकाः–
त्रयोदशानां मूलानि स्रोतसां दुष्टिलक्षणम् । सामान्यं नामपर्यायाः कोपनानि परस्परम् ।।२९।।
दोषहेतुः पृथक्त्वेन भेषजोद्देश एव च । स्रोतोविमाने निर्दिष्टस्तथा चादौ विनिश्चयः ।।३०।।
केवलं विदितं यस्य शरीरं सर्वभावतः । शारीराः सर्वरोगाश्च स कर्मसु न मुह्यति ।।३१।।

Now the (summing up) verses–

Roots of thirteen srotas, general symptoms of their disorder, synonyms, morbidity of srotas and dhātus, etiological factors separately and also the treatment, basic facts about srotas–all this has been described in this chapter on srotas.

One to whom is known the body from all aspects and also all the bodily diseases does not get confused in action. [29-31]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने स्रोतोविमानं
नाम पञ्चमोऽध्यायः ।।५।।

Thus ends the fifth chapter on the specific features of srotas (channels)
in Vimānasthāna in the treatise composed by Agniveśa and
redacted by Caraka. (5)

◆

षष्ठोऽध्यायः
CHAPTER VI

अथातो रोगानीकं विमानं व्याख्यास्यामः ।।१।।

Now (I) shall expound the specific features of the groups of diseases. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

द्वे रोगानीके भवतः प्रभावभेदेन–साध्यम्, असाध्यं च; द्वे रोगानीके बलभेदेन–मृदु, दारुणं च; द्वे रोगानीके अधिष्ठानभेदेन–मनोऽधिष्ठानं, शरीराधिष्ठानं च; द्वे रोगानीके निमित्तभेदेन–स्वधातुवैषम्यनिमित्तम्, आगन्तुनिमित्तं च; द्वे रोगानीके आशयभेदेन–आमाशयसमुत्थं, पक्वाशयसमुत्थं चेति । एवमेतत् प्रभावबलाधिष्ठाननिमित्ताशयभेदाद्द्वैधं सद्भेदप्रकृत्यन्तरेण भिद्यमानमथवाऽपि सन्धीयमानं स्यादेकत्वं बहुत्वं वा । एकत्वं तावदेकमेव रोगानीकं, दुःखसामान्यात्; बहुत्वं तु दश रोगानीकानि प्रभावभेदादिना भवन्ति; बहुत्वमपि संख्येयं स्यादसंख्येयं वा । तत्र संख्येयं तावद्यथोक्तमष्टोदरीये, अपरिसंख्येयं पुनर्यथा–महारोगाध्याये रुग्वर्णसमुत्थानादीनामसंख्येयत्वात् ।।३।।

There are two groups of diseases according to effect–curable and uncurable. Those according to severity–mild and severe. Again there are two groups according to location–phychic and somatic. Two groups according to etiology–innate (due to inbalance of intrinsic factors) and exogenous. There are two groups according to site of origin–originated from āmāśaya and that from pakvāśaya. Thus though disease is divided into two groups each according to effect, severity, location, etiology and site of origin, it may be numerous being divided from various points of view and one being united together. Singleness of disease syndrome is due to similarity of pain while numerousness is due to division as into ten groups according to effect etc. Numerousness is also of two types–numerableness or innumberableness. Numerableness as explained in the chapter on eight abdominal diseases and innumerableness as in the chapter on great diseases due to innumerableness of pain, colour, causation etc. [3]

न च संख्येयाग्रेषु भेदप्रकृत्यन्तरीयेषु विगीतिरित्यतो दोषवती स्यादत्र काचित् प्रतिज्ञा, न चाविगीतिरित्यतः स्याददोषवती । भेत्ता हि भेद्यमन्यथा भिनत्ति, अन्यथा पुरस्ताद्भिन्नं भेदप्रकृत्यन्तरेण भिन्दन् भेदसंख्याविशेषमापादयत्यनेकधा, न च पूर्वं भेदाग्रमुपहन्ति । सामान्यामपि खलु भेदप्रकृतौ प्रकृतानुप्रयोगान्तरमपेक्ष्यम् । सन्ति ह्यर्थान्तराणि समानशब्दाभिहितानि, सन्ति चानर्थान्तराणि पर्यायशब्दाभिहितानि । समानो हि रोगशब्दो दोषेषु च व्याधिषु च; दोषा ह्यपि रोगशब्दमातङ्कशब्दं यक्ष्मशब्दं दोषप्रकृतिशब्दं विकारशब्दं च लभन्ते, व्याधयश्च रोगशब्दमातङ्कशब्दं यक्ष्मशब्दं दोषप्रकृतिशब्दं विकारशब्दं च लभन्ते । तत्र दोषेषु चैव व्याधिषु च रोगशब्दः समानः, शेषेषु तु विशेषवान् ।।४।।

Here some statement may not be faulty because of variations in number of groups according to different points of view, nor is it faultless if there are no such variations. The reason is that the classifier classifies the entity from various points of view, thus he does not contradict if he classifies the entity, already classified earlier from some point of view, from other points of view and finds various numbers of groups. In case of similar dividing factor too, it is necessary to consider the reference to the context because similar words have different meanings while different synonyms have similar meaning. For instance, the word 'roga' denotes doṣas as well as disorder. 'Doṣa' has synonyms such as roga, ātaṅka, yakṣman, doṣaprakṣti and vikāra; vyādhi also has got the same synonyms. Thus the word 'roga' is similar in case of doṣa as well as vyādhi while in other cases it is dissimilar. [4]

तत्र व्याधयोऽपरिसंख्येया भवन्ति, अतिबहुत्वात्; दोषास्तु खलु परिसंख्येया भवन्ति, अनतिबहुत्वात् । तस्माद्यथाचित्रं विकारानुदाहरणार्थम्, अनवशेषेण च दोषान् व्याख्यास्यामः । रजस्तमश्च मानसौ दोषौ । तयोर्विकाराः कामक्रोधलोभ-मोहेर्ष्यामानमदशोकचित्तोद्वेगभयहर्षादयः । वातपित्तश्लेष्माणस्तु खलु शरीरा दोषाः । तेषामपि च विकारा ज्वरातीसारशोफ-शोषश्वासमेहकुष्ठादयः । इति दोषाः केवला व्याख्याता विकारैकदेशश्च ।।५।।

Diseases are innumerable because of being too numerous while doṣas are numerable because of being not too numerous. Hence (I) will explain the disorders only as examples like pictures but will describe doṣas fully. Rajas and tamas are the two psychic doṣas. They cause disorders like passion, anger, greed, confusion, envy, conceit, narcosis, anxiety, excitement, fear, exhilaration etc. Vāta, pitta and kapha are the bodily doṣas. They cause disorders such as fever, diarrhoea, swelling, phtisis, dyspnoea, prameha, leprosy etc. Thus doṣas are said in entirely while the disorders partially. [5]

तत्र खल्वेषां द्वयानामपि दोषाणां त्रिविधं प्रकोपणं तद्यथा–असात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति ।।६।।

For both these (types of) doṣas, there are three aggravating factors such as–unsuitable contact of objects with sense organs, intellectual error and consequence. [6]

प्रकुपितास्तु खलु ते प्रकोपणविशेषाद्दूष्यविशेषाच्च विकारविशेषानभिनिर्वर्तयन्त्यपरिसंख्येयान् ।।७।।

While vitiated they produce innumerable different disorders due to difierent vitiating factors and the dūṣya (affected entities). [7]

ते च विकाराः परस्परमनुवर्तमानाः कदाचिदनुबध्नन्ति कामादयो ज्वरादयश्च ।।८।।

These (psychic and somatic) diseases sometimes continuing together are associated mutually such as passion etc. and fever etc. [8]

नियतस्त्वनुबन्धो रजस्तमसोः परस्परं, न ह्यरजस्कं तमः प्रवर्तते ।।९।।

There is constant association of rajas and tamas together because tamas can't move on without (the help of) rajas. [9]

(प्रायः) शारीरदोषाणामेकाधिष्ठानीयानां सन्निपातः संसर्गो वा समानगुणत्वात्; दोषा हि दूषणैः समानाः ।।१०।।

(Often) the bodily doṣas situated in one location combine together by either sannipāta (combination of all the three doṣas together) or saṃsarga (combination of two doṣas together) because of having similar properties; doṣas are similar to the vitiating factors. [10]

तत्रानुबन्ध्यानुबन्धकृतो विशेषः—स्वतन्त्रो व्यक्तलिङ्गो यथोक्तसमुत्थानप्रशमो भवत्यनुबन्ध्यः, तद्विपरीतलक्षणस्त्वनुबन्धः । अनुबन्ध्यलक्षणसमन्वितास्तत्र यदि दोषा भवन्ति तत्त्रिकं सन्निपातमाचक्षते, द्वयं वा संसर्गम् । अनुबन्ध्यानुबन्धविशेषकृतस्तु बहुविधो दोषभेदः । एवमेष संज्ञाप्रकृतो भिषजां दोषेषु व्याधिषु च नानाप्रकृतिविशेषव्यूहः ।।११।।

Now the difference between primary and secondary disorders–primary disorder is that which is independent, has symptoms manifested, and etiology and remedy as described while the secondary disorder is that having contrary characters.

When doṣas having characters of primary disorder combine all the three together that is called as sannipāta or if combine two together that is saṃsarga. Due to variations inprimary and secondary characters there are numerous variations in doṣas. Thus the physicians attribute various nomenclatures to doṣas and disorders classified in different groups according to various factors. [11]

अग्निषु तु शारीरेषु चतुर्विधो विशेषो बलभेदेन भवति । तद्यथा—तीक्ष्णो, मन्दः, समो, विषमश्चेति । तत्र तीक्ष्णोऽग्निः सर्वापचारसहः तद्विपरीतलक्षणस्तु मन्दः, समस्तु खल्वपचारतो विकृतिमापद्यतेऽनपचारतस्तु प्रकृताववतिष्ठते, समलक्षणविपरीतलक्षणस्तु विषम इति । एते चतुर्विधा भवन्त्यग्नयश्चतुर्विधानामेव पुरुषाणाम् । तत्र समवातपित्तश्लेष्मणां प्रकृतिस्थानां समा भवन्त्यग्नयः, वातलानां तु वाताभिभूतेऽग्न्यधिष्ठाने विषमा भवन्त्यग्नयः, पित्तलानां तु पित्ताभिभूते ह्यग्न्यधिष्ठाने तीक्ष्णा भवन्त्यग्नयः श्लेष्मलानां तु श्लेष्माभिभूतेऽग्न्यधिष्ठाने मन्दा भवन्त्यग्नयः ।।१२।।

There are four categories of bodily fire (agni) according to intensity–such as intense, mild, regular and irregular. Amongst them, the intense fire can tolerate all sorts of improper regimen while the mild one has got the contrary character. The regular fire gets affected by improper regimen but otherwise remains normal, the irregular fire has got the character contrary to that of the regular fire. These four types of fire are found in four types of persons. The persons having normal constitution with vāta, pitta and kapha in equilibrium have regular fire; in those of vātika constitution, because of the seat of fire having been subdued by vāta, fire becomes irregular. Likewise, in persons having paitika constitution the seat of fire is subdued by pitta and thus the fire becomes intense. In persons having ślaiṣmika constitution, the seat of fire is subdued by kapha and the fire becomes mild. [12]

तत्र केचिदाहुः–न समवातपित्तश्लेष्माणो जन्तवः सन्ति, विषमाहारोपयोगित्वान्मनुष्याणां; तस्माच्च वातप्रकृतयः केचित्, केचित् पित्तप्रकृतयः, केचित् पुनः श्लेष्मप्रकृतयो भवन्तीति । तच्चानुपपन्नं, कस्मात् कारणात् ? समवातपित्तश्लेष्माणं ह्यरोगमिच्छन्ति भिषजः, यतः प्रकृतिश्चारोग्यम्, आरोग्यार्था च भेषजप्रवृत्तिः, सा चेष्टरूपा, तस्मात् सन्ति समवातपित्तश्लेष्माणः; न खलु सन्ति वातप्रकृतयः पित्त प्रकृतयः श्लेष्मप्रकृतयो वा । तस्य तस्य किल दोषस्याधिक्यात् सा सा दोषप्रकृतिरुच्यते मनुष्याणां, न च विकृतेषु दोषेषु प्रकृतिस्थत्वमुपपद्यते, तस्मान्नैताः प्रकृतयः सन्ति; सन्ति तु खलु वातलाः पित्तलाः श्लेष्मलाश्च, अप्रकृतिस्थास्तु ते ज्ञेयाः ।।१३।।

On this some say–"there are no persons having all the three doṣas in equilibrium because of the use of unbalanced food, thus some are having vātika constitution, some paittika constitution and others kaphaja one. This is not correct. Why ? because the physicians take the person having balanced vāta, pitta and kapha as healthy, health is normalcy and for the same object therapeutic measures are applied. Hence there are (person having prakṛti as) balanced vāta, pitta and kapha but there are no prakṛtis (constitution) like vātika, paittika or kaphaja. Because of predominace of certain doṣa in person the respective doṣaprakṛti of the same is said, but as there can't be normalcy in imbalanced doṣas they can't be taken as prakṛti. The concerned person can only be said as vātala pittala and ślesmala (having perpondrome & vāta, pitta and kapha respectively) and they all are in the state of abnormality. [13]

तेषां तु खलु चतुर्विधानां पुरुषाणां चत्वार्यनुप्रणिधानानि श्रेयस्कराणि भवन्ति । तत्र समसर्वधातूनां सर्वाकारसमम्, अधिकदोषाणां तु त्रयाणां यथास्वं दोषाधिक्यमभिसमीक्ष्य दोषप्रतिकूलयोगीनि त्रीण्यनुप्रणिधानानि श्रेयस्कराणि भवन्ति यावदग्नेः समीभावात् समे तु सममेव कार्यम्; एवं चेष्टा भेषजप्रयोगाश्चापरे । तान् विस्तरेणानुव्याख्यास्यामः ।।१४।।

In respect of these four types of persons, four types of measures are beneficial. In case of those having all the dhātus in balance, the measure balanced in all aspects be adopted. In cases of other three having predominance of one or the other doṣa, the measures contrary to doṣas, after considering the predominance of the respective doṣa, are beneficial till agni becomes regular. Thereafter balanced measure should be applied. Similarly, observance of behaviour and application of remedy is advised in these cases. These will be explained further in detail. [14]

त्रयस्तु पुरुषा भवन्त्यातुराः, ते त्वनातुरास्तन्त्रान्तरीयाणां भिषजाम्; तद्यथा–वातलः, पित्तलः, श्लेष्मलश्चेति । तेषामिदं विशेषविज्ञानं–वातलस्य वातनिमित्ताः, पित्तलस्य पित्तनिमित्ताः, श्लेष्मलस्य श्लेष्मनिमित्ता व्याधयः प्रायेण बलवन्तश्च भवन्ति ।।१५।।

Three types of person are taken as diseased though they are normal in view of the physicians belonging to other school–such as vātala, pittala and śleṣmala.

Their specific features are like this–vātala, pittala and śleṣmala persons are often susceptable to vātika, pittika and kaphaja disorders respectively and these disorders are of severe nature. [15]

तत्र वातलस्य वातप्रकोपणान्यासेवमानस्य क्षिप्रं वातः प्रकोपमापद्यते, न तथेतरौ दोषौ; स तस्य प्रकोपमापन्नो यथोक्तैर्विकारैः शरीरमुपतपति बलवर्णसुखायुषामुपघाताय । तस्यावजयनं–स्नेहस्वेदौ विधियुक्तौ, मृदूनि च संशोधनानि स्नेहोष्णमधुराम्ललवणयुक्तानि, तद्वदभ्यवहार्याणि, अभ्यङ्गोपनाहनोद्वेष्टनोन्मर्दनपरिषेकावगाहनसंवाहनावपीडनवित्रासनविस्मापनविस्मारणानि, सुरासवविधानं, स्नेहाश्चानेकयोनयो दीपनीयपाचनीयवातहरविरेचनीयोपहितास्तथा शतपाकाः सहस्रपाकाः सर्वशश्च प्रयोगार्थाः, बस्तयः, बस्तिनियमः सुखशीलता चेति ।।१६।।

If a vātala person uses vāta-aggravating things, vāta gets vitiated immediately, not so the other two doṣas (in spite of the presence of aggravating factor). The vitiated vāta inflicts the persons with the said disorders and leads to the loss of strength, complexion, happiness and life. The measures overcoming (vāta) are–properly applied unction and fomentation, mild evacuative measures having unctuous, hot, sweet, sour and saline drugs, similar dietitic regimen, massage, poultice, bandage, kneading, bath, plunging (in water), gentle pressing, hard pressing, terrorising, creating surprise and forgetting, administration of wines and other fermented liquors, fats from various sources added with appetisers, digestives, vāta-alleviating and purgatives and cooked hundred or thousand times for use in all ways, enema, prescribed regimen alongwith it and comfortable living. [16]

पित्तलस्यापि पित्तप्रकोपणान्यासेवमानस्य क्षिप्रं पित्तं प्रकोपमापद्यते, न तथेतरौ दोषौ; तदस्य प्रकोपमापन्नं यथोक्तैर्विकारैः शरीरमुपतपति बलवर्णसुखायुषामुपघाताय । तस्यावजयनं–सर्पिष्पानं, सर्पिषा च स्नेहनम्, अधश्च दोषहरणं, मधुरतिक्तकषायशीतानां चौषधाभ्यवहार्याणामुपयोगः, मृदुमधुरसुरभिशीतहृद्यानां गन्धानां चोपसेवा, मुक्तामणिहारावलीनां च परमशिशिरवारिसंस्थितानां धारणमुरसा, क्षणे क्षणेऽग्र्यचन्दनप्रियङ्गुकालीयमृणालशीतवातवारिभिरुत्पलकुमुदकोकनदसौगन्धिकपद्मानुगतैश्च वारिभिरभिप्रोक्षणं, श्रुतिसुखमृदुमधुरमनोऽनुगानां च गीतवादित्राणां श्रवणं श्रवणं चाभ्युदयानां, सुहृद्भिः संयोगः, संयोगश्चेष्टाभिः स्त्रीभिः शीतोपहितांशुकस्रग्धारिणीभिः, निशाकरांशुशीतलप्रवातहर्म्यवासः, शैलान्तरपुलिनशिशिरसदनवसनव्यजनपवनसेवनं, रम्याणां चोपवनानां सुखशिशिरसुरभिमारुतोपहितानामुपसेवनं, सेवनं च पद्मोत्पलनलिनकुमुदसौगन्धिकपुण्डरीकशतपत्रहस्तानां, सौम्यानां च सर्वभावानामिति ।।१७।।

When a pittala person uses pitta-aggravating factors, his pitta gets vitiated immediately not so the other two doṣas–that vitiated pitta inflicts his body with the said disorders and leads to the loss of strength, complexion, hapiness and life. Measures overcoming this are–intake of ghee, unction with ghee, elimation of doṣas downwards (purgation), use of sweet, bitter, astringent and cold drugs and diet, use of soft, sweet, handsome, cold and pleasing perfumes, putting on chest the garlands of pearls and jewels dipped in too much cold water, sponging with water cooled by (the contact of) sandal, priyaṅgu, kālīya, lotus stalk and cold air, and also with that in contact with various types of water lily and lotus flowers, hearing of vocal and instrumental music pleasing to ears, soft, sweet and aggreeable, hearing the news of promotion, union with friends, union with beloved women, putting on cooling garments and garlands, living in the upper room of mansion cooled by moon-rays and having free air, residence in caves of mountains and sandy islets of rivers and other cooled houses, use of cooling apparel and air of fans, recreation in beautiful gardens filled with pleasing, cool and fragrant breeze, use of garlands of water lily and lotus and of all the things which are soothing in nature. [17]

श्लेष्मलस्यापि श्लेष्मप्रकोपणान्यासेवमानस्य क्षिप्रं श्लेष्मा प्रकोपमापद्यते, न तथेतरौ दोषौ; स तस्य प्रकोपमापन्नो यथोक्तैर्विकारैः शरीरमुपतपति बलवर्णसुखायुषामुपघाताय । तस्यावजयनं–विधियुक्तानि तीक्ष्णोष्णानि संशोधनानि, रूक्षप्रायाणि चाभ्यवहार्याणि कटुकतिक्तकषायोपहितानि, तथैवधावनलङ्घनप्लवनपरिसरणजागरणनियुद्धव्यवायव्यायामोन्मर्दनस्नानोत्सादनानि, विशेषतस्तीक्ष्णानां दीर्घकालस्थितानां च मद्यानामुपयोगः, सधूमपानः सर्वशश्चोपवासः, तथोष्णं वासः, सुखप्रतिषेधश्च सुखार्थमेवेति ।।१८।।

If a ślesmala person uses kapha-aggravating factors, his kapha is vitiated immediately and not so the other two doṣas. That vitiated kapha inflicts his body with the said disorders and leads to the loss of strength, complexion, happiness and life. The measures overcoming it are–properly administered sharp and hot evacuatives, food mostly rough and added with pungent, bitter and astringent things, running, jumping, leaping, cyclic movements, vigils, fighting, sexual intercourse, physical exercise, pressing, bath, annointing, frequent use of sharp and old wines, smoking, fasting, warm clothes, abstinence from comforts leading to happiness itself. [18]

भवति चात्र–

सर्वरोगविशेषज्ञः सर्वकार्यविशेषवित् । सर्वभेषजतत्त्वज्ञो राज्ञः प्राणपतिर्भवेदिति ।।१९।।

Here is the verse–

One who knows the characters of all diseases, all measures to be adopted and essentials of all medicaments is fit to be the royal physician. [19]

तत्र श्लोकाः–

प्रकृत्यन्तरभेदेन रोगानीकविकल्पनम् । परस्पराविरोधश्च सामान्यं रोगदोषयोः ।।२०।।
दोषसंख्या विकाराणामेकदेशः प्रकोपणम् । जरणं प्रति चिन्ता च कायाग्नेर्धुक्षणानि च ।।२१।।
नराणां वातलादीनां प्रकृतिस्थापनानि च । रोगानीके विमानेऽस्मिन् व्याहृतानि महर्षिणा ।।२२।।

Now the summing up verses–

Classification of groups of diseases from different points of view. absence of natural contradiction, similarity in roga and doṣa, number of doṣas, partial mention of diseases, aggravating factors, discussion about digestion, inflaming of body-fire, bringing the persons vātala etc. back to normalcy–all these are said by the great sage in this chapter on disease-group. [20-22]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने रोगानीकविमानं
नाम षष्ठोऽध्यायः ॥६॥

Thus ends the sixth chapter on specific features of disease groups
in Vimānasthāna in the treatise composed by Agniveśa and
redacted by Caraka. (6)

●

सप्तमोऽध्यायः

CHAPTER VII

अथातो व्याधितरूपीयं विमानं व्याख्यास्यामः ॥१॥

Now (I) shall expound the chapter on sperific features of the appearance of the diseased etc. [1]

इति ह स्माह भगवानात्रेयः ॥२॥

As propounded by Lord Ātreya. [2]

इह खलु द्वौ पुरुषौ व्याधितरूपौ भवतः–गुरुव्याधितः, लघुव्याधितश्च । तत्र–गुरुव्याधित एकः सत्त्वबलशरीरसंपदुपेतत्वाल्लघुव्याधित इव दृश्यते, लघुव्याधितोऽपरः सत्त्वादीनामधमत्वाद्गुरुव्याधित इव दृश्यते । तयोरकुशलाः केवलं चक्षुषैव रूपं दृष्ट्वाऽध्यवस्यन्तो व्याधिगुरुलाघवे विप्रतिपद्यन्ते ॥३॥

There are two types of persons having appearance of the diseased. One is that who though suffering from a severe disease appears to be suffering from a mild disease because of the excellence of psyche, strength and body. The other is that who though suffering from a mild disorder appears to be suffering from a severe disorder because of the inferiority of psyche etc. the physicians who are not acquainted with them fail to decide mildness or severity of the disease proceeding only on gross observation of the patient. [3]

नहि ज्ञानावयवेन कृत्स्ने ज्ञेये विज्ञानमुत्पद्यते । विप्रतिपन्नास्तु खलु रोगज्ञाने उपक्रमयुक्तिज्ञाने चापि विप्रतिपद्यन्ते । ते यदा गुरुव्याधितं लघुव्याधितरूपमासादयन्ति, तदा तमल्पदोषं मत्वा संशोधनकालेऽस्मै मृदु संशोधनं प्रयच्छन्तो भूय एवास्य दोषानुदीरयन्ति यदा तु लघुव्याधितं गुरुव्याधितरूपमासादयन्ति, तदा तं महादोषं मत्वा संशोधनकालेऽस्मै तीक्ष्णं संशोधनं प्रयच्छन्तो दोषानतिनिर्हृत्य शरीरमस्य क्षिण्वन्ति । एवमवयवेन ज्ञानस्य कृत्स्ने ज्ञेये ज्ञानमभिमन्यमानाः परिस्खलन्ति। विदितवेदितव्यास्तु भिषजः सर्वं सर्वथा यथासंभवं परीक्ष्यं परीक्ष्याध्यवस्यन्तो न क्वचिदपि विप्रतिपद्यन्ते; यथेष्टमर्थमभिनिर्वर्तयन्ति चेति ॥४॥

A part of the means of knowlege is not·able to provide understanding of the entire object. Those who fail to diagnose a case also fail to prescribe a rational remedy for the same. (For instance) when they take severely diseased as mildly diseased and considering a little morbidity administer mild evacuative drug which further aggravates the doṣas. (Likewise) when they take the mildly diseased as the severely diseased and considering great·morbidity administer strong evacuative drug which harms the body by over-eliminating the doṣas. Thus those who regard the part of the means of knowledge as sufficient to provide knowledge of the entire object, fail in their pursuit. (On the other hand) the physicians who know from all the aspects, never confuse if they take action after examining the entire situation by all means as far as possible and thus achieve the desired objective. [4]

भवन्ति चात्र–

सत्त्वादीनां विकल्पेन व्याधिरूपमथातुरे । दृष्ट्वा विप्रतिपद्यन्ते बाला व्याधिबलाबले ।।५।।
ते भेषजमयोगेन कुर्वन्त्यज्ञानमोहिताः । व्याधितानां विनाशाय क्लेशाय महतेऽपि वा ।।६।।
प्राज्ञास्तु सर्वमाज्ञाय परीक्ष्यमिह सर्वथा । न स्खलन्ति प्रयोगेषु भेषजानां कदाचन ।।७।।

Here are the verses–

The inexperienced physicians confuse in deciding the severity or otherwise of the disease by seeing only the appearance of the patient having variations due to psyche etc. These ignorant ones. by administering remedies improperly, cause end of the patient or some severe trouble. The learned ones, (on the other hand), after obtaining knowledge about the case by all means never slip in administration of remedial measure. [5-7]

इति व्याधितरूपाधिकारे व्याधितरूपसंख्याग्रसंभवं व्याधितरूपहेतुविप्रतिपत्तौ कारणं सापवादं संप्रतिपत्तिकारणं चानपवादं निशम्य, भगवन्तमात्रेयमग्निवेशोऽतः परं सर्वक्रिमीणां पुरीषसंश्रयाणां समुत्थानस्थानसंस्थानवर्णनामप्रभावचिकित्सितविशेषान् पप्रच्छोपसंगृह्य पादौ ।।८।।

Thus after having heard the types of the appearance of the diseased, failure of the ignorant physicians in this respect and its bad consequences, the invariable success of the learned physicians in the context of the appearance of the diseased, Agniveśa put query to Lord Ātreya, bowing on his feet, about all parasites inhabiting the persons in respect of etiology, location, form, colour, name, effect and treatment. [8]

अथास्मै प्रोवाच भगवानात्रेयः–इह खल्वग्निवेश! विंशतिविधाः क्रिमयः पूर्वमुद्दिष्टा नानाविधेन प्रविभागेनान्यत्र सहजेभ्यः; ते पुनः प्रकृतिभिर्विभज्यमानाश्चतुर्विधा भवन्ति; तद्यथा–पुरीषजाः, श्लेष्मजाः, शोणितजा, मलजाश्चेति ।।९।।

Lord Ātreya replied to him–O Agniveśa! Twenty types of pathogenic parasites have been mentioned earlier from various points of view except the normal (non-pathogenic) ones. They, being divided according to their material source, are of four types–growing in faeces, growing in mucus, growing in blood and growing in external excreta. [9]

तत्र मलो बाह्यश्चाभ्यन्तरश्च । तत्र बाह्यमलजातान् मलजान् संचक्ष्महे । तेषां समुत्थानं मृजावर्जनं; स्थानं–केशश्मश्रुलोमपक्ष्मवासांसि; संस्थानम्–अणवस्तिलाकृतयो बहुपादाश्च; वर्णः–कृष्णः, शुक्लश्च; नामानि–यूकाः, पिपीलिकाश्च; प्रभावः–कण्डूजननं, कोठपिडकाभिनिर्वर्तनं च; चिकित्सितं तु खल्वेषामपकर्षणं, मलोपघातः, मलकराणां च भावानामनुपसेवनमिति ।।१०।।

Excreta are of two types–external as well as internal. By the word 'malaja' the parasites growing in external excreta are taken. Their cause is avoiding cleanliness (of the body); location–hairs, beards and mustaches, small hairs, eyelashes and clothings; form–miunte, sesamum-shaped and multipede; colour–black and white; name–yūkā (lice), pipīlikā; effects–itching, urticarial patches and pimples, their remedy consists of extraction, removal of excreta and avoiding factors which promote excreta. [10]

शोणितजानां तु खलु कुष्ठैः समानं समुत्थानं; स्थानं–रक्तवाहिन्यो धमन्यः; संस्थानम्–अणवो वृत्ताश्चापादाश्च, सूक्ष्मत्वाच्चैके भवन्त्यदृश्याः; वर्णः–ताम्रः; नामानि–केशादा, लोमादा, लोमद्वीपाः, सौरसा, औदुम्बरा, जन्तुमातरश्चेति; प्रभावः-केशश्मश्रुनखलोमपक्ष्मापध्वंसः, व्रणगतानां च हर्षकण्डूतोदसंसर्पणानि, अतिवृद्धानां च त्वक्सिरास्नायुमांसतरुणास्थिभक्षणमिति; चिकित्सितमप्येषां कुष्ठैः समानं, तदुत्तरकालमुपदेक्ष्यामः ।।११।।

Those grown in blood have their etiology similar to that for leprosy; location–blood vessels; form–minute, round and having no feet, some of them are invisible because of their subtleness; colour–coppery; name–keśāda, lomāda, lomadwīpa, saurasa, audumbara and jantumātā; effects–falling of hairs, beard and mustaches, nails, small hairs, eyelashes, when they infect a wound, (they cause) oversensitivity, itching, piercing pain and creeping sensation, when excessively grown, they eat away skin, blood vessels, ligaments, muscles and cartilage. Their remedy is also similar to that for leprosy which will be described later on. [11]

श्लेष्मजाः क्षीरगुडतिलमत्स्यानूपमांसपिष्टान्नपरमान्नकुसुम्भस्नेहाजीर्णपूतिक्लिन्नसंकीर्णविरुद्धासात्म्यभोजनसमुत्थानाः; तेषामामाशयः स्थानं, ते प्रवर्धमानास्तूर्ध्वमधो वा विसर्पन्त्युभयतो वा; संस्थानवर्णविशेषास्तु–श्वेताः, पृथुब्रध्नसंस्थानाः केचित्, केचिद्वृत्तपरिणाहा गण्डूपदाकृतयः श्वेतास्ताम्रावभासाश्च, केचिदणवो दीर्घास्तन्वाकृतयः श्वेताः, तेषां त्रिविधानां श्लेष्मनिमित्तानां क्रिमीणां नामानि-अन्त्रादाः, उदरादाः, हृदयचराः, चुरवः, दर्भपुष्पाः, सौगन्धिकाः, महागुदाश्चेति; प्रभावोहृल्लासः, आस्यसंस्रवणम्, अरोचकाविपाकौ, ज्वरः, मूर्च्छा, जृम्भा, क्षवथुः, आनाहः, अङ्गमर्दः, छर्दिः कार्श्यं, पारुष्यं, चेति ।।१२।।

The parasites grown in mucus are caused by food consisting of milk, jaggery, sesamum, fish, meat of marshy animals, (rice) flour preparations, rice cooked in milk, oil of kusumbha, uncooked, putrified, stale, infected, antagonistic and unsuitable items; their location is āmāśaya (stomach); when developed they move upwards or downwards or both ways; form and colour–some are white and broad tape-like; some are round like earthworms, white and coppery; some are small, long, thread like and white; the name of all these three types of worms are–antrāda, udarāda, hṛdayacara, curu, darbhapuṣpa, saugandhika, mahāguda; effects–nausea, salivation, anorexia, indigestion, fever, fainting, yawning, sneezing, hardness in bowels, body-ache, vomiting, emaciation and roughness. [12]

पुरीषजास्तुल्यसमुत्थानाः श्लेष्मजैः; तेषां स्थानं पक्वाशयः, ते प्रवर्धमानास्त्वधो विसर्पन्ति, यस्य पुनरामाशयाभिमुखाः स्युर्यदन्तरं तदन्तरं तस्योद्गारनिःश्वासाः पुरीषगन्धिनः स्युः; संस्थानवर्णविशेषास्तु–सूक्ष्मवृत्तपरीणाहाः श्वेता दीर्घा ऊर्णांशुसंकाशाः केचित्, केचित् पुनः स्थूलवृत्तपरीणाहाः श्यावनीलहरितपीताः; तेषां नामानि ककेरुकाः, मकेरुकाः, लेलिहाः; सशूलकाः, सौसुरादाश्चेति; प्रभावः–पुरीषभेदः, कार्श्यं, पारुष्यं, लोमहर्षाभिनिर्वर्तनं च, त एव चास्य गुदमुखं परितुदन्तः कण्डूं चोपजनयन्तो गुदमुखं पर्यासते, त एव जातहर्षा गुदनिष्क्रमणमतिवेलं कुर्वन्ति; इत्येष श्लेष्मजानां पुरीषजानां च क्रिमीणां समुत्थानादिविशेषः ।।१३।।

The worms grown in faeces have etiology similar to that for those grown in mucus; their location is pakwāśaya (intestines); when developed they move downwards, but in case they tend towards stomach, eructations and breath of the patient have faecal odour; form and colour–some are minute, cylindrical, white, long, like wool fibers; while the others are gross, cylindrical, blackish, blue, green and yellow; their names are–kakeruka, makeruka, leliha, saśulaka, sausurāda; effects–diarrhoea, emaciation, roughness, horripilation; when they reach the anus, they produce piercing pain and itching there; when they are exhilarated, they come out of anus frequently. Thus these are the characteristics of the worms grown in faeces and mucus in respect of their etiology etc. [13]

चिकित्सितं तु खल्वेषां समासेनोपदिश्य पश्चाद्विस्तरेणोपदेक्ष्यामः । तत्र सर्वक्रिमीणामपकर्षणमेवादितः कार्यं, ततः प्रकृतिविघातः, अनन्तरं निदानोक्तानां भावानामनुपसेवनमिति ।।१४।।

Their treatment will be mentioned here in brief which will be described in detail later on. In all parasites first of all their extraction should be done, then destruction of the source of their origin and development and thereafter abstinence from the etiology factors. [14]

तत्रापकर्षणं–हस्तेनाभिगृह्य विमृश्योपकरणवताऽपनयनमनुपकरणेन वा; स्थानगतानां तु क्रिमीणां भेषजेनापकर्षणं न्यायतः, तच्चतुर्विधं; तद्यथा–शिरोविरेचनं, वमनं, विरेचनम्, आस्थापनं च; इत्यपकर्षणविधिः । प्रकृतिविघातस्त्वेषां कटुतिक्तकषायक्षारोष्णानां द्रव्याणामुपयोगः, यच्चान्यदपि किंचिच्छ्लेष्मपुरीषप्रत्यनीकभूतं तत् स्यात्; इति प्रकृतिविघातः । अनन्तरं निदानोक्तानां भावानामनुप-

सेवनं–यदुक्तं निदानविधौ तस्य विवर्जनं तथाप्रायाणां चापरेषां द्रव्याणाम् । इति लक्षणतश्चिकित्सितमनुव्याख्यातम् । एतदेव पुनर्विस्तरेणोपदेक्ष्यते ।।१५।।

Now extraction is removal effected by hands with or without the help of instruments as necessary. Parasites located inside the organs are extracted, as a rule, by the (eliminative) therapy. This is of four types such as head-evacuation, emesis, purgation and non-unctuous enema. This is the method of extraction. Destruction of the source of their origin and development consists of the use of pungent, bitter, astringent, alkaline and hot drugs, and other measures which are contrary to kapha and faeces. This is about destruction of the source. Thereafter abstinence from the etiological factors–whatever is mentioned as causative factor and similar other substance should be avoided. Thus the principle of treatment is said, this is further described in detail. [15]

अथैनं क्रिमिकोष्ठमातुरमग्रे षड्रात्रं सप्तरात्रं वा स्नेहस्वेदाभ्यामुपपाद्य श्वोभूते एनं संशोधनं पाययिताऽस्मीति क्षीरगुडदधितिलमत्स्यानूपमांसपिष्टान्नपरमान्नकुसुम्भस्नेहसंप्रयुक्तैर्भोज्यैः सायं प्रातश्चोपपादयेत् समुदीरणार्थं क्रिमीणां कोष्ठाभिसरणार्थं च भिषक् । अथ व्युष्टायां रात्र्यां सुखोषितं सुप्रजीर्णभक्तं च विज्ञायास्थापनवमनविरेचनैस्तदहरेवोपपादयेदुपपादनीयश्चेत् स्यात् सर्वान् परीक्ष्यविशेषान् परीक्ष्य सम्यक् ।।१६।।

The patient infested with worms should be first treated with unction and fomentation for six or seven nights and a day before administering the evacuative therapy he should be given diet morning and evening consisting mainly of milk, jaggery, curd, sesamum, fish, meat of marshy animals, (rice) flour preparation, rice cooked in milk and kusumbha oil in order to stimulate the worms and impel them to the alimentary tract. After passing the night, when the patient is comfortable seated and has his meal properly digested, the evacuative therapy–non-unctuous enema, emesis and purgation–should be administered to him the same day after examining all the aspects properly. [16]

अथाहरेति ब्रूयात्–मूलकसर्षपलशुनकरञ्जशिग्रुमधुशिग्रुखरपुष्पाभूस्तृणसुमुखसुरसकुठेरकगण्डीरकालमालकपर्णासक्षवकफणिज्झकानि सर्वाण्यथवा यथालाभं; तान्याहृतान्यभिसमीक्ष्य खण्डशश्छेदयित्वा प्रक्षाल्य पानीयेन सुप्रक्षालितायां स्थाल्यां समावाप्य गोमूत्रेणार्धोदकेनाभिषिच्य साधयेत् सततमवघट्टयन् दर्व्या, तमुपयुक्तभूयिष्ठेऽम्भसि गतरसेष्वौ-षधेषु स्थालीमवतार्य सुपरिपूतं कषायं सुखोष्णं मदनफलपिप्पलीविडङ्गकल्कतैलोपहितं स्वर्जिकालवणितमभ्यासिच्य बस्तौ विधिवदास्थापयेदेनं; तथाऽर्कालर्ककुटजाढकीकुष्ठकैडर्यकषायेण वा, तथा शिग्रुपीलुकुस्तुम्बुरुकटुकासर्षपकषायेण, तथाऽऽमलकशृङ्गवेरदारुहरिद्रापिचुमर्दकषायेण मदनफलादिसंयोगसंपादितेन, त्रिरात्रं सप्तरात्रं वाऽऽस्थापयेत् ।।१७।।

Now the patient should be asked to bring the drug–mūlaka, sarṣapa, laśuna, karañja, śigru, madhuśigru, kharapuṣpā, bhūstṛna, sumukha, surasa, kuṭheraka, gaṇḍīra, kālamālaka, parṇāsa, kṣavka, phaṇijjaka–all or whichever are available. When they are brought, they should be cut into pieces, washed well with water, put in well-cleaned cooking pot and after dipping them in cow-urine diluted with half water they are cooked being stirred constantly with a laddle. When the water is mostly consumed and the drugs well-extracted the cooking pot should be brought down and the extract be taken by filtering it properly. The tolerably warm decoction is added with the paste of the madanaphala pulp, vidaṅga, oil and swarjikā salt and put into the enema pot and with this non-unctuous enema should be administered to the patient properly. This enema may be prepared also with the decoction of arka, alarka, kuṭaja, āḍhakī, kuṣṭha and kaiḍarya, or of śigru, pīlu, dhānyaka, kaṭukā and sarṣapa, or of āmalaka, śṛṅgabera, dāruharidrā and nimba, in combination with madanaphala etc. and is administered to the patient for three or seven days. [17]

प्रत्यागते च पश्चिमे बस्तौ प्रत्याश्वस्तं तदहरेवोभयतोभागहरं संशोधनं पाययेद्युक्त्या; तस्य विधिरुपदेक्ष्यते– मदनफलपिप्पलीकषायस्यार्धाञ्जलिमात्रेण त्रिवृत्कल्काक्षमात्रमालोड्य पातुमस्मै प्रयच्छेत्, तदस्य दोषमुभयतो निर्हरति साधुः एवमेव कल्पोक्तानि वमनविरेचनानि प्रतिसंसृज्य पाययेदेनं बुद्ध्या सर्वविशेषानवेक्षमाणो भिषक् ।।१९।।

After the last enema has come back the patient should be assured and on the same day evacuative drugs acting from both ways be administered to him properly. Its method is like this.

One akṣa (10 gm.) of the paste of trivṛt mixed with half añjali (80 ml.) decoction of the madanaphala pulp should be administered to the patient, this eliminates the noxious material well from both ways. In this way the emetics and purgatives mentioned in the kalpa section may be administered after taking into consideration all the aspects. [18]

अथैनं सम्यग्विरिक्तं विज्ञायापराह्णे शैखरिककषायेण सुखोष्णेन परिषेचयेत् । तेनैव च कषायेण बाह्याभ्यन्तरान् सर्वोदकार्थान् कारयेच्छश्वत्; तदभावे कटुतिक्तकषायाणामौषधानां क्वाथैर्मूत्रक्षारैर्वा परिषेचयेत् । परिषिक्तं चैनं निवातमागारमनुप्रवेश्य पिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्गवेरसिद्धेन यवाग्वादिना क्रमेणोपाचरेत्, विलेपीक्रमागतं चैनमनुवासयेद्विडङ्गतैलेनैकान्तरं द्विस्त्रिर्वा ।।१९।।

When the patient is purged well, be should be bathed with the warm decoction of viḍaṅga and he should use this for all purposes external as well as internal in place of water constantly; if it is not available, decoction of other pungent, bitter and astringent drugs or urine or alkalis may be used for bath. After bath he should be admitted to a room which is free from wind and should be managed with dietitic regimen starting with yavāgu (liquid gruel) cooked with pippalī, pippalīmūla, cavya, citraka and śuṇṭhī. In this way when he reaches the stage of vilepī (paste gruel) unctuous enema snould be administered to him with viḍaṅgataila twice or thrice on alternate days. [19]

यदि पुनरस्यातिप्रवृद्धाच्छीर्षादान् क्रिमीन् मन्येत शिरस्येवाभिसर्पतः कदाचित्, ततः स्नेहस्वेदाभ्यामस्य शिर उपपाद्य विरेचयेदपामार्गतण्डुलादिना शिरोविरेचनेन ।।२०।।

If too much aggravated worms (maggots) creating trouble in head are observed and sometimes moving in that, then after applying unction and fomentation to the head the patient should be adimistered head-evacuation with the seeds of apāmārga etc. [20]

यस्त्वभ्यवहार्यविधिः प्रकृतिविघातायोक्तः क्रिमीणामथ तमनुव्याख्यास्यामः,—मूलकपर्णी समूलाग्रप्रतानामाहृत्य खण्डशश्छेदयित्वोलू(दू)खले क्षोदयित्वा पाणिभ्यां पीडयित्वा रसं गृह्णीयात्, तेन रसेन लोहितशालितण्डुलपिष्टं समालोड्य पूपलिकां कृत्वा विधूमेष्वङ्गारेषूपकुड्य विडङ्गतैललवणोपहितां क्रिमिकोष्ठाय भक्षयितुं प्रयच्छेत्, अनन्तरं चाम्लकाञ्जिकमुदश्विद्वा पिप्पल्यादिपञ्चवर्गसंसृष्टं सलवणमनुपाययेत् । अनेन कल्पेन मार्कवार्कसहचरनीपनिर्गुण्डीसुमुखसुरसकुठेरकगण्डीरकालमालकपर्णासक्षवकफणिज्झकबकुलकुटजसुवर्णक्षीरीस्वरसानामन्यतमस्मिन् कारयेत् पूपलिकाः; तथा किणिहीकिराततिक्तकसुवहामलकहरीतकीबिभीतकस्वरसेषु कारयेत् पूपलिकाः; स्वरसांश्चैतेषामेकैकशो द्वन्द्वशः सर्वशो वा मधुविलुलितान् प्रातरनन्नाय पातुं प्रयच्छेत् ।।२१।।

Now (I) will describe some medicated food preparations for destroying the environment for growth of the parasites–the whole plant of mūlakaparṇī alongwith root, top and branches should be collected and the juice should be extracted out of it after cutting it into pieces, pounding in a mortar and pressing with the hands. Mixing the flour of the red śāli rice with this juice pūpalikā (cake) should be made and cooked on smokeless charcoal. These cakes alongwith viḍaṅga, oil and salt should be given to the patient infested with parasites for eating. Afterwards he should be given to drink the sour vinegar or diluted buttermilk mixed with five drugs of pippalyādi group (pippalī, pippalīmūla, cavya, citraka, sūṇṭhī) with a little salt. In the same way, cakes may be prepared in the juice of one of these drugs–Bhṛṅgarāja, arka, sahacara, nīpa, nirguṇḍī, sumukha, surasa, kuṭheraka, gaṇḍīra, kālamālaka, parṇāsa, kṣavaka, phaṇijjaka, bakula, kuṭaja and suvarṇakṣīrī. Moreover, cakes may be prepared in the juices of kiṇihī, kirātatikta, suvahā, āmalaka, harītakī and bibhītaka. The juice of these drugs should also be administered alone, or in combination with another drug or all together mixed with honey to the patient on empty stomach in the morning. [21]

अथाश्वशकृदाहृत्य महति किलिञ्जके प्रस्तीर्यातपे शोषयित्वोदूखले क्षोदयित्वा दृषदि पुनः सूक्ष्मचूर्णानि कारयित्वा विडङ्गकषायेण त्रिफलाकषायेण वाऽष्टकृत्वो दशकृत्वो वाऽऽतपे सुपरिभावितानि भावयित्वा दृषदि पुनः सूक्ष्माणि चूर्णानि कारयित्वा नवे कलशे समावाप्यानुगुप्तं निधापयेत् । तेषां तु खलु चूर्णानां पाणितलं यावद्वा साधु मन्येत तत् क्षौद्रेण संसृज्य क्रिमिकोष्ठिने लेढुं प्रयच्छेत् ।।२२।।

After collecting the horse dung, it is spread over a big mat and dried up in the sun. Then fine powder is made by pounding in a mortar and again grinding on stone slab it should be dipped well in the decoction of viḍaṅga or triphalā and dried well in the sun. This process is repeated eight or ten times. Finally, grinding it on stone slab fine powder is made and stored in a new jar in a protected place. This powder in the dose of 10 gm., or whaterver is appropriate, mixed with honey should be administered to the patient. [22]

तथा भल्लातकास्थीन्याहृत्य कलशप्रमाणेन चापोथ्य स्नेहभाविते दृढे कलशे सूक्ष्मानेकच्छिद्रब्रध्ने शरीरमुपवेष्ट्य मृदावलिप्ते समावाप्योडुपेन पिधाय भूमावाकण्ठं निखातस्य स्नेहभावितस्यैवान्यस्य दृढस्य कुम्भस्योपरि समारोप्य समन्ताद्गोमयैरुपचित्य दाहयेत्, स यदा जानीयात् साधु दग्धानि गोमयानि विगतस्नेहानि च भल्लातकास्थीनीति ततस्तं कुम्भमुद्धरेत् । अथ तस्माद्द्वितीयात् कुम्भात् स्नेहमादाय विडङ्गतण्डुलचूर्णैः स्नेहार्धमात्रैः प्रतिसंसृज्यातपे सर्वमहः स्थापयित्वा ततोऽस्मै मात्रां प्रयच्छेत् पानाय; तेन साधु विरिच्यते, विरिक्तस्य चानुपूर्वी यथोक्ता । एवमेव भद्रादारुसरलकाष्ठस्नेहानुपकल्प्य पातुं प्रयच्छेत् ।।२३।।

अनुवासयेच्चैनमनुवासनकाले ।।२४।।

Stony fruits of bhallātaka taken in the quantity of a kalasa (10.24 kg.) are crushed and kept in a strong jar smeared inside with ghee having many fine holes in the bottom and warpped all over with clay (and dried). This jar having been covered with a lid is put on another strong and ghee-smeared jar which is buried under ground upto neck. Now it should be covered with cow-dung from all sides and ingnited. When it is observed that the cow dungs are well-burnt and the stony fruits of bhallātaka are freed from oil, the (upper) jar is taken out. Now from the lower jar the oil is collected. It is mixed with double quantity of the powder of vidaṅga seeds and dried up in the sun for the whole day. A dose of it is administered to the patient by which he is purged well. The after-management should be as said above. By the same method, the oil obtained from the wood of devadāru and sarala may be administered. Then at the appropriate time, unctuous enema should be given. [23-24]

अथाहरेति ब्रूयात्—शारदान्नवांस्तिलान् संपदुदेतान्; तानहृत्य सुनिष्पूतान्निष्पूय, सुशुद्धान् शोधयित्वा, विडङ्गकषाये सुखोष्णे प्रक्षिप्य निर्वापयेदादोषगमनात्, गतदोषानभिसमीक्ष्य, सुप्रलूनान् प्रलुञ्च्य, पुनरेव सुनिष्पूतान् निष्पूय, सुशुद्धान् शोधयित्वा, विडङ्गकषायेण त्रिःसप्तकृत्वः सुपरिभावितान् भावयित्वा, आतपे शोषयित्वा, उलू (दू) खले संक्षुद्य, दृषदि पुनः श्लक्ष्णपिष्टान् कारयित्वा, द्रोण्यामभ्यवधाय, विडङ्गकषायेण मुहुर्मुहुरवसिञ्चन् पाणिमर्दमेव मर्दयेत्; तस्मिंस्तु खलु प्रपीड्यमाने यत्तैलमुदियात्तत् पाणिभ्यां पर्यादाय, शुचौ दृढे कलशे न्यस्यानुगुप्तं निधापयेत् ।।२५।।

Now ask (the patient) to collect new sesamum seeds endowed with all qualities and harvested in the autumn. After winnowing and cleaning these seeds, they should be immersed in the luke-warm decoction of viḍaṅga till the noxious material comes out. Then again cleaning them well, they should be dipped in the decoction of viḍaṅga and dried in the sun. The process should be repeated twenty one times. Thereafter pounding it in a mortar and again grinding it finely on stone slab one should keep it in a tub and sprinkling the viḍaṅga decoction over it again and again one should press it with hands. During this process, whatever oil comes out, should be collected by hands and kept in a clean and strong jar which should be stored in a protected place. [25]

अथाहरेति ब्रूयात्–तिल्वकोद्दालकयोर्द्वौ बिल्वमात्रौ पिण्डौ श्लक्ष्णपिष्टौ विडङ्गकषायेण, तदर्धमात्रौ श्यामात्रिवृतयोः, अतोऽर्धमात्रौ दन्तीद्रवन्त्योः, अतोऽर्धमात्रौ च चव्यचित्रकयोरिति । एतं संभारं विडङ्गकषायस्या-र्धाढकमात्रेण प्रतिसंसृज्य, तत्तैलप्रस्थं समावाप्य, सर्वमालोड्य, महति पर्योगे समासिच्याग्नावधिश्रित्यासने सुखोपविष्टः सर्वतः स्नेहमवलोकयन्नजस्रं मृद्वग्निना साधयेद्दर्व्या सततमघट्टयन् । स यद जानीयाद्विरमति शब्दः, प्रशाम्यति च फेनः, प्रसादमापद्यते स्नेहः, यथास्वं च गन्धवर्णरसोत्पत्तिः, संवर्तति च भैषज्यमङ्गुलिभ्यां मृद्यमानमनतिमृद्वनतिदारुणमनङ्गुलिग्राहि चेति, स कालस्तस्यावतारणाय । ततस्तमवतार्य शीतीभूतमहतेन वाससा परिपूय, शुचौ दृढे कलशे समासिच्य, पिधानेन पिधाय, शुक्लेन वस्त्रपट्टेनावच्छाद्य, सूत्रेण सुबद्धं सुनिगुप्तं निधापयेत् । ततोऽस्मै मात्रां प्रयच्छेत् पानाय, तेन साधु विरिच्यते; सम्यगपहृतदोषस्य चानुपूर्वी यथोक्ता । ततश्चैनमनुवासयेदनुवासनकाले। एतेनैव च पाकविधिना सर्षपातसीकरञ्जकोषातकीस्नेहानुपकल्प्य पाययेत् सर्वविशेषानवेक्षमाणः । तेनागदो भवति ।।२६।।

Now ask (the patient) to bring two boluses of 40 gm. weight of the finely made paste of tilwaka and uddālaka with the decoction of viḍaṅga, two similar boluses of śyāmā and trivṛtā in half quantity (20 gm.) two boluses of dantī and dravantī in further half quantity (10 gm.) and two boluses of cavya and citraka in further half quantity (5 gm.) Combining all the above material with viḍaṅga decoction in quantity of 1. 28 litre and viḍaṅgataila in that of 640 ml. and mixing well one should keep it in a big vessel which should be put over fire. A person sitting comfortably on a seat and keeping eye constantly on the oil from all sides should cook it on mild fire while stirring with a laddle constantly. When one observes that sound is stopped, foam is subsided, oil is clarified, proper smell, colour and taste appear, the drug-paste pressed with the fingers is made into a wick, not adhering to the fingers and not being too soft or too hard. This is the time for bringing down the vessel. After the vessel is brought down and cooled, the content should be filtered through undamaged cloth and kept in a clean and strong jar closed with lid and covered with a piece of white cloth and tied well with threads should be stored in a protected place. Appropriate dose of this should be administered to the patient by which he is purged well. After proper elimination of the noxious material he should be managed as said before. Then at appropriate time, unctuous enema should bse administered to him. By the same method one should prepare oils of sarṣapa, atasī, karañja and kośātakī and administer to the patient considering all the aspects. Thus he becomes free from the disorders. [26]

एवं द्वयानां श्लेमपुरीषसंभवानां क्रिमीणां समुत्थानसंस्थानवर्णनामप्रभावचिकित्सितविशेषा व्याख्याताः सामान्यतः। विशेषतस्तु स्वल्पमात्रमास्थापनानुवासनानुलोमहरणभूयिष्ठं तेष्वेवौषधेषु पुरीषजानां क्रिमीणां चिकित्सितं कर्तव्यं, मात्राधिकं पुनः शिरोविरेचनवमनोपशमनभूयिष्ठं तेष्वेवौषधेषु श्लेष्मजानां क्रिमीणां चिकित्सितं कार्यम्; इत्येष क्रिमिघ्नो भेषजविधिरनुव्याख्यातो भवति । तमनुतिष्ठता यथास्वं हेतुवर्जने प्रयतितव्यम् । यथोद्देशमेवमिदं क्रिमिकोष्ठचिकित्सितं यथावदनुव्याख्यातं भवति ।।२७।।

Thus in respect of both types of parasites grown in mucus as well as in faeces, causes, form, colour, namcs, effects and treatment have been described in common. Specifically, in case of parasites grown in faeces, the same drugs should be used in lower doses and mostly by the route of non-unctuous and unctuous enema and purgatives. In case of those grown in mucus, the same should be administered in high doses mostly by the route of head-evacuation, emesis and pacification. Thus the procedure of anthelmintic management is described while observing that one should be particularly cautious in avoiding the respective etiological factors. Thus, as proposed, the therapeutic management of the patient suffering from parasites is described properly. [27]

भवन्ति चात्र–

अपकर्षणमेवादौ क्रिमीणां भेषजं स्मृतम् । ततो विघातः प्रकृतेर्निदानस्य च वर्जनम् ।।२८।।
अयमेव विकाराणां सर्वेषामपि निग्रहे । विधिर्दृष्टस्त्रिधा योऽयं क्रिमीनुद्दिश्य कीर्तितः ।।२९।।
संशोधनं संशमनं निदानस्य च वर्जनम् । एतावद्भिषजा कार्यं रोगे रोगे यथाविधि ।।३०।।

Here are the verses–

The remedy to the parasites is firstly their extraction, then destruction of their favourable environment and avoidance of etiological factors. The threefold management which is mentioned in respect of parasites is applicable for controlling all disorders as well. Evacuation, pacification and avoidance of etiological factors–these three should be applied properly in every disease. [28-29]

तत्र श्लोकौ–

व्याधितौ पुरुषौ ज्ञाज्ञौ भिषजौ सप्रयोजनौ । विंशतिः क्रिमयस्तेषां हेत्वादिः सप्तको गणः ।।३१।।
उक्तो व्याधितरूपीये विमाने परमर्षिणा । शिष्यसंबोधनार्थाय व्याधिप्रशमनाय च ।।३२।।

Now the summing up verses–

Two types of the diseased persons, physicians learned and ignorant alongwith reasoning, twenty types of parasites alongwith their description in seven terms such as cause etc.–all this is said by the great sage in the chapter on specific features of the appearance of the diseased etc. for the knowledge of the disciples as well as alleviation of disorders. [31-32]

इत्यग्निवेशकृते तन्त्र चरकप्रतिसंस्कृते विमानस्थाने व्याधितरूपीयविमानं
नाम सप्तमोऽध्यायः ।।७।।

Thus ends the seventh chapter on the specific features of the
appearance of the diseased etc. in Vimānasthāna in
the treatise composed by Agniveśa and
redacted by Caraka. (7)

अष्टमोऽध्यायः

CHAPTER VIII

अथातो रोगभिषग्जितीयं विमानं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on the specific features of therapeutic management & diseases. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

बुद्धिमानात्मनः कार्यगुरुलाघवं कर्मफलमनुबन्धं देशकालौ च विदित्वा युक्तिदर्शनाद्भिषग्बुभूषुः शास्त्रमेवादितः परीक्षेत । विविधानि हि शास्त्राणि भिषजां प्रचरन्ति लोके; तत्र यन्मन्येत सुमहद्यशस्विधीरपुरुषासेवितमर्थबहुलमाप्तजनपूजितं त्रिविधशिष्यबुद्धिहितमपगतपुनरुक्तदोषमार्षं सुप्रणीतसूत्रभाष्यसंग्रहक्रमं स्वाधारमनवपतितशब्दमकष्टशब्दं पुष्कलाभिधानं क्रमागतार्थमर्थतत्त्वविनिश्चयप्रधानं संगतार्थमसंकुलप्रकरणमाशुप्रबोधकं लक्षणवच्चोदाहरणवच्च, तदभिप्रपद्येत शास्त्रम्। शास्त्रं ह्येवंविधममल इवादित्यस्तमो विधूय प्रकाशयति सर्वम् ।।३।।

The wise who wishes to be a physician should, first of all, examine the treatise with reasoning keeping in consideration his seriousness or otherwise in the work, result, after-effects, place and time. Various treatises on medicine are found in society, from amongst them one should select that which is great, used by eminent and wise men, full of ideas, respected by authorities, intelligible and beneficial to all the three types of disciples (dull, mediocre and intelligent), free from the defect of repetition, coming down from the sages, with well-composed introduction, discussion and conclusion, having firm base, free from week and difficult words, having abundant expressions, with traditional ideas, devoted mainly to arriving at the essence of ideas, having consistent ideas, with demarcated topics, easily comprehensible, and having definitions illustrated with examples, Such treatise like the clear sun enlightens the entire subject while warding off the darkness (of ignorance). [3]

ततोऽनन्तरमाचार्यं परीक्षेत; तद्यथा–पर्यवदातश्रुतं परिदृष्टकर्माणं दक्षं दक्षिणं शुचिं जितहस्तमुपकरणवन्तं सर्वेन्द्रियोपपन्नं प्रकृतिज्ञं प्रतिपत्तिज्ञमनुपस्कृतविद्यमनहङ्कृतमनसूयकमकोपनं क्लेशक्षमं शिष्यवत्सलमध्यापकं ज्ञापनसमर्थं चेति। एवंगुणो ह्याचार्यः सुक्षेत्रमार्तवो मेघ इव शस्यगुणैः सुशिष्यमाशु वैद्यगुणैः संपादयति ।।४।।

Thereafter one should examine the teacher. He should have clear idea of the subject, should have seen the practical applications, be skilful, amicable, pure, having practical experience, well-equipped, possessing all the senses in normal condition, acquainted with (human) constitutions, well-versed in courses of actions, having his knowledge uncensured, free from conceit, envy, anger, forbearing, fatherly to disciples, having qualities of a good teacher and capable of infusing understanding. The teacher possessing such qualities inculcates physician's qualities in his disciple in a short time like the seasonal cloud providing good crop in a suitable land. [4]

तमुपसृत्यारिराधयिषुरुपचरेदग्निवच्च देववच्च राजवच्च पितृवच्च भर्तृवच्चाप्रमत्तः । ततस्तत्प्रसादात् कृत्स्नं शास्त्रमधिगम्य शास्त्रस्य दृढतायामभिधानस्य सौष्ठवेऽर्थस्य विज्ञाने वचनशक्तौ च भूयो भूयः प्रयतेत सम्यक् ।।५।।

Having approached him one should, with a view to pleasing, treat him cautiously like fire, god, king, father and mother. Thus through his pleasure having obtained the knowledge of the entire treatise one should constantly make good efforts for firm-ness of knowledge, excellence of expression, understanding of ideas and power of speaking. [5]

तत्रोपायाननुव्याख्यास्यामः–अध्ययनम्, अध्यापनं, तद्विद्यसंभाषा चेत्युपायाः ।।६।।

The means for these are–study, teaching and discussion with specialists. [6]

तत्रायमध्ययनविधिः–कल्यः कृतक्षणः प्रातरुत्थायोपव्यूषं वा कृत्वाऽऽवश्यकमुपस्पृश्योदकं देवर्षिगोब्राह्मणगुरुवृद्धसिद्धाचार्येभ्यो नमस्कृत्य समे शुचौ देशे सुखोपविष्टो मनःपुरःसराभिर्वाग्भिः सूत्रमनुक्रामन् पुनः पुनरावर्तयेद् बुद्ध्वा सम्यगनुप्रविश्यार्थतत्त्वं स्वदोषपरिहारार्थं परदोषप्रमाणार्थं च; एवं मध्यंदिनेऽपराह्णे रात्रौ च शश्वदपरिहापयन्नध्ययनमभ्यस्येत् । इत्यध्ययनविधिः ।।७।।

This is the method of study–one having sound health and waiting for the exact moment should get up in the morning or a little earlier and after finishing the essential routines and ablution should bow down to the gods, sages, cow, brāhmaṇa, preceptors, elders, accomplished persons and the teacher. Then sitting comfortably on even and clean ground should recite the aphorisms in order with clear voice attentively repeating it again and again. At the same time, entering deeply into the ideas he should under-stand them well in order to get rid off his own defects and to know others' defects. In this way, he should continue the study without wasting time in midday, afternoon and night. This is the method of study. [7]

अथाध्यापनविधिः—अध्यापने कृतबुद्धिराचार्यः शिष्यमेवादितः परीक्षेत; तद्यथा—प्रशान्तमार्यप्रकृतिकमक्षुद्रकर्माणमृजुचक्षुर्मुखनासावंशं तनुरक्तविशदजिह्वमविकृतदन्तौष्ठममिन्मिनं धृतिमन्तमनहङ्कृतं मेधाविनं वितर्कस्मृतिसंपन्नमुदारसत्त्वं तद्विद्यकुलजमथवा तद्विद्यवृत्तं तत्त्वाभिनिवेशिनमव्यङ्गमव्यापन्नेन्द्रियं निभृतमनुद्धतमर्थतत्त्वभावकमकोपनमव्यसनिनं शीलशौचाचारानुरागदाक्ष्यप्रादक्षिण्योपपन्नमध्ययनाभिकाममर्थविज्ञाने कर्मदर्शने चानन्यकार्यमलुब्धमनलसं सर्वभूतहितैषिणमाचार्यसर्वानुशिष्टिप्रतिकरमनुरक्तं च, एवंगुणसमुदितमध्याप्यमाहुः ।।८।।

Now the method of teaching–the teacher, having decided to teach should, first of all, examine the disciple such as–one worthy of being taught should possess these qualities. He should be calm, of noble nature, not indulged in mean acts, with good-looking eyes, mouth and nasal ridge; having thin, red and clear tongue; with no abnormality in teeth and lips, not speaking with nasal utterance, having restraint, without vanity, intelligent, endowed with reasoning and memory, with broad mind, born in a family of physicians or having conduct like that, having insistence for truth, without any deformity or impairment of senses, humble, un-haughty, having ability to understand essence of the ideas, without anger and addictions, endowed with modesty, purity, good conduct, affection, dexterity and sincerity, interested in study, devoted to understanding of ideas and practical knowledge without any distraction, having no greed or idleness, compassionate to all creatures, following all the instructions of the teacher and being attached to him. [8]

एवंविधमध्ययनार्थिनमुपस्थितमारिराधयिषुमाचार्योऽनुभाषेत—उदगयने शुक्लपक्षे प्रशस्तेऽहनि तिष्यहस्तश्रवणाश्वयुजमन्यतमेन नक्षत्रेण योगमुपगते भगवति शशिनि कल्याणे कल्याणे च करणे मैत्रे मुहूर्ते मुण्डः कृतोपवासः स्नातः काषायवस्त्रसंवीतः सगन्धहस्तः समिधोऽग्निमाज्यमुपलेपनमुदकुम्भान् माल्यदामदीपहिरण्यहेमरजतमणिमुक्ताविद्रुमक्षौमपरिधीन् कुशलाजसर्षपाक्षतांश्च शुक्लानि सुमनांसि ग्रथिताग्रथितानि मेध्यान् भक्ष्यान् गन्धांश्च घृष्टानादायोपतिष्ठस्वेति ।।९।।

When such a disciple with desire of study and sense of devotion approaches the teacher should tell him–the sun having northernly course, in bright fortnight, on auspicious day the benevolent lord moon having conjunction with one of the tiṣya, hasta, śravaṇa and āśwayuja constellations, in kalyāṇa karaṇa and maitra muhūrta you come here having shaved your head, observed fasting taken bath, put on ochre-coloured cloth and sacred thread and with fragrant substances in your hand. You should also bring with you fire-wood, fire, ghee, pasting substance, water jars, garland, rope, lamp, vessel of gold, gold, silver, jewels, pearls, corals, silken cloth and sticks for outskirts of the sacrificial ground, sacred grass, fried paddy, mustard seeds, barley-grains, white-flowers strung together or not, pure (intellect-promoting) eatables and paste of fragrant woods. [9]

स तथा कुर्यात् ।।१०।।

He should do accrdingly. [10]

तमुपस्थितमाज्ञाय समे शुचौ देशे प्राक्प्रवणे उदक्प्रवणे वा चतुष्किष्कुमात्रं चतुरस्त्रं स्थण्डिलं गोमयोदकेनोपलिप्तं कुशास्तीर्णं सुपरिहितं परिधिभिश्चतुर्दिशं यथोक्तचन्दनोदकुम्भक्षौमहेमहिरण्यरजतमणिमुक्ताविद्रुमालङ्कृतं मेध्यभक्ष्यगन्धशुक्लपुष्पलाजसर्षपाक्षतोपशोभितं कृत्वा, तत्र पालाशीभिरैङ्गुदीभिरौदुम्बरीभिर्माधूकीभिर्वा समिद्भिरग्निमुपसमाधाय प्राङ्मुखः शुचिरध्ययनविधिमनुविधाय मधुसर्पिर्भ्यां त्रिस्त्रिर्जुहुयादग्निमाशीः संप्रयुक्तैर्मन्त्रैर्ब्रह्माणमग्निं धन्वन्तरिं प्रजापतिमश्विनाविन्द्रमृषींश्च सूत्रकारानभिमन्त्रयमाणः पूर्वं स्वाहेति ।।११।।

Knowing that the disciple has come, the physician should make rectangular platform measuring four cubits and sloping eastward or northward, in an even and pure place. This should be smeared with cow-dung, covered with sacred grass and bound on porders with paridhi (paticular sticks for the purpose). Further it should be equipped with the said articles such as sandal, water jar, silken garment, gold, golden vessel, silver, jewel, pearl and corals and decorated with pure (intellect-promoting) eatables, perfumes, white flowers, fried paddy, mustard and barley grains. Then attending to the fire with the fuel-sticks made of palāśa, iṅgudī, udumbara and madhūka while in pure condition and facing eastward, as prescribed under the method of study, he should offer oblations of honey and ghee to the fire reciting benedictory mantras first invoking Brahmā, Agni, Dhanwantari, Prajāpati, Aświns, Indra and sages, the authors of the aphorisms and ending with 'swāhā' three times each. [11]

शिष्यश्चैनमन्वालभेत । हुत्वा च प्रदक्षिणमग्निमनुपरिक्रामेत् परिक्रम्य ब्राह्मणान् स्वस्ति वाचयेत्; भिषजश्चाभिपूजयेत् ।।१२।।

The disciple should follow him. After offering oblations he should go round the fire keeping it to the right side. Then brāhmaṇas should recite 'swasti' (mantras promoting well-being). At the end, he should pay respects to the physicians (present in the ceremony). [12]

अथैनमग्निसकाशे ब्राह्मणसकाशे भिषक्सकाशे चानुशिष्यात्–ब्रह्मचारिणा श्मश्रुधारिणा सत्यवादिनाऽमांसादेन मेध्यसेविना निर्मत्सरेणाशस्त्रधारिणा च भवितव्यं, न च ते मद्वचनात् किञ्चिदकार्यं स्यादन्यत्र राजद्विष्टात् प्राणहराद्विपुलादधर्म्यादनर्थसंप्रयुक्ताद्वाऽप्यर्थात्; मदर्पणेन मत्प्रधानेन मदधीनेन मत्प्रियहितानुवर्तिना च शश्वद्भवितव्यं, पुत्रवद्दासवदर्थिवच्चोपचरताऽनुवस्तव्योऽहम्, अनुत्सेकेनावहितेनानन्यमनसा विनीतेनावेक्ष्यावेक्ष्यकारिणाऽनसूयकेन

चाभ्यनुज्ञातेन प्रविचरितव्यम्, अनुज्ञातेन (चाननुज्ञातेन च) प्रविचरता पूर्वं गुर्वर्थोपाहरणे यथाशक्ति प्रयतितव्यं, कर्मसिद्धिमर्थसिद्धिं यशोलाभं प्रेत्य च स्वर्गमिच्छता भिषजा त्वया गोब्राह्मणमादौ कृत्वा सर्वप्राणभृतां शर्माशासितव्यमहरहरुत्तिष्ठता चोपविशता च, सर्वात्मना चातुराणामारोग्याय प्रयतितव्यं, जीवितहेतोरपि चातुरेभ्यो नाभिद्रोग्धव्यं, मनसाऽपि च परस्त्रियो नाभिगमनीयास्तथा सर्वमेव परस्वं, निभृतवेशपरिच्छदेन भवितव्यम्, अशौण्डेनापापेनापापसहायेन च, श्लक्ष्णशुक्लधर्म्यशर्म्यधन्यसत्यहितमितवचसा देशकालविचारिणा स्मृतिमता ज्ञानोत्थानोपकरणसंपतत्सु नित्यं यत्नवता च; न च कदाचिद्राजद्विष्टानां राजद्वेषिणां वा महाजनद्विष्टानां महाजनद्वेषिणां वाऽप्यौषधमनुविधातव्यं, तथा सर्वेषामत्यर्थविकृतदुष्टदुःखशीलाचारोपचाराणामनपवादप्रतिकाराणां मुमूर्षूणां च, तथैवासन्निहितेश्वराणां स्त्रीणामनध्यक्षाणां वा; न च कदाचित् स्त्रीदत्तमामिषमादातव्यमननुज्ञातं भर्त्राऽथवाऽध्यक्षेण, आतुरकुलं चानुप्रविशता विदितेनानुमतप्रवेशिना सार्धं पुरुषेण सुसंवीतेनावाक्शिरसा स्मृतिमता स्तिमितेनावेक्ष्यावेक्ष्य मनसा सर्वमाचरता सम्यगनुप्रवेष्टव्यम्, अनुप्रविष्य च वाङ्मनोबुद्धीन्द्रियाणि न क्वचित् प्रणिधातव्यान्यन्यत्रातुरादातुरोपकारार्थादातुरगतेष्वन्येषु वा भावेषु, न चातुरकुलप्रवृत्तयो बहिर्निश्चारयितव्याः, ह्सितं चायुषः प्रमाणमातुरस्य जानताऽपि त्वया न वर्णयितव्यं तत्र यत्रोच्यमानमातुरस्यान्यस्य वाऽप्युपघाताय संपद्यते; ज्ञानवताऽपि च नात्यर्थमात्मनो ज्ञाने विकत्थितव्यम्, आप्तादपि हि विकत्थमानादत्यर्थमुद्विजन्त्यनेके ।।१३।।

Now the teacher should instruct him in presence of fire, brāhmaṇas and physicians–you should live with celibacy, keeping beard and mustaches, speaking truth, not eating meat, using pure and intellect-promoting things without envy and possessing no weapons. You should never disobey my words except in case they lead to king's wrath, loss of life, great unrighteousness and other such calamity. You should always surrender to me, regard me as head, be submissive to me and follow the course which is liked by and useful to me. You should live with me behaving as son, servant and suppliant. You should move without haughtiness, carefully, with mind concentrated, humbleness and constant vigilance, without jealousy and with my permission. Whether permitted (or not) to move out, you should first make effort, as far as possible, to collect things for the teacher. When you join the medical profession and wish success in work, earnings of wealth, fame and heaven after death, you should always think of the welfare of all the living beings keeping cow and brāhmaṇa before. You should make effort to provide health to the patients by all means. You should not think ill of the patients even at the cost of your life. You should not approach the other's woman and any other's property even in imagination. Your dress and accessories should be modest. You should not be modest. You should not be addicted to drinking, indulged in sins and associated with sinners, you should speak smooth, pure, righteous, blissful, thankful, truthful, useful and measured words. You should always keep place and time in mind, with good remembrance, striving constantly for knowledge, progress and excellence of equipments, you should never prescribe medicines for those disliked by the king or disliking the king, disliked by wealthy magnets or disliking them and for all those who are excessively diseased, wicked; having troublesome conduct, behaviour and management, have not counteracted their censures and one nearing death; and also for the ladies in absence of their husbands or guardians, you should never accept meat offered by the ladies without permission of their husband or guardian. While entering into the patient's house you should take along a known person whose entry is permitted; you should be well-dressed, with head lowered, having good memory, with stillness, thinking carefully and moving accordingly; having entered there, you should not engage your speech, mind and sense organs anywhere except the patient, his well-being and other entities of the patient's body respectively. The matters of the patient's house should not be disclosed outside, even though you know the diminution in life-span of the patient you should not mention it where it is liable to cause harm to the patient or others. Even though you are learned enough, you should not boast too much for your knowledge because mostly the people become irritated for the excessive boasting even it comes from an authority. [13]

न चैव ह्यस्ति सुतरामायुर्वेदस्य पारं, तस्मादप्रमत्तः शश्वदभियोगमस्मिन् गच्छेत्, एतच्च कार्यम्, एवंभूयच्च वृत्तसौष्ठवमनसूयता परेभ्योऽप्यागमयितव्यं, कृत्स्नो हि लोको बुद्धिमतामाचार्यः शत्रुश्चाबुद्धिमताम्, अतश्चाभिसमीक्ष्य बुद्धिमताऽमित्रस्यापि धन्यं यशस्यमायुष्यं पौष्टिकं लोक्यमभ्युपदिशतो वचः श्रोतव्यमनुविधातव्यं चेति । अतः परमिदं ब्रूयात्–देवताग्निद्विजगुरुवृद्धसिद्धाचार्येषु ते नित्यं सम्यग्वर्तितव्यं, तेषु ते सम्यग्वर्तमानस्यायमग्निः सर्वगन्धरसरत्नबीजानि यथेरिताश्च देवताः शिवाय स्युः, अतोऽन्यथा वर्तमानस्याशिवायेति । एवं ब्रुवति चाचार्ये शिष्यः 'तथा' इति ब्रूयात्। यथोपदेशं च कुर्वन्नध्याप्यः, अतोऽन्यथा त्वनध्याप्यः । अध्याप्यमध्यापयन् ह्याचार्यो यथोक्तैश्चाध्यापनफलैर्योगमाप्नोत्यन्यैश्चानुक्तैः श्रेयस्करैर्गुणैः शिष्यमात्मानं च युनक्ति । इत्यध्यापनविधिरुक्तः ।।१४।।

There is no end of Ayurveda (science of life), hence one should devote himself to it constantly and without any negligence. This is worth-doing. Further one should learn without jealousy excellence of conduct even from the enemies because for the wise the world is teacher while for the unwise it is enemy. Hence the wise, after due consideration, should hear and implement the advice which is thankful, promoting fame, life span, strength and populatrity even it comes from an enemy. Thereafter he should speak this–you should always behave properly to gods, fire, brāhmaṇa, preceptor, elders, accomplished ones and teacher, thus this fire alongwith all the perfumes, eatables, gems and grains and aforesaid gods would bless you with prosperity, otherwise they would curse you. When the teacher has said like this, the disciple should say 'yes' (I shall act accordingly). If the disciple follows the instruction then he is to be taught otherwise not. The teacher teaching such worthy disciple obtains the aforesaid fruits of teaching and enjoins the disciple and himself with other unmentioned beneficial qualities. Thus the method of teaching is said. [14]

संभाषाविधिमत ऊर्ध्वं व्याख्यास्यामः–भिषक् भिषजा सह संभाषेत । तद्विद्यसंभाषा हि ज्ञानाभियोगसंहर्षकरी भवति, वैशारद्यमपि चाभिनिर्वर्तयति, वचनशक्तिमपि चाधत्ते, यशश्चाभिदीपयति, पूर्वश्रुते च संदेहवतः पुनः श्रवणाच्छ्रुतसंशयमपकर्षति, श्रुते चासंदेहवतो भूयोऽध्यवसायमभिनिर्वर्तयति, अश्रुतमपि कञ्चिदर्थं श्रोत्रविषयमापादयति, यच्चाचार्यः शिष्याय शुश्रूषवे प्रसन्नः क्रमेणोपदिशति गुह्याभिमतमर्थजातं तत् परस्परेण सह जल्पन् पिण्डेन विजिगीषुराह संहर्षात्, तस्मात्तद्विद्यसंभाषामभिप्रशंसन्ति कुशलाः ।।१५।।

Hereafter (I) shall describe the method of discussion. A physician should discuss with a physician. Discussion with specialists promotes the pursuit and advancement of knowledge, provides dexterity, improves power of speaking, illumines fame, removes doubt in scriptures, if any, by repeating the topics, and creates confidence in case there is no doubt, brings forth some new ideas hitherto unknown, the reason is that whatever secret ideas are gradually delivered by the teacher pleased over the devoted disciple, the same are expressed by him in enthusiasm during discussion in order to gain victory. Hence the experts recommend the discussion with the specialists. [15]

द्विविधा तु खलु तद्विद्यसंभाषा भवति–सन्धायसंभाषा, विगृह्यसंभाषा च ।।१६।।

Discussion with specialists is of two types–friendly discussion and hostile discussion. [16]

तत्र ज्ञानविज्ञानवचनप्रतिवचनशक्तिसंपन्नेनाकोपनेनानुपस्कृतविद्येनानसूयकेनानुनेयेनानुनयकोविदेन क्लेशक्षमेण प्रियसंभाषणेन च सह सन्धायसंभाषा विधीयते । तथाविधेन सह कथयन् विस्रब्धः कथयेत्, पृच्छेदपि च विस्रब्धः, पृच्छते चास्मै विस्रब्धाय विशदमर्थं ब्रूयात्, न च निग्रहभयादुद्विजेत, निगृह्य चैनं न हृष्येत्, न च परेषु विकत्थेत, न च मोहादेकान्तग्राही स्यात् न चाविदितमर्थमनुवर्णयेत्, सम्यक् चानुनयेनानुनयेत्, तत्र चावहितः स्यात् । इत्यनुलोमसंभाषाविधिः ।।१७।।

The friendly discussion is held with one who is endowed with learning, understanding and the power of expression and contradiction, devoid of irritability, having uncensured knowledge, without jealously, able to be convinced and convince others, enduring and adept in art of sweet conversation. While discussion with such a person one should speak confidently, put questions unhesitatingly, reply to the sincere questioner with elaborateness, not be agitated with fear of defect, not be exhilarated on defeating the partner, not boast before others, not hold fastly his solitary view due to attachment, not explain what is unknown to him, convince the other party with politeness and be cautions in that. This is the method of friendly discussion. [17]

अत ऊर्ध्वमितरेण सह विगृह्य संभाषायां जल्पेच्छ्रेयसा योगमात्मनः पश्यन् । प्रागेव च जल्पाज्जल्पान्तरं परावरान्तरं परिषद्विशेषांश्च सम्यक् परीक्षेत । सम्यक्परीक्षा हि बुद्धिमतां कार्यप्रवृत्तिनिवृत्तिकालौ शंसति, तस्मात् परीक्षामभिप्रशंसन्ति कुशलाः । परीक्षमाणस्तु खलु परावरान्तरमिमान् जल्पकगुणाञ् श्रेयस्करान् दोषवतश्च परीक्षेत सम्यक्; तद्यथा–श्रुतं विज्ञानं धारणं प्रतिभानं वचनशक्तिरिति, एतान् गुणान् श्रेयस्करानाहुः; इमान् पुनर्दोषवतः, तद्यथा–कोपनत्वमवैशारद्यं भीरुत्वमधारणत्वमनवहितत्वमिति । एतान् गुणान् गुरुलाघवतः परस्य चैवात्मनश्च तुलयेत् ।।१८।।

Further one should take part in hostile discussion with others looking to his superiority. Before speaking, he should examine properly the other's speech, difference between himself and the opponent and the nature of the congregation. Proper examination guides the wise about the initiation of and desisting from work, hence the experts commend the examination. While examining the difference between himself and the opponent one should also examine the merits and demerits of the speaker propely–such as scriptural knowledge, understanding, retention, imagination and eloquence these are the merits. These are the demerits such as irritability, lack of skill, cowardice, lack of retention and carelessness. One should compare himself and the opponent in superiority or inferiority in respect of these qualities. [18]

तत्र त्रिविधः परः संपद्यते–प्रवरः, प्रत्यवरः, समो वा, गुणविनिक्षेपतः; नत्वेव कार्त्स्न्येन ।।१९।।

The opponent may be of three types–superior, inferior or equal, according to the above qualities and not wholly. [19]

परिषत्तु खलु द्विविधा–ज्ञानवती, मूढपरिषच्च । सैव द्विविधा सती त्रिंविधा पुनरनेन कारणविभागेन–सुहृत्परिषत्, उदासीनपरिषत्, प्रतिनिविष्टपरिषच्चेति । तत्र प्रतिनिविष्टायां परिषदि ज्ञानविज्ञानवचनप्रतिवचनशक्तिसंपन्नायां मूढायां वा न कथंचित् केनचित् सह जल्पो विधीयते; मूढायां तु सुहृत्परिषद्युदासीनायां वा ज्ञानविज्ञानवचनप्रतिवचनशक्तिरन्तरेणाप्यदीप्तयशसा महाजनविद्विष्टेनापि सह जल्पो विधीयते । तद्विधेन च सह कथयता आविद्धदीर्घसूत्रसंकुलैर्वाक्य-दण्डकैः कथयितव्यम्, अतिहृष्टं मुहुर्मुहुरुपहसता परं निरूपयता च पर्षदमाकारैर्ब्रुवतश्चास्य वाक्यावकाशो न देयः; कष्टशब्दं च ब्रुवता वक्तव्यो नोच्यते, अथवा पुनर्हीना ते प्रतिज्ञा, इति । पुनश्चाहू(ह्व)यमानः प्रतिवक्तव्यः–परिसंवत्सरो भवान् शिक्षस्व तावत्; न त्वया गुरुरुपासितो नूनम्, अथवा पर्याप्तमेतावत्ते; सकृदपि हि परिक्षेपिकं निहतं निहतमाहुरिति नास्य योगः कर्तव्यः कथञ्चित् । अप्येवं श्रेयसा सह विगृह्य वक्तव्यमित्याहुरेके; नत्वेवं ज्यायसा सह विग्रहं प्रशंसन्ति कुशलाः ।।२०।।

Congregation may also be of two types–learned or ignorant. Again from the other point of view, it is of three types–friendly, neutral and prejudiced. In the prejudiced congregation consisting of persons endowed with learning, understanding, speaking and contradication or of ignorant ones, one should never discuss with anybody. In the ignorant congregation, however, if it is friendly or neutral, one should discuss with another who is devoid of learning, understanding, speaking and contradication, is not famous and is despised by great men. While discussing with such a person one should use long sentences having incomprehensible and long aphorisms, should ridicule the opponent again and again with movements of hands before the gathering and should not give opportunity to him to speak, while using difficult words one should remind the opponent that he is not speaking or his proposition does not stand. Again calling him one should say–"You should learn for one year more, perhaps you have not learnt from a preceptor or it is sufficient for you. The opponent, even defeated once, is taken as defeated and should not be entertained again. Some say that the same method is applicable in case of hostile discussion with a superior opponent but, in fact, confrontation with a superior person is not at all desirable. [20]

प्रत्यवरेण तु सह समानाभिमतेन वा विगृह्य जल्पता सुहृत्परिषदि कथयितव्यम्, अथवाऽप्युदासीनपरिषद्यवधानश्रवणज्ञानविज्ञानोपधारणवचनप्रतिवचनशक्तिसंपन्नायां कथयता चावहितेन परस्य साद्गुण्यदोषबलमवेक्षितव्यं, समवेक्ष्य च यत्रैनं श्रेष्ठं मन्येत नास्य तत्र जल्पं योजयेदनाविष्कृतमयोगं कुर्वन्; यत्र त्वेनमवरं मन्येत तत्रैवैनमाशु निगृह्णीयात्। तत्र खल्विमे प्रत्यवराणामाशु निग्रहे भवन्त्युपायाः; तद्यथा–श्रुतहीनं महता सूत्रपाठेनाभिभवेत्, विज्ञानहीनं पुनः कष्टशब्देन वाक्येन, वाक्यधारणाहीनमाविद्धदीर्घसूत्रसंकुलैर्वाक्यदण्डकैः, प्रतिभाहीनं पुनर्वचनेनैकविधेनानेकार्थवाचिना, वचनशक्तिहीनमर्धोक्तस्य वाक्यस्याक्षेपेण, अविशारदमपत्रपणेन, कोपनमायासनेन, भीरुं वित्रासनेन, अनवहितं नियमनेनेति। एवमेतैरुपायैः परमवरमभिभवेच्छीघ्रम् ।।२१।।

One should discuss with an inferior or equal opponent in a friendly congregation. In a neutral congregation having attention, hearing, learning, understanding, power of speaking and contradiction one should carefully weigh the strength and weakness of the opponent. If he is stronger then he should not continue discussion giving it up without any apparent sign but where the opponent is weak he should be subdued immediately, the means adopted to subdue the inferior opponent immediately are these such as–one having no scriptural knowledge should be defeated by quoting long aphorisms, one devoid of understanding by sentences with incomprehensible and long aphorisms, one devoid of imagination with similar sentences having various meanings, one devoid of power of speaking by contradicting the half-said sentence, one devoid of skill by putting him in embarrassing situation, one with irritability by teasing him, one with cowardice by terrorising, one devoid of carefulness by imposing discipline. Thus by these means one should subdue the inferior opponent immediately. [21]

तत्र श्लोकौ–

विगृह्य कथयेद्युक्त्या युक्तं च न निवारयेत् । विगृह्यभाषा तीव्रं हि केषांचिद्द्रोहमावहेत् ।।२२।।
नाकार्यमस्ति क्रुद्धस्य नावाच्यमपि विद्यते । कुशला नाभिनन्दन्ति कलहं समितौ सताम् ।।२३।।
एवं प्रवृत्ते वादे कुर्यात् ।।२४।।

Here are the verses–

One should speak reasonably while in hostile discussion and should not withdraw the words once spoken. (It should be borne in mind that) a hostile speech gives rise to strong agitation in some persons. As for the angry there is nothing either unactable or un-utterable, the wise do not commend quarrel in the congregation of noble persons.

Thus one should do in discussion initiated. [22-24]

प्रागेव तावदिदं कर्तुं यतेत–सन्धाय पर्षदाऽयनभूतमात्मनः प्रकरणमादेशयितव्यं, यद्वा परस्य भृशदुर्गं स्यात्, पक्षमथवा परस्य भृशं विमुखमानयेत्; परिषदि चोपसंहितायामशक्यमस्माभिर्वक्तुम्, एषैव ते परिषद्यथेष्टं यथायोगं यथाभिप्रायं वादं वादमर्यादां च स्थापयिष्यतीत्युक्त्वा तूष्णीमासीत ।।२५।।

In the beginning itself one should do like this. In connivance with the congregation one should get the topic selected as is favourable to him or is very difficult for the opponent or the opponent should be given some quite adverse side. In the event of support from the congregation, he should speak–'I have nothing to say more, now this congregation itself will take decision about the discussion and its result according to its choice, circumstances and views of the members'–having said this he should keep quiet. [25]

तत्रेदं वादमर्यादालक्षणं भवति–इदं वाच्यम्, इदमवाच्यम्, एवं पराजितो भवतीति ।।२६।।

The result of the discussion is recorded like this–this is worth-speaking, this is not worth-speaking, because of this one is defeated. [26]

इमानि तु खलु पदानि भिषग्वादमार्गज्ञानार्थमधिगम्यानि भवन्ति; तद्यथा–वादः, द्रव्यं, गुणाः, कर्म, सामान्यं, विशेषः, समवायः, प्रतिज्ञा, स्थापना, प्रतिष्ठापना, हेतुः, दृष्टान्तः, उपनयः, निगमनम्, उत्तरं, सिद्धान्तः, शब्दः, प्रत्यक्षम्, अनुमानम्, ऐतिह्यम्, औपम्यं, संशयः, प्रयोजनं, सव्यभिचारं, जिज्ञासा, व्यवसायः, अर्थप्राप्तिः, संभवः, अनुयोज्यम्, अननुयोज्यम्, अनुयोगः, प्रत्यनुयोगः, वाक्यदोषः, वाक्यप्रशंसा, छलम्, अहेतुः, अतीतकालम्, उपालम्भः, परिहारः, प्रतिज्ञाहानिः, अभ्यनुज्ञा, हेत्वन्तरम्, अर्थान्तरं, निग्रहस्थानमिति ।।२७।।

These terms are worth-knowing for acquaintance of the course of discussion among physicians such as vāda, dravya, guṇa, karma, sāmānya, viśeṣa, samavāya, pratijñā, sthāpanā, partiṣṭhāpanā, hetu, dṛṣṭānta, upanaya, nigamana, uttara, siddhānta, śabda, pratyakṣa, anumāna, aitihya, aupamya, saṃśaya, prayojana, savyabhicāra, jijñāsā, vyavasāya, arthaprāpti, saṃbhava, anuyojyo, ananuyojya, anuyoga, pratyanuyoga, vākyadoṣa, vākyapraśaṃsā, chala, ahetu, atītakāla, upalambha, parihāra, partijñāhāni, abhyanujñā, hetvantara, arthāntara, nigrahasthāna. [27]

तत्र वादो नाम स यत् परेण सह शास्त्रपूर्वकं विगृह्य कथयति । स च द्विविधः संग्रहेण–जल्पः, वितण्डा च। तत्र पक्षाश्रितयोर्वचनं जल्पः, जल्पविपर्ययो वितण्डा । यथा–एकस्य पक्षः पुनर्भवोऽस्तीति नास्तीत्यपरस्य; तौ च स्वस्वपक्षहेतुभिः स्वस्वपक्षं स्थापयतः, परपक्षमुद्भावयतः, एष जल्पः । जल्पविपर्ययो वितण्डा । वितण्डा नाम परपक्षे दोषवचनमात्रमेव ।।२८।।

Vāda (debate) is that in which one holds academic discussion with a contending opponent. This is briefly of two types–jalpa (positive discourse) and vitaṇḍā (negative discourse). Jalpa is the statement of speaker's own view as well as (contradiction of) the opponent's view. Vitaṇḍā is opposite to jalpa. For instance, one holds the view that rebirth is there while the other holds the view just against it. During debate, they advance arguments in support of their own views and expose (and contradict) the opponent's view, this is jalpa. Vitaṇḍā is opposite to jalpa in which the speaker without having any positive approach only finds faults in the opponent's view point. [28]

द्रव्य-गुण-कर्म-सामान्य-विशेष-समवायाः स्वलक्षणैः श्लोकस्थाने पूर्वमुक्ताः ।।२९।।

Dravya (substance), guṇa (properties), karma (action), sāmānya, (similarity) viśeṣa (dissimilarity) and samavāya (inherence)–these are mensioned earlier alongwith their definitions in Sūtrasthāna. [29]

अथ प्रतिज्ञा–प्रतिज्ञा नाम साध्यवचनं; यथा–नित्यः पुरुष इति ।।३०।।

Pratijñā–Pratijñā (proposition) is the statement of what is to be proved. For instance, puruṣa (self) is eternal. [30]

अत स्थापना–स्थापना नाम तस्या एव प्रतिज्ञाया हेतुदृष्टान्तोपनयनिगमनैः स्थापना । पूर्वं हि प्रतिज्ञा, पश्चात् स्थापना, किं ह्यप्रतिज्ञातं स्थापयिष्यति; यथा–नित्यः पुरुष इति प्रतिज्ञा; हेतुः–अकृतकत्वादिति; दृष्टान्तः–यथाऽऽकाशमिति, उपनयः–तथा चाकृतकमाकाशं, तच्च नित्यं, तथा पुरुष इति; निगमनं–तस्मान्नित्य इति ।।३१।।

Sthāpanā–Sthāpanā (establishment) is establishing the same proposition on firm footing with the help of hetu (reason), dṛṣṭānta (instance), upanaya (correlation) and nigamana (conclusion). First there is proposition and then establishment because what can be established in absence of proposition? For instance, 'self is eternal'–this is proposition, reason is–'because of not being created'; instance is–'as sky'; correlation is–'as the sky is uncreated and is eternal so is 'self'; conclusion is–'therefore, self is eternal'. [31]

अथ प्रतिष्ठापना–प्रतिष्ठापना नाम या तस्या एव परप्रतिज्ञाया विपरीतार्थस्थापना । यथा–अनित्यः पुरुष इति प्रतिज्ञा; हेतुः–ऐन्द्रियकत्वादिति; दृष्टान्तः–यथा घट इति, उपनयो–यथा घट ऐन्द्रियकः स चानित्यः, तथा चायमिति; निगमनं–तस्मादनित्य इति ।।३२।।

Partisṭhāpanā–Partisṭhāpanā (counter-establishment) is giving a contrary meaning to the opponent's proposition. For instance, 'self is non-eternal' is proposition; reason is–'because of being perceived by senses'; instance is–'As pitcher'; correlation is–'as pitcher is perceived by senses and is non-eternal so is 'self; conclusion is–'therefore, self is non eternal. [32]

अथ हेतुः–हेतुर्नामोपलब्धिकारणं; तत् प्रत्यक्षम्, अनुमानम्, ऐतिह्यम्, औपम्यमिति; एभिर्हेतुभिर्यदुपलभ्यते तत् तत्त्वम् ।।३३।।

Hetu–Hetu (reason) is the cause of knowledge such as pratyakṣa (perception) anumāna (inference), Aitihya (tradition) and aupamya (analogy). What is revealed by these reasons (sources) is reality. [33]

अथ दृष्टान्तः–दृष्टान्तो नाम यत्र मूर्खविदुषां बुद्धिसाम्यं, यो वर्ण्यं वर्णयति । यथा–अग्निरुष्णः, द्रवमुदकं, स्थिरा पृथिवी, आदित्यः प्रकाशक इति; यथा आदित्यः प्रकाशकस्तथा सांख्यज्ञानं प्रकाशकमिति ।।३४।।

Drsṭānta–Drsṭānta (instance) is that which arouses understanding in the fools and the learned alike. It presents a picturesque image of the thing. For instance, fire is hot, water is liquid, earth is stable and the sun is illuminating, as the sun is illuminating, the knowledge of the sāṅkhya (philosophy) is also illuminating. [34]

उपनयो निगमनं चोक्तं स्थापनाप्रतिष्ठापनाव्याख्यायाम् ।।३५।।

Upanaya (correlation) and nigamana (conclusion) are said under the explanation of the headings 'sthāpanā' and 'pratisṭhāpanā. [35]

अथोत्तरम्–उत्तरं नाम साधर्म्योपदिष्टे हेतौ वैधर्म्यवचनं, वैधर्म्योपदिष्टे वा हेतौ साधर्म्यवचनम् । यथा–'हेतुसधर्माणो विकाराः, शीतकस्य हि व्याधेर्हेतुभिः साधर्म्यं हिमशिशिरवातसंस्पर्शाः, इति ब्रुवतः परो ब्रूयात्–हेतुविधर्माणो विकाराः, यथा शरीरावयवानां दाहौष्ण्यकोथप्रपचने हेतुवैधर्म्यं हिमशिशिरवातसंस्पर्शा इति । एतत् सविपर्ययमुत्तरम् ।।३६।।

Uttara–Uttara (rejoinder) is the statement of dissimilarity in the reason of similarity and vice versa. For instance, if somebody says–'disorders are similar to cause as 'śītaka' (cold) disease has similar causes like exposure to cold wave' the opponent may say–'disorders are disimilar to cause as in burning sensation', heat, sloughing and suppuration of body parts the causes are dissimilar like cold wave. This is rejoinder with contrary statements. [36]

अथ सिद्धान्तः–सिद्धान्तो नाम स यः परीक्षकैर्बहुविधं परीक्ष्य हेतुभिश्च साधयित्वा स्थाप्यते निर्णयः । स चतुर्विधःसर्वतन्त्रसिद्धान्तः, प्रतितन्त्रसिद्धान्तः, अधिकरणसिद्धान्तः, अभ्युपगमसिद्धान्तश्चेति । तत्र सर्वतन्त्रसिद्धान्तो नाम तस्मिंस्तस्मिन् सर्वस्मिंस्तन्त्रे तत्तत् प्रसिद्धं; यथा सन्ति निदानानि, सन्ति व्याधयः, सन्ति सिद्ध्युपायाः साध्यानामिति । प्रतितन्त्रसिद्धान्तो नाम तस्मिंस्तस्मिन्नैकैकस्मिंस्तन्त्रे तत्तत् प्रसिद्धं; यथा–अन्यत्राष्टौ रसाः षडत्र, पञ्चेन्द्रियाण्यत्र षडिन्द्रियाण्यन्यत्र तन्त्रे,

वातादिकृताः सर्वे विकारा यथाऽन्यत्र, अत्र वातादिकृता भूतकृताश्च प्रसिद्धाः । अधिकरणसिद्धान्तो नाम स यस्मिन्नधिकरणे प्रस्तूयमाने सिद्धान्यन्यान्यप्यधिकरणानि भवन्ति, यथा–'न मुक्तः कर्मानुबन्धिकं कुरुते, निस्पृहत्वात्' इति प्रस्तुते सिद्धाः कर्मफल-मोक्ष-पुरुष-प्रेत्यभावा भवन्ति। अभ्युपगमसिद्धान्तो नाम स यमर्थमसिद्धमपरीक्षितमनुपदिष्टमहेतुकं वा वादकालेऽभ्युपगच्छन्ति भिषजः; तद्यथा–द्रव्यं प्रधानमिति कृत्वा वक्ष्यामः; गुणाः प्रधानमिति कृत्वा वक्ष्यामः, वीर्यं प्रधानमिति कृत्वा वक्ष्यामः, इत्येवमादिः । इति चतुर्विधः सिद्धान्तः ।।३७।।

Siddhānta–Siddhānta (theory) is the conclusion which is established by scientists after testing in several ways and on proving it with reasoning. This is of four types–sarvatantra siddhānta, pratitantra siddhānta, adhikaraṇa siddhānta and adhyupāgama siddhānta. Sarvatantra–siddhānta (universal theory) is that which is accepted universally by all the schools such as–there are causes, there are diseases and there are remedies for the curable disorders. Pratitantra siddhānta (restricted theory) is that which is not universal in nature and is held by only one of the schools such as–in other schools there are eight rasas but here are six; here are the five sense organs while in other texts there are six sense organs, in other texts all diseases are taken as caused by vāta etc. but here they are taken as caused by vāta etc. as well as bhūtas. Adhikaraṇa siddhānta (implied theory) is that which is proved as implication of some other statement such–as fruits of action, emancipation, self and the other world are proved in implied way from the statement "the emancipated does not take up the consequent action because of the absence of desires". Abhyupāgama siddhānta (hypothetical theory) is that which is held up by physicians temporarily and hypothetically during debate though the idea is unproved, untested, uninstructed and irrational–such as–'I will speak proposing that dravya is predominant or properties are predominant or vīrya is predominant. Thus is the four-fold theory. [37]

अथ शब्दः–शब्दो नाम वर्णसमाम्नायः; स चतुर्विधः–दृष्टार्थश्च, अदृष्टार्थश्च, सत्यश्च, अनृतश्चेति । तत्र दृष्टार्थो नाम–त्रिभिर्हेतुर्भिदोषाः प्रकुप्यन्ति, षड्भिरुपक्रमैश्च प्रशाम्यन्ति, सति श्रोत्रादिसद्भावे शब्दादिग्रहणमिति । अदृष्टार्थः पुनः–अस्ति प्रेत्यभावः, अस्ति मोक्ष इति । सत्यो नाम-यथार्थभूतः; सन्त्यायुर्वेदोपदेशाः, सन्ति सिद्ध्युपायाः साध्यानां व्याधीनां, सत्यारम्भफलानीति । सत्यविपर्ययश्चानृतः ।।३८।।

Śabda–Śabda (word) is an aggregate of letters. This is of four types–drṣṭārtha, adrṣṭārtha, satya and anṛta. drṣṭārtha (with observable meaning)–is that which connotes observable meanings; such as doṣas are aggravated by these etiological factors, they are pacified by six therapeutic measures, the sense objects (sound etc.) are perceived if the sense organs (auditory etc.) are existent. Adrṣṭārtha (with unobservable meaning) is that which connotes unobservable ideas such as there exists the other world, there is emancipation and so on. Satya (consistent) is that which is consistent to the facts, such as there are instructions of Āyurveda, remedial measures for the curable diseases and result of action. Anṛta (inconsistent) is contrary to satya. [38]

अथ प्रत्यक्षं–प्रत्यक्षं नाम तद्यदात्मना चेन्द्रियैश्च स्वममुपलभ्यते; तत्रात्मप्रत्यक्षाः सुखदुःखेच्छाद्वेषादयः, शब्दादयस्त्विन्द्रियप्रत्यक्षाः ।।३९।।

Pratyakṣa–Pratyakṣa (perception) is the knowledge which is directly received by the self and the sense organs. Self-perceived are pleasure, pain, desire, aversion etc., while sound etc. are percieved by the sense organs. [39]

अथानुमानम्–अनुमानं नाम तर्को युक्त्यपेक्षः; यथा–अग्निं जरणशक्त्या, बलं व्यायामशक्त्या, श्रोत्रादीनि शब्दादिग्रहणेनेत्येवमादि ।।४०।।

Anumāna–Anumāna (inference) is the reasoning supported by invariable concomittance such as the knowledge of agni by the power of digestion, that of strength by the power of exercise, auditory organ etc. by the perception of sound etc. [40]

अथैतिह्यम्–ऐतिह्यं नामाप्तोपदेशो वेदादिः ।।४१।।

Aitihya–Aitihya (tradition) is the traditional authoritative source of knowledge such as veda etc. [41]

अथौपम्यम्–औपम्यं नाम यदन्येनान्यस्य सादृश्यमधिकृत्य प्रकाशनं; यथा–दण्डेन दण्डकस्य, धनुषा धनुःस्तम्भस्य, इष्वासेनाऽऽरोग्यदस्येति ।।४२।।

Aupamya–Aupamya (analogy) is the statement of similarity between things such as–analogy of daṇḍaka with daṇḍa (staff), that of dhanuḥsthmbha with bow and that of the provider of health with the archer. [42]

अथ संशयः–संशयो नाम सन्देहलक्षणानुसन्दिग्धेष्वर्थेष्वनिश्चयः, यथा–दृष्टा ह्यायुष्मल्लक्षणैरुपेताश्चानुपेताश्च तथा सक्रियाश्चाक्रियाश्च पुरुषाः शीघ्रभङ्गाश्चिरजीविनश्च, एतदुभयदृष्टत्वात् संशयः–किमस्ति खल्वकालमृत्युरुत नास्तीति ।।४३।।

Saṃśaya–Saṃśaya (doubt) is the state of indecision about the concerned entity. For instance, on observing that both types of persons having or not the signs of longevity and adopting or not the therapeutic measures–die early and live long, doubt arises as whether there is untimely death or not. [43]

अथ प्रयोजनं–प्रयोजनं नाम यदर्थमारभ्यन्त आरम्भाः; यथा–यद्यकालमृत्युरस्ति ततोऽहमात्मानमायुष्यैरुपचरिष्याम्यनायुष्याणि च परिहरिष्यामि, कथं मामकालमृत्युः प्रसहेतेति ।।४४।।

Prayojana–Prayojana (object) is that for which the actions are initiated. Such as–'if there is untimely death, I will use life-promoting measures and avoid the contrary ones. Then how would the untimely death subdue me.? [44]

अथ सव्यभिचारं–सव्यभिचारं नाम यद्व्यभिचरणं; यथा–भवेदिदमौषधमस्मिन् व्याधौ यौगिकमथवा नेति ।।४५।।

Savyabhicāra–Savyabhicāra (uncertain statement) is that which has uncertainty. Such as 'this medicament may or may not be applicable to this disease.' [45]

अथ जिज्ञासा–जिज्ञासा नाम परीक्षा; यथा भेषजपरीक्षोत्तरकालमुपदेक्ष्यते ।।४६।।

Jijñāsā–Jijñāsā (inquiry) is the (curiosity about) examination. Such as–(on one's inquiry somebody says) the examination of drugs will be described later on. [46]

अथ व्यवसायः–व्यवसायो नाम निश्चयः; यथा–वातिक एवायं व्याधिः, इदमेवास्य भेषजं चेति ।।४७।।

Vyavasāyạ–Vyavasāya is niśсaya (decision), such as–this disease is certainly vātika, this very is the medicament for this. [47]

अथार्थप्राप्तिः–अर्थप्राप्तिर्नाम यत्रैकेनार्थेनोक्तेनापरस्यार्थस्यानुक्तस्यापि सिद्धिः; यथा–नायं संतर्पणसाध्यो व्याधिरित्युक्ते भवत्यर्थप्राप्तिः–अपतर्पणसाध्योऽयमिति, नानेन दिवा भोक्तव्यमित्युक्ते भवत्यर्थप्राप्तिः–निशि भोक्तव्यमिति ।।४८।।

Arthaprāpti–Arthaprāpti (acquisition of implied sense) is that where another unsaid idea is conveyed by the said one, such as when one says that the disease is not to be managed with saturating therapy it implies that it is to be managed with desaturating therapy; 'He should not eat during day' implies that' he should eat during night. [48]

अथ संभवः–यो यतः संभवति स तस्य संभवः; यथा–षड्धातवो गर्भस्य, व्याधेरहितं, हितमारोग्यस्येति ।।४९।।

Saṃbhava–Saṃbhava (source of origin) is that from where something is originated, such as six dhātus of foetus, (use of) unwholesome things of disease and (that of) wholesome things of health. [49]

अथानुयोज्यम्–अनुयोज्यं नाम यद्वाक्यं वाक्यदोषयुक्तं तत् । सामान्यतो व्याहृतेष्वर्थेषु वा विशेषग्रहणार्थं यद्वाक्यं तदप्यनुयोज्यं; यथा–'संशोधनसाध्योऽयं व्याधिः' इत्युक्ते 'किं वमनसाध्योऽयं, किंवा विरेचनसाध्यः' इत्यनुयुज्यते ।।५०।।

Anuyojya–Anuyojya (questionable statement) is that where sentence is defective or has unspecified meaning inviting further questions, such as if somebody says 'the disease is to be managed with evacuative therapy' it invites further question as to 'whether it is to be managed with emesis or purgation. [50]

अथाननुयोज्यम्–अननुयोज्यं नामातो विपर्ययेण; यथा–अयमसाध्यः ।।५१।।

Ananuyojya–Ananuyojya (unquestionable statement) is contrary to the above. Such as–'this (disease) is incurable. [51]

अथानुयोगः–अनुयोगो नाम स यत् तद्विद्यानां तद्विद्यैरेव सार्धं तन्त्रे तन्त्रैकदेशे वा प्रश्नः प्रश्नैकदेशो वा ज्ञानविज्ञानवचनप्रतिवचनपरीक्षार्थमादिश्यते । यथा–'नित्यः पुरुषः' इति प्रतिज्ञाते यत् परः 'को हेतुः' इत्याह, सोऽनुयोगः ।।५२।।

Anuyoga–Anuyoga (question) is that which is put as query 'wholly or partly, on the text or its part during discussion of experts for the test of learning, understanding, speaking and contradiction; such as–on the statement of 'self is eternal' somebody says 'what is the reason'–this is anuyoga. [52]

अथ प्रत्यनुयोगः–प्रत्यनुयोगो नामानुयोगस्यानुयोगः; यथा–अस्यानुयोगस्य पुनः को हेतुरिति ।।५३।।

Pratyanuyoga–Pratyanuyoga (counter-question) is questioning the questions, such as on the above one may ask what is the reason of this question. [53]

अथ वाक्यदोषः–वाक्यदोषो नाम यथा खल्वस्मिन्नर्थे न्यूनम्, अधिकम्, अनर्थकम्, अपार्थकं, विरुद्धं चेति; एतानि ह्यन्तरेण न प्रकृतोऽर्थः प्रणश्येत् । तत्र न्यूनं–प्रतिज्ञाहेतूदाहरणोपनयनिगमनानामन्यतमेनापि न्यूनं न्यूनं भवति; यद्वा बहूपदिष्टहेतुकमेकेन हेतुना साध्यते तच्च न्यूनम् । अथाधिकम्–अधिकं नाम यन्न्यूनविपरीतं, यद्वाऽऽयुर्वेदे भाष्यमाणे बार्हस्पत्यमौशनसमन्यद्वा यत्किंचिदप्रतिसंबद्धार्थमुच्यते, यद्वा संबद्धार्थमपि द्विरभिधीयते तत् पुनरुक्तदोषत्वादधिकं; तच्च पुनरुक्तं द्विविधम्अर्थपुनरुक्तं, शब्दपुनरुक्तं च; तत्रार्थपुनरुक्तं यथा–भेषजमौषधं साधनमिति, शब्दपुनरुक्तं पुनर्भेषजं भेषजमिति । अथानर्थकम्–अनर्थकं नाम यद्वचनमक्षरग्राममात्रमेव स्यात् पञ्चवर्गवन्न चार्थतो गृह्यते । अथापार्थकम्–अपार्थकं नाम यदर्थवच्च परस्परेणासंयुज्यमानार्थकं; यथा–चक्र-न(त)क्र-वंश-वज्र-निशाकरा इति । अथ विरुद्धं–विरुद्धं नाम यद्दृष्टान्तसिद्धान्तसमयैर्विरुद्धं; तत्र पूर्वं दृष्टान्तसिद्धान्तावुक्तौ; समयः पुनस्त्रिधा भवति; यथा-आयुर्वैदिकसमयः, याज्ञिकसमयः, मोक्षशास्त्रिकसमयश्चेति; तत्रायुर्वैदिकसमयः–चतुष्पादं भेषजमिति, याज्ञिकसमयः–आलभ्या यजमानैः पशव इति, मोक्षशास्त्रिकसमयः–सर्वभूतेष्वहिंसेति; तत्र स्वसमयविपरीतमुच्यमानं विरुद्धं भवति । इति वाक्यदोषाः ।।५४।।

Vākyadoṣa–Vākyadoṣa (syntactical defect), in this context, is of five types–nyūna (defeciency), adhika (superfluity), anarthaka (meaninglessness), apārthaka (deprivation of meaning) and viruddha (incogruity). Without these there is no damage to the contextual sense. Deficiency such as-if there is lack of even one of the five–proposition, reason, instance, correlation and conclusion–or if there be many reasons, only one reason is resorted to for proving something. Superfluity is just contrary to deficiency such as–while talking about Āyurveda one says about some irrelevant texts such as that composed by Bṛhaspati or Uśanas; or even if relevant it is repeated, due to repetition this comes under supefluity.

Repetition is of two types–semantic repetition and verbal repetition. The former consists of the repetition of the same idea by different words such as bheṣaja, auṣadha and sādhana (for therapy) and the latter consists of the repetition of the same word such 'bheṣaja, bheṣaja'. Meaninglessness is that where there is only jumble of alphabets devoid of any sense. Deprivation of meaning is due to lack of mutual connection of otherwise meaningful words such as–cakra-na(ta)kravaṃśa-vajra-niśākara. Incongruity is considered in relation to illustration, theory and convention. Instance and theory have already been described earlier. Now convention is of three types–Āyurvedic, ritual and ethical. Āyurvedic convention such as four-legged therapy, ritual convention such as animals are to be sacrificed by sacrificing persons, ethical convention such as non-violence towards all creatures. The statement incongruous in respect of the respective convention is taken as incongruity. Thus are the syntactical defects. [54]

अथ वाक्यप्रशंसा–वाक्यप्रशंसा नाम यथा खल्वस्मिन्नर्थे त्वन्यूनम्, अनधिकम्, अर्थवत्, अनपार्थकम्, अविरुद्धम्, अधिगतपदार्थं चेति यत्तद्वाक्यमननुयोज्यमिति प्रशस्यते ।।५५।।

Vākyapraśaṃsā–Vākyapraśaṃsā (syntactical commendability) is that where the statement is free from deficiency, superfluity, is meaningful, devoid of deprivation of meaning and incongruity, and comprehensible. Further there is no room for any question. Such statement is commended. [55]

अथ च्छलं–छलं नाम परिशठमर्थाभासमनर्थकं वाग्वस्तुमात्रमेव । तद्द्विविधं–वाक्छलं, सामान्यच्छलं च । तत्र वाक्छलं नाम यथा–कश्चिद्ब्रूयात्–नवतन्त्रोऽयं भिषगिति, अथ भिषग् ब्रूयात्–नाहं नवतन्त्र एकतन्त्रोऽहमिति; परो ब्रूयात्–नाहं ब्रवीमि नव तन्त्राणि तवेति, अपितु नवाभ्यस्तं ते तन्त्रमिति; भिषक् ब्रूयात् न मया नवाभ्यस्तं तन्त्रम्, अनेकधाऽभ्यस्तं मया तन्त्रमिति; एतद्वाक्छलम् । सामान्यच्छलं नाम यथा–व्याधिप्रशमनायौषधमित्युक्ते, परो ब्रूयात्-सत् सत्प्रशमनायेति किं नु भवानाह; सन् हि रोगः, सदौषधं; यदि च सत् सत्प्रशमनाय भवति, तत्र सत् कासः, सत् क्षयः, सत्सामान्यात् कासस्ते क्षयप्रशमनाय भविष्यतीति । एतत् सामान्यच्छलम् ।।५६।।

Chala–Chala (Knavery or deceitful disputation) is only a jugglary of words in which the words are used knavishly, with apparent meaning or without meaning. This is of two types–Vākchala (verbal knavery) and Sāmānya chala (knavery in general). Verbal knavery–such as, if somebody says–'this physician is 'navatantra', then the physician retorts–I have no 'nava' (nine) texts but have only one. Then the other says–'I am not saying that you have got nine texts but your practice in the same is 'Nava' (new). On this the physician says–'I have not practised the text newly but many times. This is verbal knavery. Knavery in general–such as, when somebody says–'medicament is for alleviating the disease'. The other says–'How do you say the existent is for alleviating the existent because disease is existent and also the medicament, if the existent is capable of alleviating the existent, then both cough and wasting being existent, cough may be able to alleviate the wasting. This is knavery in general. [56]

अथाहेतुः–अहेतुर्नाम प्रकरणसमः, संशयसमः, वर्ण्यसमश्चेति । तत्र प्रकरणसमो नामाहेतुर्यथा अन्यः शरीरादात्मा नित्य इति; परो ब्रूयात्–यस्मादन्यः शरीरादात्मा, तस्मान्नित्यः; शरीरं ह्यनित्यमतो विधर्मिणा चात्मना भवितव्यमित्येष चाहेतुः; नहि य एव पक्षः स एव हेतुरिति । संशयसमो नामाहेतुर्य एव संशयहेतुः स एव संशयच्छेदहेतुः; यथा–अयमायुर्वेदैकदेशमाह, किंन्वयं चिकित्सकः स्यान्न वेति संशये परो ब्रूयात्–यस्मादयमायुर्वेदैकदेशमाह तस्माच्चिकित्सकोऽयमिति, न च संशयच्छेदहेतुं विशेषयति, एष चाहेतुः; न हि य एव संशयहेतुः, स एव संशयच्छेदहेतुर्भवति । वर्ण्यसमो नामाहेतुः–यो हेतुर्वर्ण्याविशिष्टः; यथा–कश्चिद्ब्रूयात्–अस्पर्शत्वाद्बुद्धिरनित्या शब्दवदिति; अत्र वर्ण्यः शब्दो बुद्धिरपि वर्ण्या, तदुभयवर्ण्याविशिष्टत्वाद्वर्ण्यसमोऽप्यहेतुः ।।५७।।

Ahetu–Ahetu (fallacious reason) is of three types–prakaraṇasama (similar to topic), saṃśayasama, (similar to doubt) and varṇyasama (similar to object). The reason similar to topic such as–the self other than the body is eternal. On this somebody says that because the self is other than the body, it is eternal, as the body is non-external the dissimilar self must be external. This is fallacious reason because here the pakṣa (minor term) itself has been used as reason. The reason similar to doubt is that which though being cause of boubt is used as cause of eliminating the same such as–'He has said only a part of Āyurveda, it creates doubt as to whether he is a physician or not', on this somebody says–'as he has said a part of Āyurveda, he is a physician'. This does not make a reason for eliminating the doubt, thus it is a fallacious reason because that which is the cause of doubt can't be the cause of removing the same. The reason similar to object is that which is not different from the object such as somebody says–'Buddhi (intellect) is non-eternal because of the absence of touch like śabda, (sound). Here both buddhi and śabda are objects, hence because of the absence of difference between them, the reason is similar to object and as such is fallacious. [57]

अथातीतकालम्–अतीतकालं नाम यत् पूर्व वाच्यं तत् पश्चादुच्यते, तत् कालातीतत्वादग्राह्यं भवतीति; पूर्वं वा निग्रहप्राप्तमनिगृह्य परिगृह्य पक्षान्तरितं पश्चान्निगृहीते, तत्तस्यातीतकालत्वान्निग्रहवचनमसमर्थं भवतीति ।।५८।।

Atītakāla–Atītakāla (delayed statement) is that which actually was to be said earlier but is said later, and because of delayed presentation becomes unacceptable. For instance, if somebody does not defeat the opponent at the opportune moment but applies it on some other point later on, then, because of delayed application that becomes quite ineffective. [58]

अथोपालम्भः–उपालम्भो नाम हेतोर्दोषवचनं; तथा–पूर्वमहेतवो हेत्वाभासा व्याख्याताः ॥५९॥

Upālambha–Upālambha is pointing out defects in causality as explained earlier under the heading "hetu" fallacious or apparent reason. [59]

अथ परिहारः–परिहारो नाम तस्यैव दोषवचनस्य परिहरणं; यथा–नित्यमात्मनि शरीरस्थे जीवलिङ्गान्युपलभ्यन्ते, तस्य चापगमान्नोपलभ्यन्ते, तस्मान्यः शरीरादात्मा नित्यश्चेति ॥६०॥

Parihāra–Parihāra (refutation) is refuting the above pointing out of defects. Such as the signs of life are available constantly till the self is in the body, and are not available after it goes out. Therefore, the self is different from the body and is eternal. [60]

अथ प्रतिज्ञाहानिः–प्रतिज्ञाहानिर्नाम सा पूर्वपरिगृहीतां प्रतिज्ञां पर्यनुयुक्तो यत् परित्यजति, यथा प्राक् प्रतिज्ञां कृत्वा नित्यः पुरुष इति, पर्यनुयुक्तस्त्वाह–अनित्य इति ॥६१॥

Pratijñāhāni–Pratijñāhāni (loss of proposition) is that when one gives up the original proposition after having been questioned (by the opponent). For instance, somebody puts proposition as 'the personal self is eternal' in the beginning but when questioned says that as non-eternal. [61]

अथाभ्यनुज्ञा–अभ्यनुज्ञा नाम सा य इष्टानिष्टाभ्युपगमः ॥६२॥

Abhyanujñā–Abhyanujñā (admission of argument) is acceptance of the desired as well as the undesired situations. [62]

अथ हेत्वन्तरं–हेत्वन्तरं नाम प्रकृतहेतौ वाच्ये यद्विकृतहेतुमाह ॥६३॥

Hetwantara–Hetwantara (imperfect reason) is that where some imperfect reason is stated instead of perfect reason. [63]

अथार्थान्तरम्–अर्थान्तरं नामैकस्मिन् वक्तव्येऽपरं यदाह । यथा–ज्वरलक्षणे वाच्ये प्रमेहलक्षणमाह ॥६४॥

Arthāntara–Arthāntara (irrelevent statement) is that where some other thing is said instead of the relevant one. For instance, one has to say the symptoms of fever but instead he says those of prameha. [64]

अथ निग्रहस्थानं–निग्रहस्थानं नाम पराजयप्राप्तिः; तच्च त्रिरभिहितस्य वाक्यस्यापरिज्ञानं परिषदि विज्ञानवत्यां, यद्वा अननुयोज्यस्यानुयोगोऽनुयोज्यस्य चाननुयोगः । प्रतिज्ञाहानिः, अभ्यनुज्ञा, कालातीतवचनम्, अहेतुः, न्यूनम्, अधिकं, व्यर्थम्, अनर्थकं, पुनरुक्तं, विरुद्धं, हेत्वन्तरम्, अर्थान्तरं च निग्रहस्थानम् ॥६५॥

Nigrahasthāna–Nigrahasthāna (reason of defeat) is that by which one is defeated. It consists of not understanding a thing even if repeated thrice in a learned assembly or questioning where it is not pertinent and not questioning where it is pertinent. Over and above, pratijñāhāni, abhyanujñā, kālātītavacana, ahetu, nyūna, adhika, vyartha, anarthaka, punarukta, viruddha, hetwantara and arthāntara are reasons of defeat. [65]

इति वादमार्गपदानि यथोद्देशमभिनिर्दिष्टानि भवन्ति ।।६६।।

Thus the terms used in course of debate are explained as proposed. [66]

वादस्तु खलु भिषजां प्रवर्तमानो प्रवर्तेतायुर्वेद एव, नान्यत्र । अत्र हि वाक्यप्रतिवाक्यविस्तराः केवलाश्चोपपत्तयः सर्वाधिकरणेषु । ताः सर्वाः समवेक्ष्यावेक्ष्य सर्वं वाक्यं ब्रूयात्, नाप्रकृतकमशास्त्रमपरीक्षितमसाधकमाकुलमव्यापकं वा । सर्वं च हेतुमद्ब्रूयात् । हेतुमन्तो ह्यकलुषाः सर्व एव वादविग्रहाश्चिकित्सिते कारणभूताः, प्रशस्तबुद्धिवर्धकत्वात्; सर्वारम्भसिद्धिं ह्यावहत्यनुपहता बुद्धिः ।।६७।।

The debate among physicians should be held only on (topics of) Āyurveda and not elsewhere. Here the statements and counter-statements in details and also all the arguments have been mentioned in the entire text. After keeping them in mind one should speak something and not anything which is irrelevant, unscriptural, unexamined, inappropriate, confused or unpervasive. He should speak everything with reasoning. All the conflicts of debate, if endowed with reasoning, are devoid of malice and promote the (cause of) medicine due to its property of enhancing the excellence of intellect, because undamaged intellect leads to success in all actions. [67]

इमानि खलु तावदिह कानिचित् प्रकरणानि भिषजां ज्ञानार्थमुपदेक्ष्यामः । ज्ञानपूर्वकं हि कर्मणां समारम्भं प्रशंसन्ति कुशलाः । ज्ञात्वा हि कारण-करण-कार्ययोनि-कार्य-कार्यफलानुबन्ध-देश-काल प्रवृत्त्युपायान् सम्यगभिनिर्वर्तमानः कार्याभिनिर्वृत्ताविष्टफलानुबन्धं कार्यमभिनिर्वर्तयत्यनतिमहता यत्नेन कर्ता ।।६८।।

Now (I) shall explain some topics for the knowledge of physicians because the wise commend initiation of all actions with prior knowledge. If after knowing well kāraṇa, karaṇa, kāryayoni, kārya, kāryaphala, anubandha, deśa, kāla, pravṛtti and upāya one proceeds for some action, he obtains the desired fruit and subsequent benefit in that without any great effort. [68]

तत्र कारणं नाम तद् यद् करोति, स एव हेतुः, स कर्ता ।।६९।।

Kāraṇa (doer) is that who does a thing, he is the cause and agent. [69]

करणं पुनस्तद् यदुपकरणायोपकल्पते कर्तुः कार्याभिनिर्वृत्तौ प्रयतमानस्य ।।७०।।

Karaṇa (instrument) is that which serves as equipment for the doer making effort for performing the action. [70]

कार्ययोनिस्तु सा या विक्रियमाणा कार्यत्वमापद्यते ।।७१।।

Kāryayoni (original source) is that which is converted into action after transformation. [71]

कार्यं तु तद्यस्याभिनिर्वृत्तिमभिसन्धाय कर्ता प्रवर्तते ।।७२।।

Kārya (act) is that with the object of performing which the doer proceeds. [72]

कार्यफलं पुनस्तद् यत्प्रयोजना कार्याभिनिर्वृत्तिरिष्यते ।।७३।।

Kāryaphala (result of act) is that with the object of which the action is performed. [37]

अनुबन्धः खलु स यः कर्तारमवश्यमनुबध्नाति कार्यादुत्तरकालं कार्यनिमित्तः शुभो वाऽप्यशुभो भावः ।।७४।।

Anubandha (after-effect) is that which essentially enjoins the doer as after-effect, good or bad, of the action. [74]

देशस्त्वधिष्ठानम् ।।७५।।

Desa (place) is location. [75]

कालः पुनः परिणामः ।।७६।।

Kāla (time) is transformation. [76]

प्रवृत्तिस्तु खलु चेष्टा कार्यार्था; सैव क्रिया, कर्म, यत्नः, कार्यसमारम्भश्च ।।७७।।

Pravṛtti (inclination) is the effort for the action. This is also known as kriyā, karma, yatna, karyāsamārambha. [77]

उपायः पुनस्त्रयाणां कारणादीनां सौष्ठवमभिविधानं च सम्यक् कार्यकार्यफलानुबन्धवर्ज्यानां, कार्याणामभिनिर्वर्तक इत्यतस्तूपायः; कृते नोपायार्थोऽस्ति, न च विद्यते तदात्वे कृताच्चोत्तरकालं फलं, फलाच्चानुबन्ध इति ।।७८।।

Upāya (procedure) is excellence of the first three factors, kāraṇa etc., and their proper management leaving aside the kārya, kāryaphala and anubandha. Procedure leads to performance of an action and thus it is said as upāya. After the action is performed there is no function of procedure nor is it at the time of performance; after action is the result and thereafter consequence (so after action also procedure has no role). [78]

एतद्दशविधमग्रे परीक्ष्यं, ततोऽनन्तरं कार्यार्था प्रवृत्तिरिष्टा । तस्माद्भिषक् कार्यं चिकीर्षुः प्राक् कार्यसमारम्भात् परीक्षया केवलं परीक्ष्यं परीक्ष्य कर्म समारभेत कर्तुम् ।।७९।।

These ten entities should be examined first and thereafter one should proceed for action. Hence the physician desirous of taking up action should before-hand examine the entire situation by proper methods and then initiate the action. [79]

तत्र चेद्भिषगभिषग्वा भिषजं कश्चिदेवं खलु पृच्छेद्—वमनविरेचनास्थापनानुवासनशिरोविरेचनानि प्रयोक्तुकामेन भिषजा कतिविधया परीक्षया कतिविधमेव परीक्ष्यं, कश्चात्र परीक्ष्यविशेषः, कथं च परीक्षितव्यः, किंप्रयोजना च परीक्षा, क्व च वमनादीनां प्रवृत्तिः, क्व च निवृत्तिः, प्रवृत्तिनिवृत्तिलक्षणसंयोगे च किं नैष्ठिकं, कानि च वमनादीनां भेषजद्रव्याण्युपयोगं गच्छन्तीति ।।८०।।

There, if some other physician or person asks this physician–"How many types of examination should be adopted by the physician desirous of applying emesis, purgation, non-unctuous and unctuous enema and head-evacuation? How many types of entities are to be examined? What are the entities to be examined? How are they to be examined? What is the object of examination? Where are emesis etc. to be applied or contra-indicated? What is to be done in combination of the situations for both application and contra-indication? What drugs are useful for emesis etc.? [80]

स एवं पृष्टो यदि मोहयितुमिच्छेत्, ब्रूयादेनं–बहुविधा हि परीक्षा तथा परीक्ष्यविधिभेदः, कतमेन विधिभेदप्रकृत्यन्तरेण भिन्नया परीक्षया केन वा विधिभेदप्रकृत्यन्तरेण परीक्ष्यस्य भिन्नस्य भेदाग्रं भवान् पृच्छत्याख्यायमानं; नेदानीं भवतोऽन्येन विधिभेदप्रकृत्यन्तरेण भिन्नया परीक्षयाऽन्येन वा विधिभेदप्रकृत्यन्तरेण परीक्ष्यस्य भिन्नस्याभिलषितमर्थं श्रोतुमहमन्येन परीक्षाविधिभेदेनान्येन वा विधिभेदप्रकृत्यन्तरेण परीक्ष्यं भित्त्वाऽन्यथाऽऽचक्षाण इच्छां पूरयेयमिति ।।८१।।

If he wants to confuse the questioner he should say–'there are many types of examination and groups of the types of entities to be examined. Kindly tell me from what point of view grouped examination or entities to be examined you mean because I can't satisfy you if I explain them taking as grouped from another point of view when, in case, you want to be explained them as grouped from another point of view. [81]

स यदुत्तरं ब्रूयात्तत् समीक्ष्योत्तरं वाच्यं स्याद्यथोक्तं च प्रतिवचनविधिमवेक्ष्य; सम्यक् यदि तु ब्रूयान्न चैनं मोहयितुमिच्छेत्, प्राप्तं तु वचनकालं मन्येत, काममस्मै ब्रूयादाप्तमेव निखिलेन ।।८२।।

After considering the reply given by him, one should further say according to the method of contradiction. In case, he speaks properly one should not try to confuse him, rather he should examine him fully and sincerely. [82]

द्विविधा तु खलु परीक्षा ज्ञानवतां–प्रत्यक्षम्, अनुमानं च । एतद्धि द्वयमुपदेशश्च परीक्षा स्यात् । एवमेषा द्विविधा परीक्षा, त्रिविधा वा सहोपदेशेन ।।८३।।

There are two types of examination for those who have already acquired the (scriptural) knowledge–perception and inference. These two alongwith the authoritative instruction constitute the (means of) examination. This examination is of two types or of three types including authoritative instruction. [83]

दशविधं तु परीक्ष्यं कारणादि यदुक्तमग्रे, तदिह भिषगादिषु संसार्य संदर्शयिष्यामः-इह कार्यप्राप्तौ कारणं भिषक् करणं पुनर्भेषजं, कार्ययोनिर्धातुवैषम्यं, कार्यं धातुसाम्यं, कार्यफलं सुखावाप्तिः, अनुबन्धः खल्वायुः, देशो भूमिरातुरश्च, कालः पुनः संवत्सरश्चातुरावस्था च, प्रवृत्तिः प्रतिकर्मसमारम्भः, उपायस्तु भिषगादीनां सौष्ठवमभिविधानं च सम्यक् । इहाप्यस्योपायस्य विषयः पूर्वेणैवोपायविशेषेण व्याख्यातः । इति कारणदीनि दश दशसु भिषगादिषु संसार्य संदर्शितानि, तथैवानुपूर्व्यैतद्दशविधं परीक्ष्यमुक्तं च ।।८४।।

The tenfold (entities) to be examined, kāraṇa etc. mentioned above, are now shown here with their application to physician etc. Here, in performance of the act the doer is the physician, instrument–the drugs, original source–imbalance of dhātus, act–balance of dhātus, result of the act–attainment of health (and happiness), after-effect–longevity, place–land as well as patient, time–the year and the states of the disease, inclination–initiation of therapy, procedure–excellence of physician etc. and their proper management. The details about procedure have already been explained earlier. Thus the ten entities kāraṇa etc. have been shown here as applied to the ten, physician etc., and accordingly the tenfold entities of be examined are said. [84]

तस्य यो यो विशेषो यथा यथा च परीक्षितव्यः, स तथा तथा व्याख्यास्यते ।।८५।।

Now, how these entities should be examined is explained. [85]

कारणं भिषगित्युक्तमग्रे, तस्य परीक्षा-भिषङ्नाम यो भिषज्यति, यः सूत्रार्थप्रयोगकुशलः, यस्य चायुः सर्वथा विदितं यथावत् । स च सर्वधातुसाम्यं चिकीर्षन्नात्मानमेवादितः परीक्षेत गुणिषु गुणतः कार्याभिनिर्वृत्तिं पश्यन्, कच्चिदहमस्य कार्यस्याभिनिर्वर्तने समर्थो न वेति; तत्रेमे भिषग्गुणा यैरुपपन्नो भिषग्धातुसाम्याभिनिर्वर्तने समर्थो भवति; तद्यथा–पर्यवदातश्रुतता, परिदृष्टकर्मता, दाक्ष्यं, शौचं, जितहस्तता, उपकरणवत्ता, सर्वेन्दियोपपन्नता, प्रकृतिज्ञता, प्रतिपत्तिज्ञता चेति ।।८६।।

As already said, doer is the physician. His examination (is this)–Physician is that who wins over the diseases, is expert in applying the ideas of the aphorisms and knows the life (science) properly from all aspects. He should first of all examine himself (introspect), desirous of performing balance of all dhātus and considering the performance of act in qualified patients and with proper qualities of management as to whether he is capable for the performance of the act. These are the qualities of physicians endowed with which he is capable of bringing forth the balance of dhātus such as–clear knowledge of theoretical ideas, practical knowledge, dexterity, purity, skill, possession of equipments, normalcy of all sense organs, acquaintance with human constitution and knowledge of the course of action. [86]

करणं पुनर्भेषजम् । भेषजं नाम तद्यदुपकरणायोपकल्पते भिषजो धातुसाम्याभिनिर्वृत्तौ प्रयतमानस्य विशेषतश्चोपायान्तेभ्यः। तद्द्विविधं व्यपाश्रयभेदात्–दैवव्यपाश्रयं, युक्तिव्यपाश्रयं चेति । तत्र दैवव्यपाश्रयं-मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनादि, युक्तिव्यपाश्रयं–संशोधनोपशमने चेष्टाश्च दृष्टफलाः। एतच्चैव भेषजमङ्गभेदादपि द्विविधं–द्रव्यभूतम्, अद्रव्यभूतं च । तत्र यदद्रव्यभूतं तदुपायाभिप्लुतम्। उपायो नाम भयदर्शनविस्मापनविस्मारणक्षोभणहर्षणभर्त्सनवधबन्धस्वप्नसंवाहनादिरमूर्तो भावविशेषो यथोक्ताः सिद्ध्युपायाश्चोपायाभिप्लुता इति । यत्तु द्रव्यभूतं तद्वमनादिषु योगमुपैति । तस्यापीयं परीक्षा–इदमेवंप्रकृत्येवंगुणमेवंप्रभावमस्मिन् देशे

जातमस्मिन्नृतावेवं गृहीतमेवं निहितमेवमुपस्कृतमनया च मात्रया युक्तमस्मिन् व्याधावेवंविधस्य पुरुषस्यैवतावन्तं दोषमपकर्षत्युपशमयति वा, यदन्यदपि चैवंविधं भेषजं भवेत्तच्चानेन विशेषेण युक्तमिति ।।८७।।

Instrument is the medicament. Medicament is that which serves as equipment for the physician making effort for effecting balance of dhātus particularly different from the entities ending with procedure (original source, inclination, place, time and procedure). From the point of view of agents employed, medicament or therapy is of two types–spiritual and rational. In spiritual therapy incantation, roots, gems, auspicuous rites, offerings, gifts, oblations, observance of rules, expiation, fasting, blessings, bowing, visit to temples etc. are employed. In rational therapy, evacuative and pacificatory measures as well as fruitful activities are employed. It is again of two types according to form–material and non-material. The non-material therapy includes upāyas (devices other than drugs). Upāya means formless entity like terrorising, creating surprise, forgetfulness, agitation, exhilaration, chiding, threatening for murder, binding, inducing sleep, gentle massage etc. It also includes the aforesaid means of treatment. The material therapy consists of drugs which are used for emesis etc. The drug is examined in respect of nature (natural composition), properties, action, habit, time and mode of collection, storage, processing, dosage, indications for use, the constitution of the patient, and the effect on disorder, whether eliminates it or pacifies it, any other drug of this type should have the same characters. [87]

कार्ययोनिर्धातुवैषम्यं, तस्य लक्षणं विकारागमः । परीक्षा त्वस्य विकारप्रकृतेश्चैवोनातिरिक्तलिङ्गविशेषावेक्षणं विकारस्य च साध्यासाध्यमृदुदारुणलिङ्गविशेषावेक्षणमिति ।।८८।।

The original source is imbalance of dhātus which is known by the emergence of the disorder. Examination of this and the material cause of the disorder (doṣas) consists of the observation of the characters of their diminution or aggravation and also of those denoting curability, incurability, mildness and severity of the disorder. [88]

कार्यं धातुसाम्यं, तस्य लक्षणं विकारोपशमः । परीक्षा त्वस्य–रुगुपशमनं, स्वरवर्णयोगः, शरीरोपचयः, बलवृद्धिः, अभ्यवहार्याभिलाषः, रुचिराहारकाले, अभ्यवहृतस्य चाहारस्य काले सम्यग्जरणं, निद्रालाभो यथाकालं, वैकारि-काणां च स्वप्नानामदर्शनं, सुखेन च प्रतिबोधनं, वातमूत्रपुरीषरेतसां मुक्तिः, सर्वाकारैर्मनोबुद्धीन्द्रियाणां चाव्यापत्तिरिति ।।८९।।

The act is equilibrium of dhātus which is indicated by alleviation of the disorder. Its examination (is done on the following cirteria)–alleviation of the disorder, normalcy of voice and complexion, development of body, increase in strength, desire for food, relish at the meal time, proper and timely digestion of the food taken, timely sleep, non-appearance of abnormal dreams, easy awakening, elimination of urine, faeces and semen, overall normalcy of mind, intellect and sense organs. [89]

कार्यफलं सुखावाप्तिः, तस्य लक्षणं–मनोबुद्धीन्द्रियशरीरतुष्टिः ।।९०।।

Result of the act is attainment of happiness. It is known by satisfaction of mind, intellect, sense-organs and the body. [90]

अनुबन्धस्तु खल्वायुः, तस्य लक्षणं–प्राणैः सह संयोगः ।।९१।।

After-effect is (maintenance of) life which is characterized by union with vital breath. [91]

देशस्तु भूमिरातुरश्च ।।९२।।

तत्र भूमिपरीक्षा आतुरपरिज्ञानहेतोर्वा स्यादौषधपरिज्ञानहेतोर्वा । तत्र तावदियमातुरपरिज्ञानहेतोः । तद्यथा– अयं कस्मिन् भूमिदेशे जातः संवृद्धो व्याधितो वा; तस्मिंश्च भूमिदेशे मनुष्याणामिदमाहारजातम्; इदं विहारजातम्, इदमाचारजातम्, एतावच्च बलम्, एवंविधं सत्त्वम्, एवंविधं सात्म्यम्, एवंविधो दोषः, भक्तिरियम्, इमे व्याधयः, हितमिदम्, अहितमिदमिति प्रायोग्रहणेन । औषधपरिज्ञानहेतोस्तु कल्पेषु भूमिपरीक्षा वक्ष्यते ।।९३।।

Place is land as well a patient. Land is examined for the knowledge about the patient or the drug. For the knowledge about the patient (these things are considered) such as–in what type of land the patient is born, grown or diseased; in that type of land, the people mostly have such diet, behaviour, conduct, strength, mind, suitability pathology, liking, disorders, wholesomeness and unwholesomeness. The examination of land for knowledge about drugs will be described in kalpa section. [92-93]

आतुरस्तु खलु कार्यदेशः । तस्य परीक्षा आयुषः प्रमाणज्ञानहेतोर्वा स्याद्, बलदोषप्रमाणज्ञानहेतोर्वा । तत्र तावदियं बलदोषप्रमाणज्ञानहेतोः; दोषप्रमाणानुरूपो हि भेषजप्रमाणविकल्पो बलप्रमाणविशेषापेक्षो भवति । सहसा ह्यतिबलमौषधमपरीक्षकप्रयुक्तमल्पबलमातुरमतिपातयेत्; न ह्यतिबलान्याग्नेयवायवीयान्यौषधान्यग्निक्षारशस्त्रकर्माणि वा शक्यन्तेऽल्पबलैः सोढुम्; असह्यातितीक्ष्णवेगत्वाद्धि तानि सद्यःप्राणहराणि स्युः । एतच्चैव कारणमपेक्षमाणा हीनबलमातुरमविषादकरैर्मृदुसुकुमारप्रायैरुत्तरोत्तरगुरुभिरविभ्रमैरनात्ययिकैश्चोपचरन्त्यौषधैः; विशेषतश्च नारीः, ता ह्यनवस्थितमृदुविवृतविक्लवहृदयाः प्रायः सुकुमार्योऽबलाः परसंस्तभ्याश्च । तथा बलवति बलवद्व्याधिपरिगते स्वल्पबलमौषधमपरीक्षकप्रयुक्तमसाधकमेव भवति । तस्मादातुरं परीक्षेत प्रकृतितश्च, विकृतितश्च, सारतश्च, संहननतश्च, प्रमाणतश्च, सात्म्यतश्च; सत्त्वतश्च, आहारशक्तितश्च, व्यायामशक्तितश्च, वयस्तश्चेति, बलप्रमाणविशेषग्रहणहेतोः ।।९४।।

Patient is the substratrum of the act. Examination of the patient is conducted for the knowledge of the span of life or of the degree of strength and morbidity. Now, (we take up) the examination of patient for the knowledge of the degree of strength and morbidity. The variations in quantity of drugs according to the degree of morbidity depend on the degree of strength, because if intensely potent drug is administered suddenly by a physician having not examined properly, it may kill the weak patient; the weak patients are not able to bear intensely potent drugs which are predominent in agni and vāyu or cauterization, application of alkali and surgical operation. They may cause instantaneous death due to unbearble and over-intense impulse of the drug. Keeping this in mind, the physicians treat the weak patients with drugs which are unharmful, mild, delicate, heavy in progressive order, without complication, and not creating any emergent condition, particularly ladies, because they have unstable, soft, bare and timid heart, are mostly delicate, weak and subordinate to others. On the other hand, the drug having low potency and applied by one who had not examined properly in strong patients having severe disoders becomes ineffective. Hence the patient should be examined in respect of prakṛti (constiution), vikṛti (morbidity), sāra (constitution of dhātus), saṃhanana (compactness), pramāṇa (measurement), sātmya (suitability), sattwa (psyche), āharaśakti (power of intake and digestion of food), vyāyāmaśakti (power of exercise) and age for the knowledge of the degree of strength. [94]

तत्र प्रकृत्यादीन् भावाननुव्याख्यास्यामः । तद्यथा–शुक्रशोणितप्रकृतिं, कालगर्भाशयप्रकृतिं, आतुराहारविहारप्रकृतिं, महाभूतविकारप्रकृतिं च गर्भशरीरमपेक्षते । एतानि हि येन येन दोषेणाधिकेनैकेनानेकेन वा समनुबध्यन्ते, तेन तेन दोषेण गर्भोऽनुबध्यते; ततः सा सा दोषप्रकृतिरुच्यते मनुष्याणां गर्भादिप्रवृत्ता । तस्माच्छ्लेष्मलाः प्रकृत्या केचित्, पित्तलाः केचित्, संसृष्टाः केचित्, समधातवः केचिद्भवन्ति । तेषां हि लक्षणानि व्याख्यास्यामः ।।९५।।

Now, (I) shall explain the factors prakrti etc. such as–the body of the foetus is determined by the constitution of sperm and ovum, that of time and uterus, that of food and behaviour of the mother and that of the products of mahābhūtas. Dosa, one or more than one, which predominates in these factors, gets attached to the foetus. This is said as 'doṣaprakṛti' (physical or doṣika constitution) of human beings emerged from the initial stage of foetus. Hence some persons are constitutionally śleṣmala (having predominance of śleṣmā), some pittala, some vātala, some having combined doṣas and some with balanced dhātus. Their characters are described (hereafter). [95]

श्लेष्मा हि स्निग्धश्लक्ष्णमृदुमधुरसारसान्द्रमन्दस्तिमितगुरुशीतविज्जलाच्छः । तस्य स्नेहाच्छ्लेष्मलाः स्निग्धाङ्गाः, श्लक्ष्णत्वाच्छ्लक्ष्णाङ्गाः, मृदुत्वाद्दृष्टिसुखसुकुमारावदातगात्राः; माधुर्यात् प्रभूतशुक्रव्यवायापत्याः सारत्वात् सारसंहतस्थिरशरीराः, सान्द्रत्वादुपचितपरिपूर्णसर्वाङ्गाः, मन्दत्वान्मन्दचेष्टाहारव्याहाराः, स्तैमित्यादशीघ्रारम्भक्षोभविकाराः, गुरुत्वात्

सारधिष्ठितावस्थितगतयः, शैत्यादल्पक्षुत्तृष्णासंतापस्वेददोषाः, विज्जलत्वात् सुश्लिष्टसारसन्धिबन्धनाः, तथाऽच्छत्वात् प्रसन्नदर्शनाननाः प्रसन्नस्निग्धवर्णस्वराश्च भवन्ति । त एवंगुणयोगाच्छ्लेष्मला बलवन्तो वसुमन्तो विद्यावन्त ओजस्विनः शान्ता आयुष्मन्तश्च भवन्ति ।।९६।।

Śleṣmā (kapha) is unctuous, smooth, soft, sweet, essence, solid, dull, rigid heavy, cold, slimy and clear. Because of its unctuousness the person with predominance of kapha has unctuous organs, due to smoothness smooth organs, due to softness pleasing, delicate and fair organs, due to sweetness abundant semen, sexual act and progeny, due to nature of essence excellent, compact and stable body, due to solidity all organs well-developed and perfect, due to dullness dull in activities, diet and speech, due to rigidity delayed initiation, irritation and disorder, due to heaviness movements supported with essence and stability, due to coldness little hunger, thirst, pyrexia and perspiration, due to sliminess well united and strong joint ligaments, due to clarity clear eyes and face with clear and unctuous complexion and affectionate voice. Because of the presence of these qualities the śleṣmala persons are strong, wealthy, learned, brave, calm and long-lived. [96]

पित्तमुष्णं तीक्ष्णं द्रवं विस्रमम्लं कटुकं च । तस्यौष्ण्यात् पित्तला भवन्त्युष्णासहा, उष्णमुखाः, सुकुमारावदातगात्राः, प्रभूतपिप्लुव्यङ्गतिलपिडकाः, क्षुत्पिपासावन्तः, क्षिप्रवलीपलितखालित्यदोषाः, प्रायो मृद्वल्पकपिलश्मश्रुलोमकेशाश्च; तैक्ष्ण्यात्तीक्ष्णपराक्रमाः, तीक्ष्णाग्नयः, प्रभूताशनपानाः, क्लेशासहिष्णवो, दन्दशूकाः, द्रवत्वाच्छिथिलमृदुसन्धिमांसाः, प्रभूतसृष्टस्वेदमूत्रपुरीषाश्च; विस्रत्वात् प्रभूतपूतिकक्षास्यशिरःशरीरगन्धाः; कट्वम्लत्वादल्पशुक्रव्यवायापत्याः; त एवंगुणयोगात् पित्तला मध्यबला मध्यायुषो मध्यज्ञानविज्ञानवित्तोपकरणवन्तश्च भवन्ति ।।९७।।

Pitta is hot, sharp, liquid, of fleshy smell, sour and pungent. Due to hotness the persons having predominance of pitta are intolerant to heat, having hot face, delicate and fair organs, plenty of moles, freckles, black moles and pimples excessive hunger and thirst, early appearance of wrinkles, greying and falling of hairs, mostly soft, sparse and brown beard-mustaches, small hairs and hairs; due to sharpness sharp prowess, intense fire, taking plenty of food and drink, lack of endurance, frequently eating; due to liquidity lax and soft joints and muscles, excess excretion of sweat, urine and faeces; due to fleshy smell excessive foetid smell in axilla, mouth, head and body; due to pungency and sourness little semen, sexual act and few progeny, because of presence of these qualities the persons having predominance of pitta are moderate in strength, life-span, knowledge, understanding, wealth and means. [97]

वातस्तु रूक्षलघुचलबहुशीघ्रशीतपरुषविशदः । तस्य रौक्ष्याद्वातला रूक्षापचिताल्पशरीराः प्रततरूक्षक्षामसन्नसक्तजर्जरस्वरा जागरूकाश्च भवन्ति, लघुत्वाल्लघुचपलगतिचेष्टाहारव्याहाराः, चलत्वादन-

वस्थितसन्ध्यक्षिभ्रूहन्वोष्ठजिह्वाशिरःस्कन्धपाणिपादाः, बहुत्वाद्बहुप्रलापकण्डरासिराप्रतानाः, शीघ्रत्वाच्छीघ्रसमारम्भक्षोभविकाराः शीघ्रत्रासरागविरागाः श्रुतग्राहिणोऽल्पस्मृतयश्च, शैत्याच्छीतासहिष्णवः प्रततशीतकोद्वेपकस्तम्भाः, पारुष्यात् परुषकेशश्मश्रुरोमनखदशनवदनपाणिपादाः, वैशद्यात् स्फुटिताङ्गावयवाः सततसन्धिशब्दगामिनश्च भवन्ति; त एवं गुणयोगाद्वातलाः प्रायेणाल्पबलाश्चाल्पायुषश्चाल्पापत्याश्चाल्पसाधनाश्चाल्पधनाश्च भवन्ति ।।९८।।

Vāta is rough, light, mobile, abundant, swift, cold, coarse and non-slimy. Due to roughness the persons with predominance of vāta have rough, undeveloped and short body; continuosly rough, weak, low, adhered and hoarse voice and vigils; due to lightness light and unsteady movement, activities, diet and speech; due to mobility unstable joints, eye brows, jaw, lips, tongue, head, shoulder, hands and feet; due to abundance talkativeness and abundance of tendons and venous network; due to swiftness hasty initiation, quick irritation and disorder, quick in fear, attachment and disenchantment, quick in acquisition but with a poor memory (retention); due to coldness intolerence to cold, continuously infliction with cold, shivering and stiffness, due to coarseness coarse hairs, beard-mustaches, small hairs, nail, teeth, face, hands and feet; due to non-sliminess cracked body parts and constant sound in joints during movement. Because of presence of these qualities the persons having predominance of vāta have mostly low degree of strength, life-span, progeny, means and wealth. [98]

संसर्गात् संसृष्टलक्षणाः ।।९९।।

Due to combination of doṣas, characters are found accordingly. [99]

सर्वगुणसमुदितास्तु समधातवः । इत्येवं प्रकृतितः परीक्षेत ।।१००।।

In persons having equilibrium of all dhātus the characters of all of them are found. Thus one should examine in respect of constitution. [100]

विकृतितश्चेति–विकृतिरुच्यते विकारः । तत्र विकारं हेतु-दोष-दूष्य-प्रकृति-देश-काल-बलविशेषैर्लिङ्गतश्च परीक्षेत, न ह्यन्तरेण हेत्वादीनां बलविशेषं व्याधिबलविशेषोपलब्धिः । यस्य हि व्याधेर्दोषदूष्य-प्रकृति-देश-काल-बलसाम्यं भवति, महच्च हेतुलिङ्गबलं, स व्याधिर्बलवान् भवति; तद्विपर्ययाच्चाल्पबलः; मध्यबलस्तु दोषदूष्यादीनामन्यतमसामान्या-द्धेतुलिङ्गमध्यबलत्वाच्चोपलभ्यते ।।१०१।।

A patient has to be examined in respect of vikṛti as well. Vikṛti is vikāra (disorder) or pathological manifestation. The disorder should be examined in terms of the strength of cause, doṣa, dūṣya, constitution, place, time and also by symptoms, because the severity of disease can not be known without knowing the strength of cause etc. The disease having strength similar to that of dūṣya, constitution, place and time alongwith great strength of cause and severity of symptoms is taken as severe. The contrary is mild. The modrate disease has similarity in one of the doṣas, duṣyās etc. and as such moderate strength of cause and severity of symptoms. [101]

सारतश्चेति–साराण्यष्टौ पुरुषाणां बलमानविशेषज्ञानार्थमुपदिश्यन्ते; तद्यथा–त्वग्रक्तमांसमेदोऽस्थिमज्जशुक्रसत्त्वानीति ।।१०२।।

A patient should now be examined in respect of sāra (constitutional essence). There are eight types of sāra in human beings which are described here for the knowledge of the degree of strength such as–the types of sāra relating to each of twak, rakta, māṃsa, medas, asthi, majjā, śukra and sattwa. [102]

तत्र स्निग्धश्लक्ष्णमृदुप्रसन्नसूक्ष्माल्पगम्भीरसुकुमारलोमा सप्रभेव च त्वक् त्वक्साराणाम् । सा सारता सुखसौभाग्यैश्वर्योपभोगबुद्धिविद्यारोग्यप्रहर्षणान्यायुष्यत्वं चाचष्टे ।।१०३।।

In persons who are twaksāra (having constitutional essence of skin), the skin is unctuous, smooth, soft, clear with fine, sparse, deep rooted and delicate hairs and is lustrous. This essence indicates happiness, good fortune, power, enjoyment, intelligence, learning, health, cheerfulness and longevity. [103]

कर्णाक्षिमुखजिह्वानासौष्ठपाणिपादतलनखललाटमेहनं स्निग्धरक्तवर्णं श्रीमद्भ्राजिष्णु रक्तसाराणाम् । सा सारता सुखमुद्धतां मेधां मनस्वित्वं सौकुमार्यमनतिबलमक्लेशसहिष्णुत्वमुष्णासहिष्णुत्वं चाचष्टे ।।१०४।।

In those who have essence of rakta–ear, eye, face, tongue, nose, lips, palm of hands, sole of feet, nails, forehead and genitals are unctuous, red, handsome and brilliant. This essence indicates happiness, sharp intellect, magnanimity, tenderness, moderate strength, lack of endurance and intolerance to heat. [104]

शङ्खललाटकृकाटिकाक्षिगण्डहनुग्रीवास्कन्धोदरकक्षवक्षःपाणिपादसन्धयः स्थिरगुरुशुभमांसोपचिता मांससाराणाम् । सा सारता क्षमां धृतिमलौल्यं वित्तं विद्यां सुखमार्जवमारोग्यं बलमायुश्च दीर्घमाचष्टे ।।१०५।।

The persons with essence of māṃsa have their temples, forehead, nape, eyes, cheek, jaws, neck, shoulders, abdomen, axillae, chest, hands, feet and joints equipped with firm, heavy and good looking muscles. This essence indicates forbearance, restraint, lack of greed, wealth, learning, happiness, simplicity, health, strength and longevity. [105]

वर्णस्वरनेत्रकेशलोमनखदन्तौष्ठमूत्रपुरीषेषु विशेषतः स्नेहो मेदःसाराणाम् । सा सारता वित्तैश्वर्यसुखोपभोगप्रदानान्यार्जवं सुकुमारोपचारतां चाचष्टे ।।१०६।।

The persons endowed with essence of medas have particular unctuouness in complexion, voice, eyes, hand, hair, skin hairs, nails, teeth, lips, urine and faeces. This indicates wealth, power, happiness, enjoyment, charity, simplicity and delicacy in dealings. [106]

पाष्णिगुल्फजान्वरत्निजत्रुचिबुकशिरःपर्वस्थूलाः स्थूलास्थिनखदन्ताश्चास्थिसाराः । ते महोत्साहाः क्रियावन्तः क्लेशसहाः सारस्थिरशरीरा भवन्त्यायुष्मन्तश्च ।।१७।।

Those with asthisāra have prominent heels, ankles, knees, elbows, collar bones, chin, head and joints and also bones, nails and teeth. Such persons are enthusiastic, active, enduring, having strong and firm body as wellas longevity. [107]

मृद्वङ्गा बलवन्तः स्निग्धवर्णस्वराः स्थूलदीर्घवृत्तसन्धयश्च मज्जसाराः । ते दीर्घायुषो बलवन्तः श्रुतवित्तविज्ञानापत्यसंमानभाजश्च भवन्ति ।।१०८।।

The persons with soft organs, strong, unctuous complexion and sweet voice, prominent, long and rounded joints should be known as majjasāra (those having majjā as essence). They are long-lived, strong and endowed with learning, wealth, understanding, progeny and respect. [108]

सौम्याः सौम्यप्रेक्षिणः क्षीरपूर्णलोचना इव प्रहर्षबहुलाः स्निग्धवृत्तसारसमसंहतशिखरिदशनाः प्रसन्नस्निग्धवर्णस्वरा भ्राजिष्णवो महास्फिचश्च शुक्रसाराः । ते स्त्रीप्रियोपभोगा बलवन्तः सुखैश्वर्यारोग्यवित्तसंमानापत्यभाजश्च भवन्ति ।।१०९।।

Charming, looking with charm, having eyes as if filled with milk, immensely exhilarated, with tip of teeth as unctuous, rounded, firm, even and compact; having pleasant and unctuous complexion and voice, brilliant, having prominent buttocks should be known as śukrasāra (those having semen as essence). They are liked by women for enjoyment, are strong and endowed with happiness, supremacy, health, wealth, honour and progeny. [109]

स्मृतिमन्तो भक्तिमन्तः कृतज्ञाः प्राज्ञाः शुचयो महोत्साहा दक्षा धीराः समरविक्रान्तयोधिनस्त्यक्तविषादाः सुव्यवस्थितगतिगम्भीरबुद्धिचेष्टाः कल्याणाभिनिवेशिनश्च सत्त्वसाराः । तेषां स्वलक्षणैरेव गुणा व्याख्याताः ।।११०।।

The persons having sattwa (psyche) as essence are endowed with memory, devotion, are grateful, learned, pure, courageous, skillful, resolute, fighting in battles with prowess, free from anxiety, having well-directed and serious intellect and activitis and engaged in virtuous acts. Their characters are explained by their qualities (mentioned above). [110]

तत्र सर्वैः सारैरुपेताः पुरुषा भवन्त्यतिबलाः परमसुखयुक्ताः क्लेशसहाः सर्वारम्भेष्वात्मनि जातप्रत्ययाः कल्याणाभिनिवेशिनः स्थिरसमाहितशरीराः सुसमाहितगतयः सानुनादस्निग्धगम्भीरमहास्वराः सुखैश्वर्यवित्तोपभोगसंमानभाजो मन्दजरसो मन्दविकाराः प्रायस्तुल्यगुणविस्तीर्णापत्याश्चिरजीविनश्च ।।१११।।

The persons having all the essences are very strong and happy, enduring, confident in all actions, inclined to benevolent acts, having firm and balanced body with balanced movements; resonant, melodious, deep and high voice; endowed with happiness, supremacy, wealth, enjoyment and honour; with slow ageing and pathogenic process, mostly having similar and numerous offsprings and are long-lived. [111]

अतो विपरीतास्त्वसाराः ।।११२।।
मध्यानां मध्यैः सारविशेषैर्गुणविशेषा व्याख्याता भवन्ति ।।११३।।

Those having no essence are contrary to these. Those having moderate essence should be known by their respective qualities in moderate degrees. [112-113]

इति साराण्यष्टौ पुरुषाणां बलप्रमाणविशेषज्ञानार्थमुपदिष्टानि भवन्ति ।।११४।।

Thus eight types of essence of persons have been described for the knowledge of the degree of strength, [114]

कथं नु शरीरमात्रदर्शनादेव भिषङ्मुह्येदयमुपचितत्वाद्बलवान्, अयमल्पबलः कृशत्वात्, महाबलोऽयं महाशरीरत्वात्, अयमल्पशरीरत्वादल्पबल इति; दृश्यन्ते ह्यल्पशरीराः कृशाश्चैके बलवन्तः; तत्र पिपीलिकाभारहरणवत् सिद्धिः । अतश्च सारतः परीक्षेतेत्युक्तम् ।।११५।।

Sometimes the physician may take a wrong decision only by looking at the body such as (the patient) is strong because of being corpulent, he is weak because of leanness, he is very strong because of possesing a big body and he is very weak because of possessing a small body. But it is observed that some persons having small body and leanness are strong like the small ants carrying a big load. Hence one should examine (the patient) in respect of essence. [115]

संहननतश्चेति–संहननं, संहतिः, संयोजनमित्येकोऽर्थः । तत्र समसुविभक्तास्थि, सुबद्धसन्धि, सुनिविष्टमांसशोणितं, सुसंहतं शरीरमित्युच्यते । तत्र सुसंहतशरीराः पुरुषा बलवन्तः, विपर्ययेणाल्पबलाः मध्यत्वात् संहननस्य मध्यबला भवन्ति ।।११६।।

One should also examine by Saṃhanana (compactness). Saṃhanana, saṃhati and saṃyojana are synonyms. A well compact body is known by evenly well-demarcated bones, well bound joints, well formed muscles and blood. Those having well-compact body are strong, otherwise weak, and those having moderate compactness have medium strength. [116]

प्रमाणश्चेति–शरीरप्रमाणं पुनर्यथास्वेनाङ्गुलिप्रमाणेनोपदेक्ष्यते उत्सेधविस्तारायामैर्यथाक्रमम्; तत्र पादौ चत्वारि षट् चतुर्दशाङ्गुलानि, जङ्घे त्वष्टादशाङ्गुले षोडशाङ्गुलपरिक्षेपे च, जानुनी चतुरङ्गुले षोडशाङ्गुलपरिक्षेपे, त्रिंशदङ्गुलपरिक्षेपावष्टादशाङ्गुलावूरु, षडङ्गुलदीर्घौ वृषणावष्टाङ्गुलपरिणाहौ, शेफः षडङ्गुलं दीर्घं पञ्चाङ्गुलपरिणाहं, द्वादशाङ्गुलिपरिणाहो भगः, षोडशाङ्गुलविस्तारा कटी, दशाङ्गुलं बस्तिशिरः, दशाङ्गुलविस्तारं द्वादशाङ्गुलमुदरं, द्वादशाङ्गुलायामे पार्श्वे, द्वादशाङ्गुलं स्तनान्तरं, द्व्यङ्गुलं स्तनपर्यन्तं, चतुर्विंशत्यङ्गुलविशालं द्वादशाङ्गुलोत्सेधमुरः, द्व्यङ्गुलं हृदयम्, अष्टाङ्गुलौ स्कन्धौ, षडङ्गुलावंसौ, षोडशाङ्गुलौ प्रबाहू, पञ्चदशाङ्गुलौ प्रपाणी, हस्तौ द्वादशाङ्गुलौ, कक्षावष्टाङ्गुलौ, त्रिकं द्वादशाङ्गुलोत्सेधम्, अष्टादशाङ्गुलोत्सेधं पृष्ठं, चतुरङ्गुलोत्सेधा द्वाविंशत्यङ्गुलपरिणाहा शिरोधरा,

द्वादशाङ्गुलोत्सेधं चतुर्विंशत्य ङ्गुलपरिणाहमाननं, पञ्चाङ्गुलमास्यं, चिबुकौष्ठकर्णाक्षिमध्यनासिकाललाटं चतुरङ्गुलं, षोडशाङ्गुलोत्सेधं द्वात्रिंशदङ्गुलपरि-णाहं शिरः; इति पृथक्त्वेनाङ्गावयवानां मानमुक्तम् । केवलं पुनः शरीरमङ्गुलिपर्वाणि चतुरशीतिः । तदायामविस्तारसमं सममुच्यते । तत्रायुर्बलमोजः सुखमैश्वर्यं वित्तमिष्टाश्चायरे भावा भवन्त्यायत्ताः प्रमाणवति शरीरे; विपर्ययस्त्वतो हीनेऽधिके वा ।।११७।।

One should also examine by measurement. The measurement of the body (anthropometry) will be described by the measure of individual fingers in terms of height, breadth and length respectively. Feet are four (H.) six (B) and fourteen (L.) fingers; shanks are eighteen fingers long and with sixteen fingers circumference; knees four fingers long with sixteen fingers circumference, thighs eighteen fingers (long) with thirty fingers circumference; testicles six fingers long with eight fingers circumference; penis six fingers long with five fingers circumference; vulva with twelve fingers circumference; waist sixteen fingers broad, bastiśira ten fingers, abdomen ten fingers broad and twelve fingers long; sides ten fingers broad and twelve fingers long interval between the breasts twelve fingers, margins of the breasts two fingers, chest twenty four fingers broad and twelve fingers high, (apex of the) heart two fingers, blades six fingers, arms sixteen fingers (long), forearms fifteen fingers (long); hands twelve fingers (long), axillae eight fingers, sacral region twelve fingers high, back eighteen fingers high, neck four fingers high with twenty two fingers circumference; face twelve fingers high with twenty four fingers circumference; mouth five fingers; chin, lips, ears, middle of the eyes, nose and forehed four fingers; head sixteen fingers high with thirty two fingers circumference. Thus measurement of body parts is said separately. The entire body measures eighty four fingers in height and also in breadth (with both the hands extended). The persons having normal measurement of the body are endowed with longevity, strength, immunity, happiness, supremacy, wealth and other desired qualities. Those having body with less or more measurement have qualities contrary to those. [117]

सात्म्यतश्चेति–सात्म्यं नाम तद्यत् सातत्येनोपसेव्यमानमुपशेते । तत्र ये घृतक्षीरतैलमांसरससात्म्याः सर्वरससात्म्याश्च ते बलवन्तः क्लेशसहाश्चिरजीविनश्च भवन्ति, रूक्षसात्म्याः पुनरेकरससात्म्याश्च ये ते प्रायेणाल्पबला अल्पक्लेशसहा अल्पायुषोऽल्पसाधनाश्च भवन्ति, व्यामिश्रसात्म्यास्तु ये ते मध्यबलाः सात्म्यनिमित्ततो भवन्ति ।।११८।।

One should also examine in respect of sātmya (suitability). Suitable is that which being used constantly has wholesome effect, those suited to ghee, milk, oil and meat-soup, and to all rasas are strong, enduring and long-lived. On the contrary, those suited to rough diet and single rasa are often weak, un-enduring, short-lived and with a little means. Those having mixed suitability have medium strength. [118]

सत्त्वतश्चेति–सत्त्वमुच्यते मनः, तच्छरीरस्य तन्त्रकमात्मसंयोगात् । तत्त्रिविधं बलभेदेन–प्रवरं, मध्यम्, अवरं चेति; अतश्च प्रवरमध्यावरसत्त्वाः पुरुषा भवन्ति । तत्र प्रवरसत्त्वाः सत्त्वसारास्ते सारेषूपदिष्टाः, स्वल्पशरीरा ह्यपि ते निजागन्तुनिमित्तासु महतीष्वपि पीडास्वव्यथा दृश्यन्ते सत्त्वगुणवैशेष्यात्; मध्यसत्त्वास्त्वपरानात्मन्युपनिधाय संस्तम्भयन्त्यात्मनाऽऽत्मानं परैर्वाऽपि संस्तभ्यन्ते; हीनसत्त्वास्तु नात्मना नापि परैः सत्वबलं प्रति शक्यन्ते उपस्तम्भयितुं, महाशरीरा ह्यपि ते स्वल्पानामपि वेदनानामसहा दृश्यन्ते सन्निहितभयशोकलोभमोहमाना रौद्रभैरवद्विष्टबीभत्सविकृतसंकथास्वपि च पशुपुरुषमांसशोणितानि चावेक्ष्य विषादवैवर्ण्यमूर्च्छोन्मादभ्रमप्रपतनानामन्यतममाप्नुवन्त्यथवा मरणमिति ।।११९।।

One should also examine in respect of sattwa (psyche). Sattwa is known as mind. It controls the body by conjunction with the self. Psyche is of three types according to strength–superior, medium and inferior. Accordingly the persons are also (of three types) having superior, medium and inferior psyche. Amongst them, those having superior psyche are, in fact, sattwasāra (with sattwa as essence) and have been described in context of sāras. They, though possessing short body, are seen unmoved even in severe afflictions–innate or exogenous–due to predominance of sattwa quality. Those having medium psyche sustain themselves at the instance of others or entirely by others. But those possessing inferior mind can sustain neither by themselves nor by others, although having big stature, they are unable to endure even mild pain, they are associated with fear, grief, greed, confusion and conceit; and even during fierce, frightening, disliked, disgusting and ugly narratives or on the look of the animal or human flesh or blood get afflicted with anxiety, abnormal complexion, fainting, insanity, giddiness or falling on the ground or even succumb to death. [119]

आहारशक्तितश्चेति–आहारशक्तिरभ्यवहरणशक्त्या जरणशक्त्या च परीक्ष्या; बलायुषी ह्याहारायत्ते ।।१२०।।

One should examine in respect of āhāraśakti (power of assimilation). This is examined by the power of ingestion as well as digestion. Strength and life depend on diet. [120]

व्यायामशक्तितश्चेति–व्यायामशक्तिरपि कर्मशक्त्या परीक्ष्या । कर्मशक्त्या ह्यनुमीयते बलत्रैविध्यम् ।।१२१।।

One should also examine in respect of Vyāyāmaśakti (power of exercise). The power of exercise should be examined by the capacity for work. The three types of strength are inferred from; the capacity for work. [121]

वयस्तश्चेति–कालप्रमाणविशेषापेक्षिणी हि शरीरावस्था वयोऽभिधीयते । तद्वयो यथास्थूलभेदेन त्रिविधं–बालं, मध्यं, जीर्णमिति । तत्र बालमपरिपक्वधातुमजातव्यञ्जनं सुकुमारमक्लेशसहमसंपूर्णबलं श्लेष्मधातुप्रायमाषोडशवर्षं, विवर्धमानधातुगुणं पुनः प्रायेणानवस्थितसत्त्वमात्रिंशद्वर्षमुपदिष्टं; मध्यं पुनः समत्वागतबलवीर्यपौरुषपराक्रमग्रहणधारणस्मरणवचनविज्ञानसर्वधातुगुणं बलस्थितमवस्थितसत्त्वमविशीर्यमाणधातुगुणं पित्तधातुप्रायमाषष्टिवर्षमुपदिष्टम्; अतः परं हीयमानधात्विन्द्रियबलवीर्यपौरुषपराक्रमग्रहणधारणस्मरणवचनविज्ञानं भ्रश्यमानधातुगुणं वायुधातुप्रायं क्रमेण जीर्णमुच्यते आवर्षशतम् । वर्षशतं खल्वायुषः प्रमाणमस्मिन् काले; सन्ति च पुनरधिकोनवर्षशतजीविनोऽपि मनुष्याः; तेषां विकृतिवर्ज्यैः प्रकृत्यादिबलविशेषैरायुषो लक्षणतश्च प्रमाणमुपलभ्य वयसस्त्रित्वं विभजेत् ।।१२२।।

One should also examine in respect of age. Age is defined as the state of body corresponding to the length of time. Age is broadly divided into three stages–childhood, middle age and old age. Childhood is determined upto sixteen years when the dhātus are immature, sextual characters are not manifested, the body is delicate, unenduring, with incomplete strength and predominant in kapha dhātu. This again with dhātus in developing stage and unstable mind remains upto thirty years. The middle age is characterized by strength, energy, virility, prowess, acquisition, retention, recollection, speech, understanding and qualities of all dhātus having reached the normal limit; with proper physical and mental strength, without degeneration in qualities of dhātus, with predominance of pitta dhātu and is upto sixty years. Thereafter is the old age upto one hundred years. During this period dhātus, sense organs, strength, energy, virility, prowess, acquisition, retention, recollection, speech and understanding gradually degenerate, qualities of dhātus go down and there is predominance of vāyu. During this age, the measure of life-span is one hundred years. There are persons who live longer or shorter than that, in such cases, one should determine the three divisions of age on the basis of strength of the factors like prakṛti etc. (except vikṛti) and also characters of different periods of life-span. [122]

एवं प्रकृत्यादीनां विकृतिवर्ज्यानां भावानां प्रवरमध्यावरविभागेन बलविशेषं विभजेत् । विकृतिबलत्रैविध्येन तु दोषबलं त्रिविधमनुमीयते । ततो भैषज्यस्य तीक्ष्णमृदुमध्यविभागेन त्रैविध्यं विभज्य यथादोषं भैषज्यमवचारयेदिति ।।१२३।।

Thus one should determine the strength of the entities like Prakṛti etc. (except vikṛti) in three divisions–superior, medium and inferior. According to severity of vikṛti (morbidity) the three degrees of strength of doṣas are inferred. Then dividing the medicament also into three degree e.g. strong, mild and moderate, one should apply them according to doṣas. [123]

आयुषः प्रमाणज्ञानहेतोः पुनरिन्द्रियेषु जातिसूत्रीये च लक्षणान्युपदेक्ष्यन्ते ।।१२४।।

For the knowledge of the measure of life-span, the characters will be described in the indriya section and the chapter of jātisūtrīya (Śārīra-8). [124]

कालः पुनः संवत्सरश्चातुरावस्था च । तत्र संवत्सरो द्विधा त्रिधा षोढा द्वादशधा भूयश्चाप्यतः प्रविभज्यते तत्तत्कार्यमभिसमीक्ष्य । अत्र खलु तावत् षोढा प्रविभज्य कार्यमुपदेक्ष्यते—हेमन्तो ग्रीष्मो वर्षाश्चेति शीतोष्णवर्षलक्षणास्त्रय ऋतवो भवन्ति, तेषामन्तरेष्वितरे साधारणलक्षणास्त्रय ऋतवः—प्रावृट्शरद्वसन्ता इति । प्रावृडिति प्रथमः प्रवृष्टः कालः, तस्यानुबन्धो हि वर्षाः । एवमेते संशोधनमधिकृत्य षट् विभज्यन्ते ऋतवः ।।१२५।।

Time is the year as well as the status of the patient. The year is divided into two, three, six, twelve or even more parts according to the nature of action (to be taken). Now, dividing it into six, the action will be said. Hemanta (early winter), grīṣma (summer) and varṣā (rainy season) these are the three seasons characterised by cold, heat and rains. In between them there are other three seasons having common characters such as–prāvṛt (early rains), śarad (autumn) and vasanta (spring). Prāvṛṭ denotes the early rains, varṣā is the continuation of the same. Thus these six divisions of seasons have been made for the purpose of evacuative therapy. [125]

तत्र साधारणलक्षणेष्वृतुषु वमनादीनां प्रवृत्तिर्विधीयते, निवृत्तिरितरेषु । साधारणलक्षणा हि मन्दशीतोष्णवर्षत्वात् सुखतमाश्च भवन्त्यविकल्पकाश्च शरीरौषधानाम्, इतरे पुनरत्यर्थशीतोष्णवर्षत्वाद्दुःखतमाश्च भवन्ति विकल्पकाश्च शरीरौषधानाम् ।।१२६।।

Evacuative therapy such as emesis etc. is applied in seasons having common characters and are stopped in other seasons. The seasons having common characters are the most convenient ones and unharmful to body and drugs because of moderate cold, heat and rains, while others, due to excessive cold, heat and rains are inconveneint ones and harmful to body and drugs. [126]

तत्र हेमन्ते ह्यतिमात्रशीतोपहतत्वाच्छरीरमसुखोपपन्नं भवत्यतिशीतवाताध्यातमतिदारुणीभूतमवबद्धदोषं च, भेषजं पुनः संशोधनार्थमुष्णस्वभावमतिशीतोपहतत्वान्मन्दवीर्यत्वमापद्यते, तस्मात्तयोः संयोगे संशोधनमयोगायोपपद्यते शरीरमपि च वातोपद्रवाय । ग्रीष्मे पुनर्भृशोष्णोपहतत्वाच्छरीरमसुखोपपन्नं भवत्युष्णवातातपाध्मातमतिशिथिलमत्यर्थप्रविलीनदोषं, भेषजं पुनः संशोधनार्थमुष्णस्वभावमुष्णानुगमनात्तीक्ष्णतरत्वमापद्यते, तस्मात्तयोः संयोगे संशोधनमतियोगायोपपद्यते शरीरमपि पिपासोद्रवाय । वर्षासु तु मेघजलावतते गूढार्कचन्द्रतारे धाराकुले वियति भूगौ पङ्कजलपटलसंवृतायामत्यर्थोपक्लिन्नशरीरेषु भूतेषु विहतस्वभावेषु च केवलेष्वौषधग्रामेषु तोयतोयदानुगतमारुरुतसंसर्गाद् गुरुप्रवृत्तीनि वमनादीनि भवन्ति, गुरुसमुत्थानानि च शरीराणि । तस्माद्वमनादीनां निवृत्तिर्विधीयते वर्षान्तेष्वृतुषु, न चेदात्ययिकं कर्म । आत्ययिके पुनः कर्मणि काममृतुं विकल्प्य कृत्रिमगुणोपधानेन यथर्तुगुणविपरीतेन भेषजं संयोगसंस्कारप्रमाणविकल्पेनोपपाद्य प्रमाणवीर्यसमं कृत्वा ततः प्रयोजयेदुत्तमेन यत्नेनावहितः ।।१२७।।

During hemanta (early winter) the body is affected by excessive cold and as such is distressed, exposed to excessively cold wind, is too much roughened, and with doṣas adhered; on the other hand, the drugs administered for evacuation are hot by nature which become mild in potency due to exposure to excessively cold wind. Hence in conjunction of both these, the evacuative therapy becomes ineffective and the body is inflicted with the complications of vāta.

During the summer season, the body afflicted by excessive heat becomes distressed, exposed to excessively hot winds, too much lax and with excessively liquified doṣas; the drugs, on the other hand, administered for evacuation being hot in nature become more intense because of exposure to heat; hence in conjunction of both these, the evacuative therapy produces effects in excess and the body also gets complication of thirst.

During the rainy season, when sky is pervaded with cloud and water, the sun, the moon and the stars are hidden and there are torrential rains. The earth is covered with mud and water; the body of living beings in moistened and the entire herbal wealth is damaged in nature, the evacuative measures become dull in action and the human bodies sluggish in recovery due to exposure to wind associated with moisture and clouds.

Therefore, the measures like emesis etc. are stopped in the season ending with the rains (early winter, summer and rainy seasons) except in case of emergency. In emergency too, one should administer the therapy with great care after modifying the seasonal effects sufficiently by artificial means producing qualities contrary to the season, and by making the measure appropriate in standard potency with variations in combination, processing and quantity. [127]

आतुरावस्थास्वपि तु कार्याकार्यं प्रति कालाकालसंज्ञा; तद्यथा–अस्यामवस्थायामस्य भेषजस्याकालः, कालः पुनरन्यस्येति; एतदपि हि भवत्यवस्थाविशेषेण; तस्मादातुरावस्थास्वपि हि कालाकालसंज्ञा । तस्य परीक्षा–मुहुर्मुहुरातुरस्य सर्वावस्थाविशेषावेक्षणं यथावद्भेषजप्रयोगार्थम् । न ह्यतिपतितकालमप्राप्तकालं वा भेषजमुपयुज्यमानं यौगिकं भवति; कालो हि भैषज्यप्रयोगपर्याप्तिमभिनिर्वर्तयति ।।१२८।।

The status of the patient is also called as timely or untimely in relation to the act being performed or not such as, in a certain condition one drug is untimely, and the other one is timely. This is also due to specific condition, hence the nomenclature of 'kāla' (timely) and 'akāla' (untimely) is given to the conditions of the patient. This is examined like this–the physician should observe all the conditions of the patient again and again in order to administer the correct therapy.

The therapy administered after or before the (opportune) time is not effective because time determines the sufficiency of the administration of therapy. [128]

प्रवृत्तिस्तु प्रतिकर्मसमारम्भः । तस्य लक्षणं भिषगौषधातुपरिचारकाणां क्रियासमायोगः ।।१२९।।

Pravṛtti (inclination) is the initiation of therapy. It is characterised by the combination of physician, drug, patient and attendant in treatment. [129]

उपायः पुनर्भिषगादीनां सौष्ठवमभिविधानं च सम्यक् । तस्य लक्षणं–भिषगादीनां यथोक्तगुणसंपद् देशकालप्रमाणसात्म्यक्रियादिभिश्च सिद्धिकारणैः सम्यगुपपादितस्यौषधस्यावचारणमिति ।।१३०।।

Upāya (procedure) is excellence of physician etc. and their proper arrangment. It is characterized by physicians etc. endowed with their respective qualities and proper application of the therapy alongwith (the consideration) of place, time, dose, suitability, processing etc. which are the factors leading to success. [130]

एवमेते दश परीक्ष्यविशेषाः पृथक् पृथक् परीक्षितव्या भवन्ति ।।१३१।।

Thus these ten entities should be examined separately. [131]

परीक्षायास्तु खलु प्रयोजनं प्रतिपत्तिज्ञानम् ।। प्रतिपत्तिर्नाम यो विकारो यथा प्रतिपत्तव्यस्तस्य तथाऽनुष्ठानज्ञानम् ।।१३२।।

The object of examination is 'Pratipatti' (to decide the course of action). 'Pratipatti' is the knowledge of treatment with which the disorder is to be effected. [132]

यत्र तु खलु वमनादीनां प्रवृत्तिः, यत्र च निवृत्तिः, तद्व्यासतः सिद्धिषूत्तरमुपदेक्ष्यामः ।।१३३।।

The condition in which emesis etc. are indicated or contra-indicated will be described in detail in siddhi section later on. [133]

प्रवृत्तिनिवृत्तिलक्षणसंयोगे तु गुरुलाघवं संप्रधार्य सम्यगध्यवस्येदन्यतरनिष्ठायाम् । सन्ति हि व्याधयः शास्त्रेषूत्सर्गापवादैरुपक्रमं प्रति निर्दिष्टाः । तस्माद् गुरुलाघवं संप्रधार्य सम्यगध्यवस्येदित्युक्तम् ।।१३४।।

In case where symptoms of both indication and contra-indication are conjoined one should decide in either way on basis of predominance or otherwise. The diseases are mentioned in treatises in respect of their treatment as general rule or exception. Hence it is said that one should take action after considering the predominance or otherwise. [134]

यानि तु खलु वमनादिषु भेषजद्रव्याण्युपयोगं गच्छन्ति तान्यनुव्याख्यास्यामः । तद्यथा–फलजीमूतकेक्ष्वाकुधामार्गवकुटजकृतवेधनफलानि, फलजीमूतकेक्ष्वाकुधामार्गवपत्रपुष्पाणि आरग्वधवृक्षकमदनस्वादुकण्टकपाठापाटलाशार्ङ्गेष्टामूर्वासप्तपर्णनक्तमालपिचुमर्दपटोलसुषवीगुडूचीचित्रकसोमवल्कशतावरीद्वीपीशिग्रुमूलकषायैः, मधुकमधूककोविदारकर्बुदारनीपविदुलबिम्बीशणपुष्पीसदापुष्पाप्रत्यक्पुष्पा-

कषायैश्च, एलाहरेणुप्रियङ्गुपृथ्वीकाकुस्तुम्बरुतगरनलदह्रीबेरतालीशोशीरकषायैश्च, इक्षुकाण्डेक्ष्विक्षुवालिकादर्भपोटगलकालङ्कतकषायैश्च, सुमनासौमनस्यायनीहरिद्रादारुहरिद्रावृश्चीरपुनर्नवामहासहाक्षुद्रसहाकषायैश्च, शाल्मलिशाल्मलिकभद्रपर्ण्येलापर्ण्युपोदिकोद्दालकधन्वनराजादनोपचित्रागोपीशृङ्गाटिकाकषायैश्च, पिप्पलीमूलचव्यचित्रकशृङ्गबेरसर्षपफाणितक्षीरक्षारलवणोदकैश्च; यथालाभं यथेष्टं वाप्युपसंस्कृत्य वर्तिक्रियाचूर्णावलेहस्नेहकषायमांसरसयवागूयूषकाम्बलिकक्षीरोपधेयान्मोदकानयांश्च भक्ष्यप्रकारान् विविधाननुविधाय यथार्हं वमनार्हाय दद्याद्विधिवद्वमनम् । इति कल्पसंग्रहो वमनद्रव्याणाम्। कल्पमेषां विस्तरेणोत्तरकालमुपदेक्ष्यामः ।।१३५।।

The drugs which are administered for emesis etc. are now mentioned such as–fruits of madana (madanaphala), jīmuta, ikṣvāku, dhāmārgava, kuṭaja and kṛtavedhana; leaves and flowers of manada (madanaphala), Jīmūta, ikṣvāku and dhāmārgava; after processing, according to need or availability, with decoctions of the roots of āragvadha, kuṭaja, madana, swādukaṇṭaka, pāṭhā, pāṭalā, śārṅgeṣṭā, mūrvā, saptaparṇa, naktamāla, nimba, paṭola, suṣavī, guḍūcī, citraka, soma-valka, śatāvarī, kaṇṭakārī and śigru; madhuka, madhūka, kovidāra, karbudāra, nīpa, vidula, bimbī, śaṇapuṣpi, arka and apāmārga; hareṇu, priyaṅgu, pṛthvīkā, kustumbaru, tagara, nalada, hrībera, tālisa and uśīra; ikṣu, kāṇḍekṣu, ikṣuvālikā, darbha, poṭagala and kālaṅkata; sumanā, saumanasyāyanī, haridrā, dāruharidrā, vṛścīra, punarnavā, mahāsahā and kṣudrasahā; śālmali, śālmalika, bhadraparṇī, elāparṇī, upodikā, uddālaka, dhanwana, rājādana, upacitrā, sārivā, śiṅgāṭikā; pippalī, pippalīmūla, cavya, citraka, śuṇṭhī, sarṣapa, phāṇita, milk, alkali and salt water; and made into bolus and other eatables added with varttikriyā (suppository), powder, linctus, fatty perparation, extracts, meat-soup, gruel, (vegetable) soup, kāmbalika and milk should be administered to the patient requiring emesis according to prescribed procedure. These are, in brief, the pharmaceutical forms of emetic drugs. These will be described in detail later on. [135]

विरेचनद्रव्याणि तु श्यामात्रिवृच्चतुरङ्गुलतिल्वकमहावृक्षसप्तलाशङ्खिनीदन्तीद्रवन्तीनां क्षीरमूलत्वक्पत्रपुष्पफलानि यथायोगं तैस्तैः क्षीरमूलत्वक्पत्रपुष्पफलैर्विक्लिप्ताविक्लिप्तैः, अजगन्धाश्वगन्धाजशृङ्गीक्षीरिणीनीलिनीक्लीतककषायैश्च, प्रकीर्योदकीर्यामसूरविदलाकम्पिल्लकविडङ्गगवाक्षीकषायैश्च, पीलुप्रियालमृद्वीकाकाश्मर्यपरूषकबदरदाडिमामलकहरीतकीबिभीतकवृश्चीरपुनर्नवाविदारिगन्धादिकषायैश्च, सीधुसुरासौवीरकतुषोदकमैरेयमेदकमदिरामधुमधूलकधान्याम्लकुवलबदरखर्जूरकर्कन्धुभिश्च, दधिदधिमण्डोदश्विद्भिश्च, गोमहिष्यजावीनां च क्षीरमूत्रैर्यथालाभं यथेष्टं वाऽप्युपसंस्कृत्य वर्तिक्रियाचूर्णासवलेहस्नेहकषायमांसरसयूषकाम्बलिकयवागूक्षीरोपधेयान् मोदकानन्यांश्च भक्ष्यप्र(वि)कारान् विविधांश्च योगाननुविधाय यथार्हं विरेचनार्हाय दद्याद्विरेचनम् । इति कल्पसंग्रहो विरेचनद्रव्याणाम् । कल्पमेषां विस्तरेण यथावदुत्तरकालमुपदेक्ष्यामः ।।१३६।।

Purgative drugs are śyāmā, trivṛt, āragvadha, tilwaka, snuhī, saptalā, śaṅkhinī, dantī and dravantī in parts of latex, root, bark, leaf, flower and fruit wholly or individually according to requirement. They should be processed, according to need or availability, with the decoctions of ajagandhā, aśwagandhā, ajaśṛṅgī, kṣīriṇī, nīlinī and klītaka; prakīrya, udakirya, masuravidalā, kampillaka, viḍaṅga and gavākṣī; pīlu, priyāla, mṛdvīkā, kāśmarya, paruṣaka, badara, dāḍima, āmalaka, harītakī, bibhītaka, vṛścīra, punarnavā and (the drugs of) vidārigandhādi group; and sīdhu, surā, sauvīraka, tuṣodaka, maireya, medaka, madirā, madhu, madhūlaka, dhānyāmla, kuvala, badara, kharjūra and karkandhu, curdwater and buttermilk; milk and urine of cow, buffalow, goat and sheep; made into bolus and other eatables added with varttikriyā (suppository), powder, āsava, linctus, fatty preparation, extracts, meat-soup, (vegetable) soup, kāmbalika, gruel and milk administered to the patient requiring purgation. These are, in brief, the pharmaceutical forms of purgative drugs. These will be described in detail later on. [136]

आस्थापनेषु तु भूयिष्ठकल्पानि द्रव्याणि यानि योगमुपयान्ति तेषु तेष्ववस्थान्तरेष्वातुराणां, तानि द्रव्याणि नामतो विस्तरेणोपदिश्यमानान्यपरिसंख्येयानि स्युरतिबहुत्वात्; इष्टश्चानतिसंक्षेपविस्तरोपदेशस्तन्त्रे, इष्टं च केवलं ज्ञानं, तस्माद्रसत एव तान्यत्र व्याख्यास्यामः । रससंसर्गविकल्पविस्तरो ह्येषामपरिसङ्ख्येयः, समवेतानां रसानामंशांशबलविकल्पातिबहुत्वात् । तस्माद्द्रव्याणां चैकदेशमुदाहरणार्थं रसेष्वनुविभज्य रसैकैकश्येन च नामलक्षणार्थं षडास्थापनस्कन्धा रसतोऽनुविभज्य व्याख्यास्यन्ते ।।१३७।।

The drugs which are mostly used in non-unctuous enema in different conditions of patients may become innumerable because of being too many if they are described in detail by individual names, but as the dealing of the subject in the treatise is desired in not too brief and not too exhaustive form, and only the knowledge is desired, they are mentioned here only according to rasas. In respect of these, the details of the variations in combination of rasas are immeasurable because of the excessive numerousness of the proportional variations in combined rasas. Hence for illustration, a part of the drugs having been grouped in rasas, six groups of (drugs used in) non-unctuous enema are mentioned here according to rasas for characterization according to name on the basis of individual rasas. [137]

यत्तु षड्विधमास्थापनमेकरसमित्याचक्षते भिषजः, तद्दुर्लभतमं संसृष्टरसभूयिष्ठत्वाद्द्रव्याणाम् । तस्मान्मधुराणि मधुरप्रायाणि मधुरविपाकानि मधुरप्रभावाणि च मधुरस्कन्धे मधुराण्येव कृत्वोपदेक्ष्यन्ते तथेतराणि द्रव्याण्यपि ।।१३८।।

That non-unctuous enema is of six types having single rasa as said by physicians is, in fact, very rare because the drugs possess mostly the combined resas. Hence the drugs included in the madhura group mean those which are sweet, predominantly sweet, sweet in vipāka or have effects of sweet drugs. This is also in case of other drugs. [138]

तद्यथा–जीवकर्षभकौ जीवन्ती वीरा तामलकी काकोली क्षीरकाकोली मुद्गपर्णी माषपर्णी शालपर्णी पृश्निपर्ण्यसनपर्णी मधुपर्णी मेदा महामेदा कर्कटश्रृङ्गी श्रृङ्गाटिका छिन्नरुहा च्छत्राऽतिच्छत्रा श्रावणी महाश्रावणी सहदेवा विश्वदेवा शुक्ला क्षीरशुक्ला बलाऽतिबला विदारी क्षीरविदारी क्षुद्रसहा महासहा ऋष्यगन्धाऽश्वगन्धा वृश्चीरः पुनर्नवा बृहती कण्टकारिकोरुबूको मोरटः श्वदंष्ट्रा संहर्षा शतावरी शतपुष्पा मधूकपुष्पी यष्टीमधु मधूलिका मृद्वीका खर्जूरं परूषकमात्मगुप्ता पुष्करबीजं कशेरुकं राजकशेरुकं राजादनं कतकं काश्मर्यं शीतपाक्योदनपाकी तालखर्जूरमस्तकमिक्षुरिक्षुवालिका दर्भः कुशः काशः शालिर्गुन्द्रेत्कटकः शरमूलं राजक्षवकः ऋष्यप्रोक्ता द्वारदा भारद्वाजी वनत्रपुष्यभीरुपत्री हंसपादी काकनासिका कुलिङ्गाक्षी क्षीरवल्ली कपोलवल्ली सोमवल्ली गोपवल्ली मधुवल्ली चेतिः एषामेवंविधानामन्येषां च मधुरवर्गपरिसंख्यातानामौषधद्रव्याणां छेद्यानि खण्डशश्छेदयित्वा भेद्यानि चाणुशो भेदयित्वा प्रक्षाल्य पानीयेन सुप्रक्षालितायां स्थाल्यां समावाप्य पयसाऽर्धोदकेनाभ्यासिच्य साधयेद्दर्व्या सततमवघट्टयन्; तदुपयुक्तभूयिष्ठेऽम्भसि गतरसेष्वौषधेषु पयसि चानुपदग्धे स्थालीमुपहृत्य सुपरिपूतं पयः सुखोष्णं घृततैलवसामज्जलवणफाणितोपहितं बस्तिं वातविकारिणे विधिज्ञो विधिवद्दद्यात्; शीतं तु मधुसर्पिर्भ्यामुपसंसृज्य पित्तविकारिणे विधिवद्दद्यात् । इति मधुरस्कन्धः ॥१३९॥

Jīvaka, ṛṣabhaka, jīvantī, vīrā, tāmalakī, kākoli, kṣīrakākolī, mudgaparṇī, māṣa parṇī, śālaparṇī, pṛśniparṇī, asanaparṇī, madhuparṇī, medā, mahāmedā, karkaṭaśrngī, śṛṅgāṭikā, chinnaruhā, chatrā, atichatrā, śrāvaṇī, mahāśrāvaṇī, sahadevā, viśwadevā, śuklā, ksīraśuklā, balā, atibalā, vidārī, kṣīravidārī, kṣudrasahā, mahāsahā, ṛṣyagandhā, aśwagandhā, vṛścira, punarnavā, bṛhatī, kaṇṭakārikā, urubūka, moraṭa, śwadaṃṣṭrā, saṃharṣā śatāvarī, śatāpuṣpā, madhūkapuṣpī, yaṣṭīmadhu, madhūlikā, mṛdwīkā, kharjūra, paruṣaka, kapikacchu, puṣkarabīja, kaśeruka, śītapākī, odanapākī, tālamastaka, kharjūra-mastaka, ikṣu, ikṣuvālikā, darbha, kuśa; śāli, gundra, itkaṭaka, śaramūla, rājakṣavaka, ṛṣyaproktā, dwāradā, bhāradwājī, vanatrapuṣī, abhīrupatrī, haṃsapādī, kākanāsikā, kuliṅgākṣī, kṣīravallī, kapolavallī, kapotavallī, somavallī, somavallī, gopavallī, madhuvallī–these and such other drugs of sweet group should be taken and after cutting and breaking them into small pieces and washing with water properly should be placed in a vessel. Adding to it milk diluted with half water should be cooked stirring constantly with a ladle. When the major portion of water is absorbed, drugs are extracted and milk is not charred the vessel should be brought down and the milk should be taken out of it and is filtered well. This lukewarm milk added with ghee, oil, fat, marrow, salt and phāṇita should be used properly for enema by expert in the disorders of vāta. In paittika disorders, the same should be given as cold and combined with honey and ghee. Thus ends the sweet group. [139]

आम्राम्रातकलकुचकरमर्दवृक्षाम्लाम्लवेतसकुवलबदरदाडिममातुलुङ्गगण्डीरामलकनन्दीतकशीतवा तिन्तिडीकदन्तशठैरावतककोशाम्रधन्वनानां फलानि, पत्राणि चाम्रातकाश्मन्तकचाङ्गेरीणां चतुर्विधानां चाम्लिकानां द्वयोश्च कोलयोश्चामशुष्कयोर्द्वयोश्चैव शुष्काम्लिकयोर्ग्राम्यारण्ययोः, आसवद्रव्याणि च सुरासौवीरकतुषोदकमैरेयमेदकमदिरामधुशुक्तशीधुदधिदधिमण्डोदश्विद्धान्याम्लादीनि च, एषामेवंविधानामन्येषां चाम्लवर्गपरिसंख्यातानामौषधद्रव्याणां छेद्यानि खण्डशश्छेदयित्वा भेद्यानि चाणुशो भेदयित्वा द्रवैः स्थाल्यामभ्यासिच्य साधयित्वोपसंस्कृत्य यथावत्तैलवसामज्जलवणफाणितोपहितं सुखोष्णं बस्तिं वातविकारिणे विधिज्ञो विधिवद्दद्यात्। इत्यम्लस्कन्धः ।।१४०।।

Fruits of āmra, āmrātaka, lakuca, karamarda, vṛkṣāmla, amlavetasa, kuvala, badara, dāḍima, mātuluṅga, gaṇḍīra, āmalaka, nandītaka, śītaka, tintiḍīka, dantaśaṭha, airāvataka, kośāmra and dhanwana; leaves of āmrātaka, aśmantaka, cāṅgerī, four types of amlikā, two types of kola–unripe and dried–two types of dried tamarind–wild and cultivated–substances used in (preparation of) āsava, surā, sauvīraka, tuṣodaka, maireya, medaka, madirā, madhu, śukta, sīdhu, dadhimaṇḍa, buttermilk, dhānyāmla etc.–these and such other drugs of the sour group should be taken and after cutting and breaking them into small pieces should be placed in a vessel along with liquids and be cooked. The lukewarm product added properly with oil, fat, majja, salt and phāṇita should be used for enema in vātika disorders according to procedure by the expert.

Thus ends the sour group. [140]

सैन्धवसौवर्चलकालविड्पाक्यानूपकूप्यवालुकैलमौलकसामुद्ररोमकौद्भिदौषरपाटेयकपांशुजान्येवंप्रकाराणि चान्यानि लवणवर्गपरिसंख्यातानि, एतान्यम्लोपहितान्युष्णोदकोपहितानि वा स्नेहवन्ति सुखोष्णं बस्ति वातविकारिणे विधिज्ञो विधिवद्दद्यात् । इति लवणस्कन्धः ।।१४१।।

Saindhava, sauvarcala, kāla, viḍa, pākya, ānūpa, vālukaila, maulaka, sāmudra romaka, audbhida, auṣara, pāṭeyaka, pāṃśuja and others in the salt group–these added with sour or warm water alongwith fatty substance in lukewarm condition should be used for enema in disorders of vāta according to procedure by the expert.

Thus ends the salt group. [141]

पिप्पलीपिप्पलीमूलहस्तिपिप्पलीचव्यचित्रकशृङ्गवेरमरिचाजमोदार्द्रकविडङ्गकुस्तुम्बुरुपीलुतेजोवत्येलाकुष्ठभल्लातकास्थिहिङ्गुनिर्यासकिलिममूलकसर्षपलशुनकरञ्जशिग्रुकखरपुष्पभूस्तृणसुमुखसुरसकुठेरकार्जकगण्डीरकालमालकपर्णासक्षवकफणिज्झकक्षारमूत्रपित्तानीति; एषामेवंविधानां चान्येषां कटुकवर्गपरिसंख्यातानामौषधद्रव्याणां छेद्यानि खण्डशश्छेदयित्वा भेद्यानि चाणुशो भेदयित्वा गोमूत्रेण सह साधयित्वोपसंस्कृत्य यथावन्मधुतैललवणोपहितं सुखोष्णं बस्तिं श्लेष्मविकारिणे विधिज्ञो विधिवद्दद्यात्। इति कटुकस्कन्धः ।।१४२।।

Pippalī, pippalīmūla, gajapippalī, cavya, citraka, śuṇṭhī, marica, ajamoda ārdraka, viḍaṅga, dhānyaka, pīlu, tejovatī, elā, kuṣṭha, bhallātakāsthi, hiṅguniryāsa, devadāru, mūlaka, sarṣapa, laśuna, karañja, śigru, madhu-śigru, kharapuṣpā, bhūstṛṇa, sumukha, surasa, kuṭheraka, arjaka, gaṇḍīra, kālamālaka, parṇāsa, kṣavaka, phaṇijjhaka, alkali, urines and biles–these and other similar drugs of the pungent group should be taken and after cutting and breaking them into small pieces should be cooked with cow's urine. This while lukewarm added with honey, oil and salt should be used for enema in the disorders of kapha according to precedure by the experts. Thus ends the pungent group. [142]

चन्दननलदकृतमालनक्तमालनिम्बतुम्बुरुकुटजहरिद्रादारुहरिद्रामुस्तमूर्वाकिराततिक्तकटुकरोहिणीत्रायमाणाकारवेल्लिकाकरीकरवीरकेबुककठिल्लकवृषमण्डूकपर्णीकर्कोटकवार्ताकुकर्कशकाकमाचीकाकोदुम्बरिकासुषव्यतिविषापटोलकुलकपाठागुडूचीवेत्राग्रवेतसविकङ्कतबकुलसोमवल्कसप्तपर्णसुमनार्कावल्गुजवचातगरागुरुवालकोशीराणीति, एषामेवंविधानां चान्येषां तिक्तवर्गपरिसंख्यातानामौषधद्रव्याणां छेद्यानि खण्डशश्छेदयित्वा भेद्यानि चाणुशो भेदयित्वा प्रक्षाल्य पानीयेनाभ्या-सिच्य साधयित्वोपसंस्कृत्य यथावन्मधुतैललवणोपहितं सुखोष्णं बस्तिं श्लेष्मविकारिणे विधिज्ञो विधिवद्दद्यात्, शीतं तु मधुसर्पिर्भ्यामुपसंसृज्य पित्तविकारिणे विधिज्ञो विधिवद्दद्यात् । इति तिक्तस्कन्धः ।।१४३।।

Candana, nalada, āragvadha, naktamāla, nimba, tumburu, kuṭaja, haridrā, dāruharidrā, musta, mūrvā, kirātatikta, kaṭukarohiṇī, trāyamāṇā, kāravellikā, karīra, karavīra, kevuka, kaṭhillaka, vṛṣa, maṇḍūkaparṇī, karkoṭaka, vārtāku, karkaśa, kākamācī, kakodumbarikā, suṣavī, ativiṣā, paṭola, kulaka, pāṭhā, guḍūcī, tip of vetra, vetasa, vikaṅkata, vakula, somavalka, saptaparṇa, sumanā, arka, avalguja, vacā, tagara, aguru, vālaka and uśīra–these and similar other drugs of the bitter group should be taken and after cutting and breaking them into small pieces and washing properly be cooked with water. The product when lukewarm should be added with honey, oil and salt and be used for enema in kaphaja disorders according to procedure by the expert. In paittika disorders, the same should be used while cold and added with honey and ghee. Thus ends the bitter group. [143]

प्रियङ्ग्वनन्ताम्रास्थ्यम्बष्ठकीकट्वङ्गलोध्रमोचरससमङ्गाधातकीपुष्पपद्मापद्मकेशरजम्ब्वाम्रप्लक्षवटकपीतनोदुम्बराश्वत्थभल्लातकास्थ्यश्मन्तकशिरीषशिंशपासोमवल्कतिन्दुकप्रियालबदरखदिरसप्तपर्णाश्वकर्णस्यन्दनार्जुनारिमेदैलवालुकपरिपेलवकदम्बशल्लकीजिङ्गिनीकाशकशेरुकराजकशेरुकट्फलवंशपद्मकाशोकशालधवसर्जभूर्जशणखरपुष्पापुरशमीमाचीकवरकतुङ्गाजकर्णस्फूर्जकबिभीतककुम्भीपुष्करबीजबिसमृणालतालखर्जूरतरुणानीति, एषामेवंविधानां चान्येषां कषायवर्गपरिसंख्याता-नामौषधद्रव्याणां छेद्यानि खण्डशश्छेदयित्वा भेद्यानि चाणुशो भेदयित्वा प्रक्षाल्य पानीयेनाभ्यासिच्य साधयित्वोपसंस्कृत्य यथावन्मधुतैललवणोपहितं सुखोष्णं बस्तिं श्लेष्मविकारिणे विधिज्ञो विधिवद्दद्यात्, शीतं तु मधुसर्पिर्भ्यामुपसंसृज्य पित्तविकारिणे दद्यात् । इति कषायस्कन्धः ।।१४४।।

Priyaṅgu, anantā, āmrāsthi, ambaṣṭhakī, kaṭvaṅga, lodhra, mocarasa, samaṅgā, dhātakī flowers, padma, stamens of lotus, jambū, āmra, plakṣa vaṭa, kapītana, udumbara, aśwattha, bhallātakāsthi, aśmantaka, śirīṣa, śiṃśapā, somavalka, tinduka priyāla, badara, khadira, saptaparṇa, aśwakarṇa, syandana, arjuna, arimeda, elavāluka, paripelava, kadamba, śallakī, jiṅginī, kāśa, kaśeruka, rājakaśeruka, kaṭphala, vaṃṣa, padmaka, aśoka, sāla, dhava, sarja, bhūrja, śaṇa, kharapuṣpā, guggulu, śamī, macika, varaka, tuṅga, ajakarṇa, sphrūjaka, bibhītaka, kumbhī, puṣkarabīja, lotus stem, lotus stalk, tender parts of tāla and kharjūra–these and other similar drugs of the astringent group should be taken and after cutting and breaking them into small pieces and washing be cooked with water. The product when lukewarm should be added with honey, oil and salt and be used for enema in disorders of kapha according to procedure by the expert. In paittika disorders the same should be used while cold and added with honey and ghee. Thus ends the astringent group. [44]

तत्र श्लोकाः–

षड्वर्गाः परिसंख्याता य एते रसभेदतः । आस्थापनमभिप्रेत्य तान्विद्यात्सार्वयौगिकान् ।।१४५।।
सर्वशो हि प्रणिहिताः सर्वरोगेषु जानता । सर्वान्रोगान्नियच्छन्ति येभ्य आस्थापनं हितम् ।।१४६।।

Here are the verses–

The six groups enumerated here according to rasas should be known as applicable in all disorders in the form of non-unctuous enema. The non-unctuous enema employed in diseases according to the respective procedures by the learned physician controls all diseases. [145-146]

येषां येषां प्रशान्त्यर्थं ये ये न परिकीर्तिताः । द्रव्यवर्गा विकाराणां तेषां ते परिकोपकाः ।।१४७।।
इत्येते षडास्थापनस्कन्धा रसतोऽनुविभज्य व्याख्याताः ।।१४८।।

The groups of drugs which are not indicated in certain disorders should be considered as those aggravating the same. Thus six groups of non-unctuous enema are described dividing them according to rasas. [147-148]

तेभ्यो भिषग्बुद्धिमान् परिसंख्यातमपि यद्यद्द्रव्यमयौगिकं मन्येत, तत्तदपकर्षयेत्; यद्यच्चानुक्तमपि यौगिकं मन्येत, तत्तद्विदध्यात्; वर्गमपि वर्गेणोपसंसृजेदेकमेकेनानेकेन वा युक्तिं प्रमाणीकृत्य । प्रचरणमिव भिक्षुकस्य बीजमिव कर्षकस्य सूत्रं बुद्धिमतामल्पमप्यनल्पज्ञानाय भवति; तस्माद्बुद्धिमतामूहापोहवितर्काः, मन्दबुद्धेस्तु यथोक्तानुगमनमेव श्रेयः । यथोक्तं हि मार्गमनुगच्छन् भिषक् संसाधयति कार्यमनतिमहत्त्वाद्वा विनिपातयत्यनतिह्रस्वत्वादुदाहरणस्येति ।।१४९।।

The wise physician should eliminate the drug if it is not appropriate even if enumerated in the group and should add the appropriate one even if is unmentioned. (If situation arises) a group may be combined with another or several other groups based on reasoning. The aphorism, though small, is able to provide wide knowledge to the wise like alms of a mendicant or seed of a farmer. The aphorism for the wise, gives rise to critical analysis and reasoning while for the dull, it is better to follow the saying exactly. The physician following the said course succeeds in his endeavour or causes little risk because of the illustrations being not too brief. [149]

अतः परमनुवासनद्रव्याण्यनुव्याख्यास्यामः । अनुवासनं तु स्नेह एव । स्नेहस्तुद्विविधः–स्थावरात्मकः, जङ्गमात्मकश्च । तत्र स्थावरात्मकः स्नेहस्तैलमतैलं च । तद्द्वयं तैलमेव कृत्वोपदेक्ष्यामः, सर्वतस्तैलप्राधान्यात् । जङ्गमात्मकस्तु वसा, मज्जा, सर्पिरिति । तेषां तैलवसामज्जसर्पिषां यथापूर्वं श्रेष्ठं वातश्लेष्मविकारेष्वनुवासनीयेषु, यथोत्तरं तु पित्तविकारेषु, सर्व एव वा सर्वविकारेष्वपि योगमुपयान्ति संस्कारविधिविशेषादिति ।।१५०।।

Hereafter (I) shall mention the drugs used for unctuous enema. 'anuvāsana' (unctuous enema) is, in fact, composed of uncting substances. Uncting substance is of two types–vegetable products and animal products. The vegetable products are either taila (oil derived for tila–sesamum seeds) or ataila (other than the above), but both of them are described here as 'taila' because of overall predominance of tila oil. Animal products are fat, marrow and ghee. Out of the oil, fat, marrow and ghee, excellence of applicability as unctuous enema in disorders of vāta and kapha, is determined in regressive order while that is determined in progressive order in paittika disorders, or all are applicable in all disorders according to particular processing. [150]

शिरोविरेचनद्रव्याणि पुनरपामार्गपिप्पलीमरिचविडङ्गशिग्रुशिरीषतुम्बुरुपील्वजाज्यजमोदावार्ताकीपृथ्वीकैलाहरेणुकाफलानि च, सुमुखसुरसकुठेरकगण्डीरकालमालकपर्णासक्षवकफणिज्झकहरिद्राश्रृङ्गवेरमूलकलशुनतर्करीसर्षपपत्राणि च, अर्कालर्ककुष्ठनागदन्तीवचापामार्गश्वेताज्योतिष्मतीगवाक्षीगण्डीरपुष्पवाक्पुष्पीवृश्चिकालीवयस्थातिविषामूलानि च, हरिद्राश्रृङ्गवेरमूलकलशुनकन्दाश्च, लोध्रमदनसप्तपर्णनिम्बार्कपुष्पाणि च, देवदार्वगुरुसरलशल्लकीजिङ्गिन्यसनहिङ्गुनिर्यासाश्च, तेजोवतीवराङ्गेङ्गुदीशोभाञ्जनकबृहतीकण्टकारिकात्वचश्चेति । शिरोविरेचनं सप्तविधं, फल-पत्र-मूल-कन्द-पुष्प-निर्यास-त्वगाश्रयभेदात् । लवणकटुतिक्तकषायाणि चेन्द्रियोपशयानि तथाऽपराण्यनुक्तान्यपि द्रव्याणि यथायोगविहितानि शिरोविरेचनार्थमुपदिश्यन्त इति ।।१५१।।

Now the drugs for head-evacuation–fruits of apāmārga, pippalī, marica, viḍaṅga, śigru, śirīṣa, tumburu, pīlu, ajājī, ajamodā, vārtākī, pṛthvīkā, elā and hareṇukā; leaves of sumukha, surasa, kuṭheraka, gaṇḍīra, kālamālaka, parṇāsa, kṣavaka, phaṇijjhaka, haridrā, śuṇṭhī, mūlaka, laśuna, tarkarī, and sarṣapa; roots of arka, alerka, kuṣṭha, nāga-danti, vacā, apāmarga, jyotiṣmatī, gavākṣī, gaṇḍīrapuṣpī, avākpuṣpī, vṛścikālī, vayasthā and ativiṣā; tuberous rhizomes or roots of haridrā, śuṇṭhī, mūlaka and laśuna; flowers of lodhra, madana, saptaparṇa, nimba and arka; exudations of devadāru, aguru, sarala, śallakī, jiṅginī, asana, hiṅgu; bark of tejovatī, varāṅga, iṅgudī, śobhāñjana, bṛhatī and kaṇṭakārikā. (Thus) head-evacuation is of seven types according to substratum (of action) such as fruit, leaf root, tuber, flower, exudation and bark; other saline, pungent, bitter and astringent drugs which are wholesome to the sense organs and other unmentioned drugs may be used, according to condition, for head-evacuation. [151]

तत्र श्लोकाः–
लक्षणाचार्यशिष्याणां परीक्षा कारणं च यत् । अध्येयाध्यापनविधी संभाषाविधिरेव च ।।१५२।।
षड्भिरूनानि पञ्चाशद्वादमार्गपदानि च । पदानि दश चान्यानि कारणादीनि तत्त्वतः ।।१५३।।
संपश्नश्च परीक्षादेर्नवको वमनादिषु । भिषग्जितीये रोगाणां विमाने संप्रकाशितः ।।१५४।।

Now the summing up verses–

Examination of treatise, teacher and disciple with reasons, method of study and teaching, method of discussion, forty four terms relating to the course of discussion, ten other terms with application, nine questions relating to examination etc. in emesis etc. all has been described in the chapter on the specific features of therapeutics of diseases. [152-154]

बहुविधमिदमुक्तमर्थजातं बहुविधवाक्यविचित्रमर्थकान्तम् ।
बहुविधशुभशब्दसन्धियुक्तं बहुविधवादनिसूदनं परेषाम् ।।१५५।।
इमां मतिं बहुविधहेतुसंश्रयां विजज्ञिवान् परमतवादसूदनीम् ।
न सज्जते परवचनावमर्दनैर्न शक्यते परवचनैश्च मर्दितुम् ।।१५६।।
दोषादीनां तु भावनां सर्वेषामेव हेतुमत् । मानात् सम्यग्विमानानि निरुक्तानि विभागशः ।।१५७।।

This chapter containing various ideas, variegated with various sentences, pleasing with meanings, possessed with various auspicious words and their unions and capable of defeating opponents in various debates, is said. One who has acquired this knowledge based on various reasons and refuting the opponent's view in debates, does not get fastened by the pressure of opponents' arguments nor does he get subdued by their arguments.

'Vimāna' is termed because of providing providing properly the correct knowledge of the specific features of entities like doṣas etc. with reasoning and classification. [155-157]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने रोगभिषग्जितीयविमानं नामाष्टमोऽध्यायः ।।

Thus ends the eighth chapter on specific features of therapeutics
of diseases in Vimānasthāna in the treatise composed by
Agniveśa and redacted by Caraka. (8)

(अग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते । अनेनावधिना स्थानं विमानानां समर्थितम् ।)

Thus ends the Vimānasthāna (section on specific features).

◆

CARAKA-SAMHITĀ

4. SĀRĪRASTHĀNA

(SECTION ON THE STUDY OF HUMAN BODY)

शारीरस्थानम्

प्रथमोऽध्यायः

CHAPTER I

अथातः कतिधापुरुषीयं शारीरं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on the types of personal self etc. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propunded by Lord Ātreya. [2]

कतिधा पुरुषो धीमन्! धातुभेदेन भिद्यते । पुरुषः कारणं कस्मात्, प्रभवः पुरुषस्य कः ।।३।।
किमज्ञो ज्ञः, स नित्यः किं किमनित्यो निदर्शितः । प्रकृतिः का, विकाराः के. किं लिङ्गं पुरुषस्य च ।।४।।
निष्क्रियं च स्वतन्त्रं च वशिनं सर्वगं विभुम् । वदन्त्यात्मानमात्मज्ञाः क्षेत्रज्ञं साक्षिणं तथा ।।५।।
निष्क्रियस्य क्रिया तस्य भगवन् ! विद्यते कथम् । स्वतन्त्रश्चेदनिष्टासु कथं योनिषु जायते ।।६।।
वशी यद्यसुखैः कस्माद्भावैराक्रम्यते बलात् । सर्वाः सर्वगतत्वाच्च वेदनाः किं न वेत्ति सः ।।७।।
न पश्यति विभुः कस्माच्छैलकुड्यतिरस्कृतम् । क्षेत्रज्ञः क्षेत्रमथवा किं पूर्वमिति संशयः ।।८।।
ज्ञेयं क्षेत्रं विना पूर्वं क्षेत्रज्ञो हि न युज्यते । क्षेत्रं च यदि पूर्वं स्यात् क्षेत्रज्ञः स्यादशाश्वतः ।।९।।
साक्षिभूतस्य कस्यायं कर्ता ह्यन्यो न विद्यते । स्यात् कथं चाविकारस्य विशेषो वेदनाकृतः ।।१०।।
अथ चार्तस्य भगवंस्तिसृणां कां चिकित्सति । अतीता वेदनां वैद्यो वर्तमानां भविष्यतीम् ।।११।।
भविष्यन्त्या असंप्राप्तिरतीताया अनागमः । सांप्रतिक्या अपि स्थानं नास्त्यर्तेः संशयो ह्यतः ।।१२।।
कारणं वेदनानां किं, किमधिष्ठानमुच्यते । क्व चैता वेदनाः सर्वा निवृत्तिं यान्त्यशेषतः ।।१३।।
सर्ववित् सर्वसंन्यासी सर्वसंयोगनिःसृतः । एकः प्रशान्तो भूतात्मा कैर्लिङ्गैरुपलभ्यते ।।१४।।
इत्यग्निवेशस्य वचः श्रुत्वा मतिमतां वरः । सर्वं यथावत् प्रोवाच प्रशान्तात्मा पुनर्वसुः ।।१५।।

O wise! what are the types of the personal self according to constituents? Why is the personal self cause (of the body)? What is the source of the personal self? Whether he is knower or the ignorant? Whether he is eternal or non-eternal? What is Prakṛti (nature)? What are the products? What are the signs of the personal self?

The knowers of the self regard the self as inactive, independent, omnipotent, omnivagant, omnipresent, knower of the body and witness. Then O Lord! how there is action of the inactive? If independent, how is he born in an undesired form of existence? If omnipotent, how is he inflicted forcibly by painful entities? If omnivagant, how does he not preceive all the sensations? If omnipresent, why does he not see (an object) interrupted by a hill or a wall? There is also doubt as to which is earlier body-knower or the body itself? because without earlier existence of the knowable body there can not be knower of the same and if the earlier existence of the body is accepted, then the knower of the same would be reduced as non-eternal. When there is no other doer whose witness is he? How be there the variations of painful sensation in one devoid of abnormality? O Lord! Out of the three–past, present and future–which of the painful sensations of the patient is treated by physician? The reason of the doubt is that the future one has not yet reached, the past one has already passed and the present one also is not stationary. What is the cause of the sensation and its substratum? Where do all these sensations cease completely? By what signs is known the ommiscient, detached from all, free from all the conjunctions, one, calm, the self of the creatures? Having heard the queries of Agniveśa, Punarvasu, the best among the wise and with the calm self, replied properly in respect of all of them. [3-15]

खादयश्चेतनाषष्ठा धातवः पुरुषः स्मृतः । चेतनाधातुरप्येकः स्मृतः पुरुषसंज्ञकः ।।१६।।

The aggregate of five mahābhūtas and consciousness as the sixth one is known as 'Puruṣa' (person). Consciousness alone is also known as 'Puruṣa'. [16]

पुनश्च धातुभेदेन चतुर्विंशतिकः स्मृतः । मनो दशेन्द्रियाण्यर्थाः प्रकृतिश्चाष्टधातुकी ।।१७।।

Again from division of constituents he is known as possessing twenty four entities such as mind, ten sense organs, five sense objects and prakṛti (matter) consisting of eight entities (Ayakta, mahat, ahaṅkāra and five tanmātrās). [17]

लक्षणं मनसो ज्ञानस्याभावो भाव एव च । सति ह्यात्मेन्द्रियार्थानां सन्निकर्षे न वर्तते ।।१८।।
वैवृत्त्यान्मनसो ज्ञानं सान्निध्यात्तच्च वर्तते । अणुत्वमथ चैकत्वं द्वौ गुणौ मनसः स्मृतौ ।।१९।।

Mind is defined as the entitity which, even on contact with self, sense organs and sense objects, is responsible for production or otherwise of knowledge by its attending or non-attending respectively. Subtleness and oneness are known as two qualities of mind. [18-19]

चिन्त्यं विचार्यमूह्यं च ध्येयं संकल्प्यमेव च । यत्किंचिन्मनसो ज्ञेयं तत् सर्वं ह्यर्थसंज्ञकम् ।।२०।।
इन्द्रियाभिग्रहः कर्म मनसः स्वस्य निग्रहः । ऊहो विचारश्च, ततः परं बुद्धिः प्रवर्तते ।।२१।।

The object of thinking, analysing, reasoning, meditating, determination and whatever, is to be perceived by mind is its object. Action of mind consists of control over senses, self-restraint, reasoning, analysing. Beyond that is the jurisdiction of buddhi (intellect). [20-21]

इन्द्रियेणेन्द्रियार्थो हि समनस्केन गृह्यते । कल्प्यते मनसा तूर्ध्वं गुणतो दोषतोऽथवा ।।२२।।
जायते विषये तत्र या बुद्धिर्निश्चयात्मिका । व्यवस्यति तया वक्तुं कर्तुं वा बुद्धिपूर्वकम् ।।२३।।

The sense-object is received by sense organs alongwith mind. Then the mind analyses it in forms of merits or demerits and forwards it to Buddhi (intelect) which produces decisive knowledge by which one proceeds to speak or to do something with full knowledge. [22-23]

एकैकाधिकयुक्तानि खादीनामिन्द्रियाणि तु । पञ्च कर्मानुमेयानि येभ्यो बुद्धिः प्रवर्तते ।।२४।।

The five sense organs are composed of five mahābhūtas (Ākāśa etc) with predominance of one in each. They are known by inference through their actions and it is they on the basis of which intellect proceeds. [24]

हस्तौ पादौ गुदोपस्थं वागिन्द्रियमथापि च । कर्मेन्द्रियाणि पञ्चैव पादौ गमनकर्मणि ।।२५।।
पायूपस्थं विसर्गार्थं हस्तौ ग्रहणधारणे । जिह्वा वागिन्द्रियं वाक् च सत्या ज्योतिस्तमोऽनृता ।।२६।।

Likewise, motor organs are also five in number such as hands, feet, anus genitals, and organ of speech. The feet are responsible for movement from one place to another, anus and genitals are meant for discharging, hands for receiving and holding. Tongue represents the organs of speech. The true speech is light while the false speech is darkness. [25-26]

महाभूतानि खं वायुरग्निरापः क्षितिस्तथा । शब्दः स्पर्शश्च रूपं च रसो गन्धश्च तद्गुणाः ।।२७।।

The (five) mahābhūtas are ākāśa, vāyu, agni, ap and pṛthivī. Sound, touch, vision, taste and smell are their properties respectively. [27]

तेषामेकगुणः पूर्वो गुणवृद्धिः परे परे । पूर्वं पूर्वगुणश्चैव क्रमशो गुणिषु स्मृतः ।।२८।।

Out of them, the first one has only one property and there is addition of one more property in each of the latter bhūtas. Thus the former bhūta alongwith its property is associated with the latter one. [28]

खरद्रवचलोष्णत्वं भूजलानिलतेजसाम् । आकाशस्याप्रतीघातो दृष्टं लिङ्गं यथाक्रमम् ।।२९।।
लक्षणं सर्वमेवैतत् स्पर्शनेन्द्रियगोचरम् । स्पर्शनेन्द्रियविज्ञेयः स्पर्शो हि सविपर्ययः ।।३०।।
गुणाः शरीरे गुणिनां निर्दिष्टाश्चिह्नमेव च ।

coarseness, liquidity, mobility, hotness and non-interruption are the specific characters of pṛthivī, ap, vāyu, tejas and ākāśa respectively. All these characters are perceivable by the tactile sense organ because touch alongwith its absence is known by the tactile sense organ. Thus the properties and the characters (in the body) of these which possess properties (dravyas) are mentioned.

अर्थाः शब्दादयो ज्ञेया गोचरा विषया गुणाः ।।३१।।

The sense objects, sound etc. are known as artha (sense objects). 'Gocara', viṣaya' and 'guṇa' are its synonyms. [31]

या यदिन्द्रियमाश्रित्य जन्तोर्बुद्धिः प्रवर्तते । याति सा तेन निर्देशं मनसा च मनोभवा ।।३२।।
भेदात् कार्येन्द्रियार्थानां बह्व्यो वै बुद्धयः स्मृताः । आत्मेन्द्रियमनोर्थानामेकैका सन्निकर्षजा ।।३३।।
अङ्गुल्यङ्गुष्ठतलजस्तन्त्रीवीणानखोद्भवः । दृष्टः शब्दो यथा बुद्धिर्दृष्टा संयोगजा तथा ।।३४।।

The intellect is recognised by the sense organ based on which it emanates. The emanated through mind is known as 'manobhavā' (emanated through mind). Due to contact of each of the self, sense organs, mind and sense object and according to difference of the act, sense organs and objects, there are numerous products of intellect. As the sound produced by the contact of finger and the surface of the thumb and also by that of wiry violin and nails varies numerously so is the product of intellect emanated from the contacts. [32-34]

बुद्धीन्द्रियमनोर्थानां विद्याद्योगधरं परम् । चतुर्विंशतिको ह्येष राशिः पुरुषसंज्ञकः ।।३५।।

The para (avyakta–the primordial unmanifest) holds the conjunction of intellect, sense organs, mind and sense objects. The aggregate of twenty four entities is known as 'Puruṣa' (the person). [35]

रजस्तमोभ्यां युक्तस्य संयोगोऽयमनन्तवान् । ताभ्यां निराकृताभ्यां तु सत्त्ववृद्ध्या निवर्तते ।।३६।।

The person associated with (predominant) rajas and tamas has endless conjunction of this type but when these two are subdued with the predominance of sattwa, the conjunction ceases to exist. [36]

अत्र कर्म फलं चात्र ज्ञानं चात्र प्रतिष्ठितम् । अत्र मोहः सुखं दुःखं जीवितं मरणं स्वता ।।३७।।
एवं यो वेद तत्त्वेन स वेद प्रलयोदयौ । पारंपर्यं चिकित्सां च ज्ञातव्यं यच्च किंचन ।।३८।।

Here are dependent the action, fruit (of action), knowledge and ignorance pleasure and pain, life and death and ownership. He, who knows this in reality, knows destruction and creation, (continuity of) tradition. therapeutics and whatever else is worth knowing. [37-38]

भास्तमः सत्यमनृतं वेदाः कर्म शुभाशुभम् । न स्युः कर्ता च बोद्धा च पुरुषो न भवेद्यदि ।।३९।।
नाश्रयो न सुखं नार्तिर्न गतिर्नागतिर्न वाक् । न विज्ञानं न शास्त्राणि न जन्म मरणं न च ।।४०।।
न बन्धो न च मोक्षः स्यात् पुरुषो न भवेद्यदि । कारणं पुरुषस्तस्मात् कारणज्ञैरुदाहृतः ।।४१।।
न चेत् कारणमात्मा स्याद्भादयः स्युरहेतुकाः । न चैषु संभवेज् ज्ञानं न च तैः स्यात् प्रयोजनम् ।।४२।।

There can not be light, darkness, truth, falsehood, scripture, auspicious and inauspicious actions if there be not the active and intelligent person. There would be no substratum (body), happiness, misery, going and coming, speech, understanding, treatises, life and death, knowledge and emancipation if the person were not there. That is why the person is recognised as the cause by the experts in (theory of) causation. If there be no self, light etc. would be causeless; they can not be perceived nor can they serve any purpose. [39-42]

कृतं मृद्दण्डचक्रैश्च कुम्भकारादृते घटम् । कृतं मृत्तृणकाष्ठैश्च गृहकाराद्विना गृहम् ।।४३।।
यो वदेत् स वदेद्देहं संभूय करणैः कृतम् । विना कर्तारमज्ञानाद्युक्त्यागमबहिष्कृतः ।।४४।।

The pitcher is made from earth, stick and wheel without the potter', 'the house is constructed with mud, straw and wood without the mason' he who says like this can say the body as made of the instrumental organs in combination without any agent but such statement would only show the ingnorance of that man because of being devoid of reasoning and scriptural support. [43-44]

कारणं पुरुषः सर्वैं प्रमाणैरुपलभ्यते । येभ्यः प्रमेयं सर्वेभ्य आगमेभ्यः प्रमीयते ।।४५।।

The personal self is known as the cause from all the sources of valid knowledge and also all the scriptures from which the knowables are known. [45]

न ते तत्सद्दशास्त्वन्ये पारंपर्यसमुत्थिताः । सारूप्याद्ये त एवेति निर्दिश्यन्ते नवा नवाः ।।४६।।
भावास्तेषां समुदयो निरीशः सत्त्वसंज्ञकः । कर्ता भोक्ता न स पुमानिति केचिद्व्यवस्थिताः ।।४७।।

By the continuous process of transformation other similar new products are evolved which are not in the original identity but because of similarity are taken as the same. The aggregate of these entities without any master is the living being. Thus the personal self is neither the doer nor the enjoyer (of the action). This is the view held by certain scholars. [46-47]

तेषामन्यैः कृतस्यान्ये भावा भावैर्नवाः फलम् । भुञ्जते सदृशाः प्राप्तं यैरात्मा नोपदिश्यते ।।४८।।

In view of those who do not recognise the self, the other similar new products would enjoy the fruits of action done by their other predecessors. [48]

करणान्यान्यदता दृष्टा कर्तुः कर्ता स एव तु । कर्ता हि करणैर्युक्तः कारणं सर्वकर्मणाम् ।।४९।।

(In fact) there may be difference in instrumental organs of the doer but the doer is the same all along. The doer equipped with instruments becomes the cause of all actions. [49]

निमेषकालाद्भावानां कालः शीघ्रतरोऽत्यये । भग्नानां न पुनर्भावः कृतं नान्यमुपैति च ।।५०।।
मतं तत्त्वविदामेतद्यस्मात्तस्मात् स कारणम् । क्रियोपभोगे भूतानां नित्यः पुरुषसंज्ञकः ।।५१।।

The time taken in destruction of an entity is shorter even than the twinkling of eye, the destroyed entities donot re-emerge and one's action would not fructify in another, this is the view held by the knowers of reality. On this basis the personal self, the enternal one, is regarded as cause of the living beings in their actions and enjoyment (of their fruits). [50-51]

अहङ्कारः फलं कर्म देहान्तरगतिः स्मृतिः । विद्यते सति भूतानां कारणे देहमन्तरा ।।५२।।

In living beings, ego, fruit (of action), action, migration to the body, memory– these are justified only if there be a cause different from the body. [52]

प्रभवो न ह्यनादित्वाद्विद्यते परमात्मनः । पुरुषो राशिसंज्ञस्तु मोहेच्छाद्वेषकर्मजः ।।५३।।

The supreme self, because of being eternal, has no source of origin while the personal self, being the aggregate (of several entities) is born of ignorance, desire and aversion. [53]

आत्मा ज्ञः करणैर्योगाज् ज्ञानं त्वस्य प्रवर्तते । करणानामवैमल्यादयोगाद्वा न वर्तते ।।५४।।
पश्यतोऽपि यथाऽऽदर्शे संक्लिष्टे नास्ति दर्शनम् । तत्त्वं जले वा कलुषे चेतस्युपहते तथा ।।५५।।

The self possesses knowledge which comes forth on conjunction with instruments and does not come forth in the condition of their impurity or in absence of their contact. As there is no vision (of image) in a dirty mirror or muddy water even though one sees through, (there is no perception) if the mind etc. are damaged. [54-55]

करणानि मनो बुद्धिर्बुद्धिकर्मेन्द्रियाणि च । कर्तुः संयोगजं कर्म वेदना बुद्धिरेव च ।।५६।।
नैकः प्रवर्तते कर्तुं भूतात्मा नाश्नुते फलम् । संयोगाद्वर्तते सर्वं तमृते नास्ति किञ्चन ।।५७।।

These instruments are mind, intellect, sense organs and motor organs. The action of the doer emanates from conjunction and so the sensation and the perception. The personal self alone does not incline to action nor does he enjoy the fruit. It is all due to conjunction in absence of which there is nothing. [56-57]

न ह्येको वर्तते भावो वर्तते नाप्यहेतुकः । शीघ्रगत्वात्स्वभावात्त्वभावो न व्यतिवर्तते ।।५८।।

The existence of an entity is not caused by a single factor nor is it cause-less. However, the non-existence is (not perceptible) due to quick moving and because of natural (inevitable) fate the non-existence does not presuppose a cause. [58]

अनादिः पुरुषो नित्यो विपरीतस्तु हेतुजः । सदकारणवन्नित्यं दृष्टं हेतुजमन्यथा ।।५९।।

The self which is beginningless is eternal but that which is a product of a cause is contrary (non-eternal). One which is not caused is ever-existing and eternal while that which is caused is otherwise. [59]

तदेव भावादग्राह्यं नित्यत्वं न कुतश्चन । भावाज्ज्ञेयं तदव्यक्तमचिन्त्यं व्यक्तमन्यथा ।।६०।।
अव्यक्तमात्मा क्षेत्रज्ञः शाश्वतो विभुरव्ययः । तस्माद्यदन्यत्तद्व्यक्तं, वक्ष्यते चापरं द्वयम् ।।६१।।
व्यक्तमैन्द्रियकं चैव गृह्यते तद्यदिन्द्रियैः । अतोऽन्यत् पुनरव्यक्तं लिङ्गग्राह्यमतीन्द्रियम् ।।६२।।

That (eternal) is imperceptible to a caused entity because the eternality can't be grasped by the same. That is why one which can't be grasped is said as unmanifest otherwise manifest. The self which is the knower of the body, eternal, omnipresent and indestructible is the unmanifest. Contrary to that is the manifest one. Both will be described further. The manifest or aindriyaka (pertaining to sense organs) is that which is perceived by the sense organs.

Contrary to that is unmanifest which can be known only by certain signs and transcends all senses. [60-62]

खादीनि बुद्धिरव्यक्तमहङ्कारस्तथाऽष्टमः । भूतप्रकृतिरुद्दिष्टा विकाराश्चैव षोडश ।।६३।।
बुद्धीन्द्रियाणि पञ्चैव पञ्च कर्मेन्द्रियाणि च । समनस्काश्च पञ्चार्था विकारा इति संज्ञिताः ।।६४।।

Ākāśa etc. (ākāśa, vāyu, tejas, ap and pṛthivī), buddhi (mahat–intellect), avyakta (the unmanifest primordial nature) and ahaṅkāra (ego), the eighth one, constitute bhūtaprakṛti (original source of creatures). Vikāras (products) are sixteen–five sense organs, five motor organs, mind and five objects (bhūtas). [63-64]

इति क्षेत्रं समुद्दिष्टं सर्वमव्यक्तवर्जितम् । अव्यक्तमस्य क्षेत्रस्य क्षेत्रज्ञमृषयो विदुः ।।६५।।

This (aggregate) except the unmanifest one is known as kṣetra (body). The unmanifest one is known as the knower of this body by the sages. [65]

जायते बुद्धिरव्यक्ताद्बुद्ध्याऽहमिति मन्यते । परं खादीन्यहङ्कारादुत्पद्यन्ते यथाक्रमम् ।।६६।।
ततः संपूर्णसर्वाङ्गो जातोऽभ्युदित उच्यते ।

From the unmanifest (primordial nature) intellect evolves, then ego comes forth, from ego five bhūtas emanate in order. Thus evolved and complete with all the organs the person is born and is said as emerged. [66]

पुरुषः प्रलये चेष्टैः पुनर्भावैर्वियुज्यते ।।६७।।
अव्यक्ताद्व्यक्ततां याति व्यक्तादव्यक्ततां पुनः । रजस्तमोभ्यामाविष्टश्चक्रवत् परिवर्तते ।।६८।।
येषां द्वन्द्वे परा सक्तिरहङ्कारपराश्च ये । उदयप्रलयौ तेषां न तेषां ये त्वतोऽन्यथा ।।६९।।

At the time of dissolution, the self gets detached from these enjoyable entities. Thus (the self), subdued by rajas and tamas, gets manifested from the unmanifest state and then reverts to the unmanifest and thus moves continuously like a wheel (from one state to another). Those who are attached excessively to duals and are engrossed by ego are subjected to origin and destruction but not others who are contrary to them. [67-69]

प्राणापानौ निमेषाद्या जीवनं मनसो गतिः । इन्द्रियान्तरसंचारः प्रेरणं धारणं च यत् ।।७०।।
देशान्तरगतिः स्वप्ने पञ्चत्वग्रहणं तथा । दृष्टस्य दक्षिणेनाक्ष्णा सव्येनावगमस्तथा ।।७१।।
इच्छा द्वेषः सुखं दुःखं प्रयत्नश्चेतना धृतिः । बुद्धिः स्मृतिरहङ्कारो लिङ्गानि परमात्मनः ।।७२।।
यस्मात् समुपलभ्यन्ते लिङ्गान्येतानि जीवतः । न मृतस्यात्मलिङ्गानि तस्मादाहुर्महर्षयः ।।७३।।
शरीरं हि गते तस्मिञ् शून्यागारमचेतनम् । पञ्चभूतावशेषत्वात् पञ्चत्वं गतमुच्यते ।।७४।।

Inspiration and expiration (respiration), twinkling of eye etc. (reflexes), biological functions, psychic movements, shifting from one sense organ to another, impulsion and restraint (of mind), mentally arriving at another country, sound sleep as if one is dead, perception of an object by left eye which is received by right eye, desire, aversion, happiness, misery, will, consciousness, control, knowledge, memory and ego–these are the signs of the self. As these signs are found only in living beings and not in dead ones, the sages have said them as the signs of the self. After His departure, the body is converted to a lifeless, vacant house and is said to have reached the 'fiveness' because of only five mahābhūtas remaining there. [70-74]

अचेतनं क्रियावच्च मनश्चेतयिता परः । युक्तस्य मनसा तस्य निर्दिश्यन्ते विभोः क्रियाः ।।७५।।
चेतनावान् यतश्चात्मा ततः कर्ता निरुच्यते । अचेतनत्वाच्च मनः क्रियावदपि नोच्यते ।।७६।।

Mind is uncouscious but active while the self kindless consiousness (but is inactive). The omnipresent one becomes active only when is comes in contact with mind. The self is said as 'doer' because of having consciousness while mind, devoid of consciousness, is not taken as such inspite of his activeness. [75-76]

यथास्वेनात्मनाऽऽत्मानं सर्वः सर्वासु योनिषु । प्राणैस्तन्त्रयते प्राणी नह्यन्योऽस्त्यस्य तन्त्रकः ।।७७।।

All by his respective self leads himself to all the species attaining life and controlling with Prāṇa, none else is his master. [77]

वशी तत् कुरुते कर्म यत् कृत्वा फलमश्नुते । वशी चेतः समाधत्ते वशी सर्वं निरस्यति ।।७८।।

The self is all powerful (free) to initiate some action but is obliged to enjoy its fruit. The powerful can concentrate his mind and also can renunciate all. [78]

देही सर्वगतोऽप्यात्मा स्वे स्वे संस्पर्शनेन्द्रिये । सर्वाः सर्वाश्रयस्थास्तु नात्माऽतो वेत्ति वेदनाः ।।७९।।

The self, though omnipresent, when puts on a body becomes restricted to his own tactile sense organ. That is why he is incapable of perceiving all senses and those pertaining to all bodies. [79]

विभुत्वमत एवास्य यस्मात् सर्वगतो महान् । मनसश्च समाधानात् पश्यत्यात्मा तिरस्कृतम् ।।८०।।
नित्यानुबन्धं मनसा देहकर्मानुपातिना । सर्वयोनिगतं विद्यादेकयोनावपि स्थितम् ।।८१।।

The self is omnipresent because he is all-pervasive and great. Hence if he concentrates his mind he can perceive even the hidden (object). That associated for ever with mind in accordance with the action of the body should be taken as pervading all species even though (apparently) stationed in one species. [80-81]

आदिर्नास्त्यात्मनः क्षेत्रपारंपर्यमनादिकम् । अतस्तयोरनादित्वात् किं पूर्वमिति नोच्यते ।।८२।।

There is bo beginning of the self and the continuty of the (created) body. Hence, both being beginningless, it is impossible to say which is earlier. [82]

ज्ञः साक्षीत्युच्यते नाज्ञः साक्षी त्वात्मा यतः स्मृतः । सर्वे भावा हि सर्वेषां भूतानामात्मसाक्षिकाः ।।८३।।

Only the one having knowledge can be witness not the ignorant one that is why the self is said as an observer. All the entities of all the living beings are observed by the self. [83]

नैकः कदाचिद्भूतात्मा लक्षणैरुपलभ्यते । विशेषोऽनुपलभ्यस्य तस्य नैकस्य विद्यते ।।८४।।
संयोगपुरुषस्येष्टो विशेषो वेदनाकृतः । वेदना यत्र नियता विशेषस्तत्र तत्कृतः ।।८५।।

The single self con not be perceived by the signs because the single and the imperceptible has no distinguishing character. Nevertheless, the aggregate self has got differentiation due to sensations. Where there is sensation, differentiation is caused by it. [84-85]

चिकित्सति भिषक् सर्वास्त्रिकाला वेदना इति । यया युक्त्या वदन्त्येके सा युक्तिरुपधार्यताम् ।।८६।।
पुनस्तच्छिरसः शूलं ज्वरः स पुनरागतः । पुनः स कासो बलवांश्छर्दिः सा पुनरागता ।।८७।।
एभिः प्रसिद्धवचनैरतीतागमनं मतम् । कालश्चायमतीतानामर्तीनां पुनरागतः ।।८८।।
तमर्तिकालमुद्दिश्य भेषजं यत् प्रयुज्यते । अतीतानां प्रशमनं वेदनानां तदुच्यते ।।८९।।
आपस्ताः पुनरागुर्मा याभिः शस्यं पुरा हतम् । यथा प्रक्रियते सेतुः प्रतिकर्म तथाऽऽश्रये ।।९०।।
पूर्वरूपं विकाराणां दृष्ट्वा प्रादुर्भविष्यताम् । या क्रिया क्रियते सा च वेदनां हन्त्यनागताम् ।।९१।।
पारंपर्यानुबन्धस्तु दुःखानां विनिवर्तते । सुखहेतूपचारेण सुखं चापि प्रवर्तते ।।९२।।
न समा यान्ति वैषम्यं विषमाः समतां न च । हेतुभिः सदृशा नित्यं जायन्ते देहधातवः ।।९३।।
युक्तिमेतां पुरस्कृत्य त्रिकालां वेदनां भिषक् । हन्तीत्युक्तं

That physician treats all the painful conditions in all the three times (past, present and future) is held by certain scholars with the reasoning which may be understood (by you). "Again that headache (came)", "that fever relapsed", "that severe cough has recurred"–by such popular statements the recurrence of the past (disorders) is indicated. "The time for recurrence of the past disorders has approached" considering this when a physician applies remedy at that time to avert the recurrence, it is said as alleviation of the past sufferings.

The floods which damaged the crop earlier may not come again with this view as bundh is constructed so is the preventive treatment in the body. The treatment which is adopted after observing the premonitory symptoms of the would be disorder (in order to prevent it), in fact, averts the future suffering.

By following the code of health the continued association of the suffering ceases and happiness (health) comes forth. "The dhātus which are in balanced state do not go into imbalance and vice versa. They are produced according to the cause"– according to this reasoning the physician treats the suffering of all the three times. [86-93]

चिकित्सा तु नैष्ठिकी या विनोपधाम् ।।९४।।
उपधा हि परो हेतुर्दुःखदुःखाश्रयप्रदः । त्यागः सर्वोपधानां च सर्वदुःखव्यपोहकः ।।९५।।
कोषकारो यथा ह्यंशूनुपादत्ते वधप्रदान् । उपादत्ते तथाऽर्थेभ्यस्तृष्णामज्ञः सदाऽऽतुरः ।।९६।।
यस्त्वग्निकल्पानर्थाञ् ज्ञो ज्ञात्वा तेभ्यो निवर्तते । अनारम्भादसंयोगात्तं दुःखं नोपतिष्ठते ।।९७।।

The supreme treatment is that which is devoid of allurement. Allurement is the greatest cause of misery and the abode of miseries (body) and renunciation of all allurements eliminates all miseries. As a silkworm brings forth threads leading to its death, the ignorant and ever-ill person creates allurement from the sense objects. One who is wise enough to identify the fire-like sense objects and readily withdraws from them, is not attacked by miseries due to absense of initiation and conjunction. [94-97]

धीधृतिस्मृतिविभ्रंशः संप्राप्तिः कालकर्मणाम् । असात्म्यार्थागमश्चेति ज्ञातव्या दुःखहेतवः ।।९८।।

Derangement of intellect, restraint, and memory; advent of time and action and contact with unsuitable sense objects should be known as the causes of misery. [98]

विषमाभिनिवेशो यो नित्यानित्ये हिताहिते । ज्ञेयः स बुद्धिविभ्रंशः समं बुद्धिर्हि पश्यति ।।९९।।

Adherence to wrong discrimination between eternal and non-eternal as well as wholesome and unwholesome is known as derangement of intellect because by nature the intellect sees rightly. [99]

विषयप्रवणं सत्त्वं धृतिभ्रंशान्न शक्यते । नियन्तुमहितादर्थाद्धृतिर्हि नियमात्मिका ।।१००।।

Due to derangement of restraint it is not possible to control the mind indulged in sensual pleasures from the unwholesome object because the fuction of restraint is to control. [100]

तत्त्वज्ञाने स्मृतिर्यस्य रजोमोहावृतात्मनः । भ्रश्यते स स्मृतिभ्रंशः स्मर्तव्यं हि स्मृतौ स्थितम् ।।१०१।।

When on covering of the self by rajas and tamas the recollection of the knowledge of reality is impaired, it is known as derangement of memory because the thing to be recollected is deposited in memory. [101]

धीधृतिस्मृतिविभ्रष्टः कर्म यत् कुरुतेऽशुभम् । प्रज्ञापराधं तं विद्यात् सर्वदोषप्रकोपणम् ।।१०२।।
उदीरणं गतिमतामुदीर्णानां च निग्रहः । सेवनं साहसानां च नारीणां चातिसेवनम् ।।१०३।।
कर्मकालातिपातश्च मिथ्यारम्भश्च कर्मणाम् । विनयाचारलोपश्च पूज्यानां चाभिधर्षणम् ।।१०४।।
ज्ञातानां स्वयमर्थानामहितानां निषेवणम् । परमौन्मादिकानां च प्रत्ययानां निषेवणम् ।।१०५।।
अकालादेशसंचारौ मैत्री संक्लिष्टकर्मभिः । इन्द्रियोपक्रमोक्तस्य सद्वृत्तस्य च वर्जनम् ।।१०६।।
ईर्ष्यामानभयक्रोधलोभमोहमदभ्रमाः । तज्जं वा कर्म यत् क्लिष्टं क्लिष्टं यद्देहकर्म च ।।१०७।।
यच्चान्यदीदृशं कर्म रजोमोहसमुत्थितम् । प्रज्ञापराधं तं शिष्टा ब्रुवते व्याधिकारणम् ।।१०८।।

The unwholesome action performed by one whose intellect, restraint and memory are deranged is known as intellectual error. It vitiates all the doṣas. (forcible) Propulsion of urges or their suppression, indulgence in exertive actions and women, excessive or delayed action, wrong initiation of actions, disappearance of modesty and good conduct, rebuking the respected ones, use of unwholesome things though already known as such, use of the factors causing severe derangement of mind, movement in wrong place and time, friendship with the wicked, avoidance of the code of noble conduct described in the chapter on the introductory description of senses; envy, conceit, fear, anger, greed, ignorance, narcosis and confusion, troublesome action taken under their spell, troublesome bodily action and other such action arisen from rajas and tamas is said as intellectual error by the nobles which is the cause of diseases. [102-108]

बुद्ध्या विषमविज्ञानं विषमं च प्रवर्तनम् । प्रज्ञापराधं जानीयान्मनसो गोचरं हि तत् ।।१०९।।

Wrong understanding by the intellect and wrong actions (accordingly) should be known as intellectual error which is committed by mind. [109]

निर्दिष्टा कालसंप्राप्तिर्व्याधीनां व्याधिसंग्रहे । चयप्रकोपप्रशमाः पित्तादीनां यथा पुरा ।।११०।।
मिथ्यातिहीनलिङ्गाश्च वर्षान्ता रोगहेतवः । जीर्णभुक्तप्रजीर्णान्नकालाकालस्थितिश्च या ।।१११।।
पूर्वमध्यापराह्णाश्च रात्र्या यामास्त्रयश्च ये । एषु कालेषु नियता ये रोगास्ते च कालजाः ।।११२।।

Genesis of diseases due to time factor is already said in the chapter on enumeration of disorders and also accumulation, aggravation and pacification of pitta etc. The seasons ending with the rainy one having characters as perverted, excessive or undermined which are cause of disorders, timely and untimely condition of food having been digested, ingested and being digested, three divisions of the day–forenoon, midday and afternoon, similar ones of the night–the diseases related to these times are known as caused by the time factor. [110-112]

अन्येद्युष्को द्व्यहग्राही तृतीयकचतुर्थकौ । स्वे स्वे काले प्रवर्तन्ते काले ह्येषां बलागमः ।।११३।।

(For instance) various forms of malarial fever such as quotidian, severe tertian tertian and quartan, arise in their respective times because they attain strength in those particular times. [113]

एते चान्ये च ये केचित् कालजा विविधा गदाः । अनागते चिकित्स्यास्ते बलकालौ विजानता ।।११४।।

These and other various time-caused diseases should be treated before they arise with the due consideration of their strength and time. [114]

कालस्य परिणामेन जरामृत्युनिमित्तजाः । रोगाः स्वाभाविका दृष्टाः स्वभावो निष्प्रतिक्रियः ।।११५।।

By the succession of time, natural disorders caused by old age and approaching death occur because nature can not be counteracted. [115]

निर्दिष्टं दैवशब्देन कर्म यत् पौर्वदेहिकम् । हेतुस्तदपि कालेन रोगाणामुपलभ्यते ।।११६।।

The deed of the past life known as 'daive' (fate) is also observed as the cause of diseases in (particular) time. [116]

न हि कर्म महत् किञ्चित् फलं यस्य न भुज्यते । क्रियाघ्नाः कर्मजा रोगाः प्रशमं यान्ति तत्क्षयात् ।।११७।।

There is no major action the fruit of which is not enjoyed. The diseases caused by the deeds (of past life) neutralise the therapeutic measures and subside only on destruction of the deeds. [117]

अत्युग्रशब्दश्रवणाच्छ्रवणात् सर्वशो न च । शब्दानां चातिहीनानां भवन्ति श्रवणाज्जडाः ।।११८।।
परुषोद्भीषणाशस्ताप्रियव्यसनसूचकैः । शब्दैः श्रवणसंयोगो मिथ्यासंयोग उच्यते ।।११९।।
असंस्पर्शोऽतिसंस्पर्शो हीनसंस्पर्श एव च । स्पृश्यानां संग्रहेणोक्तः स्पर्शनेन्द्रियबाधकः ।।१२०।।
यो भूतविषवातानामकालेनागतश्च यः । स्नेहशीतोष्णसंस्पर्शो मिथ्यायोगः स उच्यते ।।१२१।।
रूपाणां भास्वतां दृष्टिर्विनश्यत्यतिदर्शनात् । दर्शनाच्चातिसूक्ष्माणां सर्वशश्चाप्यदर्शनात् ।।१२२।।
द्विष्टभैरवबीभत्सदूरातिश्लिष्टदर्शनात् । तामसानां च रूपाणां मिथ्यासंयोग उच्यते ।।१२३।।
अत्यादानमनादानमोकसात्म्यादिभिश्च यत् । रसानां विषमादानमल्पादानं च दूषणम् ।।१२४।।
अतिमृद्वतितीक्ष्णानां गन्धानामुपसेवनम् । असेवनं सर्वशश्च घ्राणेन्द्रियविनाशनम् ।।१२५।।
पूतिभूतविषद्विष्टा गन्धा ये चाप्यनार्तवाः । तैर्गन्धैर्घ्राणसंयोगो मिथ्यायोगः स उच्यते ।।१२६।।
इत्यसात्म्यार्थसंयोगस्त्रिविधो दोषकोपनः ।

By hearing intense sound, no sound or too feeble sound, the auditory sense organ is deranged. The contact of the ear with harsh, frightening, inauspicious, disliked and mishap-denoting sound is known as the perverted conjunction.

The lack of touch, excessive or diminished touch of the objects, in brief, deranges the tactile sense organ. Touch of the organisms, poisonous winds and untimely touch of the uncting substance, cold and hot is known as the perverted conjunction.

By excessive gazing at brilliant objects, looking at very minute object and not seeing at all, the visual sense organs is damaged. Looking at disliked, fierce, loathsome, distant, too near and dark objects is known as the perverted conjunction.

Excessive or avoidance of intake, faulty intake, in respect of habitual suitability etc. and little intake of food is harmful.

Inhaling too mild or too irritant odours or completely abstaining from them injures olfactory sense organ. The contact with foetid, infested with organism and poisonous and disliked smells and also with those which are unseasonal is known as the perverted conjunction. Thus is described the threefold conjunction with unsuitable sense objects which vitiates doṣas. [118-126]

असात्म्यमिति तद्विद्याद्यन्न याति सहात्मताम् ।।१२७।।

That which is not suited to the person is known as "asātmya" (unsuitable). [127]

मिथ्यातिहीनयोगेभ्यो यो व्याधिरुपजायते । शब्दादीनां स विज्ञेयो व्याधिरैन्द्रियको बुधैः ।।१२८।।

The disease arisen due to perverted, excessive and diminished use of sound etc. is known as 'Aindriyaka' (related to sense organs). [128]

वेदनानामशान्तानामित्येते हेतवः स्मृताः । सुखहेतुः समस्त्वेकः समयोगः सुदुर्लभः ।।१२९।।

These are the causes of painful sensations. The cause of happiness (health) is only one–balanced use (of the senses) which is very rare. [129]

नेन्द्रियाणि न चैवार्थाः सुखदुःखस्य हेतवः । हेतुस्तु सुखदुःखस्य योगो दृष्टश्चतुर्विधः ।।१३०।।
सन्तीन्द्रियाणि सन्त्यर्था योगो न च न चास्ति रुक् । न सुखं, कारणं तस्माद्योग एव चतुर्विधः ।।१३१।।

Neither the sense organs nor the sense objects are the causes of happiness and misery but the fourfold use (of senses). (This is proved by the reasoning that) in spite of the existence of sense organs and sense objects, if there be no use there will be neither misery or happiness hence the fourfold use itself is the cause. [130-131]

नात्मेन्द्रिय मनो बुद्धिं गोचरं कर्म वा विना । सुखदुःखं, यथा यच्च बोद्धव्यं तत्तथोच्यते ।।१३२।।

In fact, there can not be happiness or misery without the self, sense organs mind, intellect, sense objects or the past deeds. This is being explained here. [132]

स्पर्शनेन्द्रियसंस्पर्शः स्पर्शो मानस एव च । द्विविधः सुखदुःखानां वेदनानां प्रवर्तकः ।।१३३।।

The contact with the tactile sense organ and that with mind–this two fold contact gives rise to pleasant and painful sensations. [133]

इच्छाद्वेषात्मिका तृष्णा सुखदुःखात् प्रवर्तते । तृष्णा च सुखदुःखानां कारणं पुनरुच्यते ।।१३४।।
उपादत्ते हि सा भावान् वेदनाश्रयसंज्ञकान् । स्पृश्यते नानुपादाने नास्पृष्टो वेत्ति वेदनाः ।।१३५।।

Happiness and misery give rise to allurement in the guise of desire and aversion, the allurement, in turn, acts as cause of happiness and misery. It collects the entities which offer resort to sensations. If there be no collection of entities, there can not be contact and without contact the sensations can not be felt. [134-135]

वेदनानामधिष्ठानं मनो देहश्च सेन्द्रियः । केशलोमनखाग्रान्नमलद्रवगुणैर्विना ।।१३६।।

The location of sensations is mind, the body equipped with sense organs except head hairs, body hairs, tip of nail, ingested food, excreta, fluids and sense objects. [136]

योगे मोक्षे च सर्वासां वेदनानामवर्तनम् । मोक्षे निवृत्तिर्निःशेषा योगो मोक्षप्रवर्तकः ।।१३७।।

All sensations cease to exist in the state of yoga (union with self) and Mokṣa (emancipation). In mokṣa, the cessation is complete while yoga leads to that. [137]

आत्मेन्द्रियमनोर्थानां सन्निकर्षात् प्रवर्तते । सुखदुःखमनारम्भादात्मस्थे मनसि स्थिरे ।।१३८।।
निवर्तते तदुभयं वशित्वं चोपजायते । सशरीरस्य योगज्ञास्तं योगमृषयो विदुः ।।१३९।।

Happiness and misery arise due to contact of the self, sense organs, mind and the sense objects but when the mind is steadily concentrated to the self, both cease to exist due to non-initiation and a supernatural power comes forth in the person. This state is known as 'yoga' by the expert sages. [138-139]

आवेशश्चेतसो ज्ञानमर्थानां छन्दतः क्रिया । दृष्टिः श्रोत्रं स्मृतिः कान्तिरिष्टतश्चाप्यदर्शनम् ।।१४०।।
इत्यष्टविधमाख्यातं योगिनां बलमैश्वरम् । शुद्धसत्त्वसमाधानात्तत् सर्वमुपजायते ।।१४१।।

Entering into other's body, knowledge of other's mind, doing things at pleasure, supernatural vision, supernatural hearing, superhuman memory, superhuman brilliance and disappearance at pleasure–these eight are said as supper-natural powers of yogins. All this is possible only due to concentration of pure mind in the self. [140-141]

मोक्षो रजस्तमोऽभावात् बलवत्कर्मसंक्षयात् । वियोगः सर्वसंयोगैरपुनर्भव उच्यते ।।१४२।।

Mokṣa (emancipation) is possible by absence of rajas and tamas, destruction of the potent past deeds and detachment from all the (sources of) conjunction. It is also said as absence of rebirth. [142]

सतामुपासनं सम्यगसतां परिवर्जनम् । व्रतचर्योपवासश्च नियमाश्च पृथग्विधाः ।।१४३।।
धारणं धर्मशास्त्राणां विज्ञानं विजने रतिः । विषयेष्वरतिर्मोक्षे व्यवसायः परा धृतिः ।।१४४।।
कर्मणामसमारम्भः कृतानां च परिक्षयः । नैष्क्रम्यमनहङ्कारः संयोगे भयदर्शनम् ।।१४५।।
मनोबुद्धिसमाधानमर्थतत्त्वपरीक्षणम् । तत्त्वस्मृतेरुपस्थानात् सर्वमेतत् प्रवर्तते ।।१४६।।

Keeping in touch with the saints, avoidance of the ignobles, observance of vows, fasting and other rules, study of religious scriptures, understanding, attachment to lonely places and detachment from worldly pleasure, effort for emancipation, great restraint non-initiation of action, destruction of past deeds, inclination to getting out, freedom from ego, realizing fear in conjunction, concentration of mind and body, critical analysis of the philosophical reality–all this arises due to emergence of the memory of reality (which leads to emancipation). [143-146]

स्मृतिः सत्सेवनाद्यैश्च धृत्यन्तैरुपजायते । स्मृत्वा स्वभावं भावानां स्मरन् दुःखात् प्रमुच्यते ।।१४७।।

Memory comes forth by the factors beginning with keeping in touch with the saints and ending with restraint. After emergence of memory one gets rid off misery by recollecting the nature of created beings. [147]

वक्ष्यन्ते कारणान्यष्टौ स्मृतिर्यैरुपजायते । निमित्तरूपग्रहणात् सादृश्यात् सविपर्ययात् ।।१४८।।
सत्त्वानुबन्धादभ्यासाज्ज्ञानयोगात् पुनः श्रुतात् । दृष्टश्रुतानुभूतानां स्मरणात् स्मृतिरुच्यते ।।१४९।।

(Now I) will mention the eight factors which help in emergence of memory. These are–perception of the cause, perception of the form, similarity, contrast, predominance of sattwa, practice, constant thinking and repeated hearing. Memory is defined as recollection of seen, heard and experienced things. [148-149]

एतत्तदेकमयनं मुक्तैर्मोक्षस्य दर्शितम् । तत्त्वस्मृतिबलं, येन गता न पुनरागताः ।।१५०।।
अयनं पुनराख्यातमेतद्योगस्य योगिभिः । संख्यातधर्मैः सांख्यैश्च मुक्तैर्मोक्षस्य चायनम् ।।१५१।।

The power of recollection of the reality is the only way to emancipation as shown by the emancipated ones, by which one having gone never returns. This is said as the way to yoga by the yogins as well as the philosophers having accurate knowledge of the virtues and as that of emancipation by the emancipated ones. [150-151]

सर्वं कारणवद्दुःखमस्वं चानित्यमेव च । न चात्मकृतकं तद्धि तत्र चोत्पद्यते स्वता ।।१५२।।
यावन्नोत्पद्यते सत्या बुद्धिर्नैतदहं यया । नैतन्ममेति विज्ञाय ज्ञः सर्वमतिवर्तते ।।१५३।।

All caused is (source of) misery, dependent and non-eternal. That is not concerned with the self but only a wrong notion of mine-ness arises until the true knowledge emerges. But hereafter with its help knowing that 'I am not this (body)' 'this (body) is not mine.' the knower of truth transcends all. [152-153]

तस्मिंश्चरमसंन्यासे समूलाः सर्ववेदनाः । ससंज्ञाज्ञानविज्ञाना निवृत्तिं यान्त्यशेषतः ।।१५४।।

In that state of final renunciation, all sensations with their roots (causes) alongwith consciousness, knowledge and understanding cease completely. [154]

अतः परं ब्रह्मभूतो भूतात्मा नोपलभ्यते । निःसृतः सर्वभावेभ्यश्चिह्नं यस्य न विद्यते ।।१५५।।
गतिर्ब्रह्मविदां ब्रह्म तच्चाक्षरमलक्षणम् । ज्ञानं ब्रह्मविदां चात्र नाज्ञस्तज्ज्ञातुमर्हति ।।१५६।।

Hereafter the personal self because of being identified as Brahman is not perceived as being devoid of all entities he possesses no sign. Brahman which is the final resort of the Knowes of Brahman, is indestruction and devoid of signs. Here there is scope only for the knowers of Brahman and not the ignorant one who is incapable of grasping that. [155-156]

तत्र श्लोकः–

प्रश्नाः पुरुषमाश्रित्य त्रयोविंशतिरुत्तमाः । कतिधापुरुषीयेऽस्मिन्निर्णीतास्तत्त्वदर्शिना ।।१५७।।

Now (the summing up) verse–

The thirty good questions relating to puruṣa (personal self) have been decided by the seer of the reality in this chapter on the types of personal self. [157]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने कतिधापुरुषीयं
शारीरं नाम प्रथमोऽध्यायः ।।१।।

Thus ends the first chapter on the types of the personal self
in Śārīrasthāna in the treatise composed by
Agniveśa and redacted by Caraka. (1)

●

द्वितीयोऽध्यायः

CHAPTER II

अथातोऽतुल्यगोत्रीयं शारीरं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter beginning with 'dissimilar clan'. [1]

इति ह स्माह भगवानात्रेयः ।।२।।
अतुल्यगोत्रस्य रजःक्षयान्ते रहोविसृष्टं मिथुनीकृतस्य ।
किं स्याच्चतुष्पात्प्रभवं च षड्भ्यो यत् स्त्रीषु गर्भत्वमुपैति पुंसः ।।३।।

What is that of a man which having four constituents and six sources and which coming out of him while cohabiting with a woman of a dissimilar clan in a lonely place after the period of her menses is converted into embryo in the woman. [2-3]

शुक्रं तदस्य प्रवदन्ति धीरा यद्धीयते गर्भसमुद्भवाय ।
वाय्वग्निभूम्यब्गुणपादवत्तत् षड्भ्यो रसेभ्यः प्रभवश्च तस्य ।।४।।

The wise call it as 'śukra' (semen) which is implanted for the origin of embryo. It is constituted of four quarters vāyu, agni, pṛthivī and ap (four mahābhūtas) and is originated from (food consisting of) six rasas. [4]

संपूर्णदेहः समये सुखं च गर्भः कथं केन च जायते स्त्री ।
गर्भं चिराद्विन्दति सप्रजाऽपि भूत्वाऽथवा नश्यति केन गर्भः ।।५।।

How and with what factors is the foetus delivered fully developed in time and with ease? How does even a fertile woman face delay in conception and why sometimes is the embryo destroyed? [5]

शुक्रासृगात्माशयकालसंपद् यस्योपचारश्च हितैस्तथाऽन्नैः ।
गर्भश्च काले च सुखी सुखं च संजायते संपरिपूर्णदेहः ।।६।।
योनिप्रदोषान्मनसोऽभितापाच्छुक्रासृगाहारविहारदोषात् ।
अकालयोगाद्बलसंक्षयाच्च गर्भं चिराद्विन्दति सप्रजाऽपि ।।७।।
असृङ्निरुद्धं पवनेन नार्या गर्भं व्यवस्यन्त्यबुधाः कदाचित् ।
गर्भस्य रूपं हि करोति तस्यास्तदसृगस्रावि विवर्धमानम् ।।८।।
तदग्निसूर्यश्रमशोकरोगैरुष्णान्नपानैरथवा प्रवृत्तम् ।
दृष्ट्वाऽसृगेकं न च गर्भसंज्ञं केचिन्नरा भूतहृतं वदन्ति ।।९।।
ओजोशनानां रजनीचराणामाहारहेतोर्न शरीरमिष्टम् ।
गर्भं हरेयुर्यदि ते न मातुर्लब्धावकाशा न हरेयुरोजः ।।१०।।

By the excellence of sperm, ovum, the self, uterus and time and by management with wholesome diet the normal foetus gets delivered in fully developed state, in time and with ease.

Though fertile, a women gets conceived after a long time due to defects in genitals, mental worry, derangement of sperm, ovum, diet and behaviour, absence of proper timing and diminution of strength.

The menstrual blood obstructed by vāyu in a women is taken as pregnancy sometimes by the ignorant. The blood not flowing out and gradually accumulated produces signs and symptoms of pregnancy. When that blood is discharged out due to exposure to fire, the sun, exertion, anxiety, other diseases and intake of hot food and drinks, some people observing the same, though it is not foetus, say it as destroyed by the evil spirit. The body (of the foetus) is not desired for the purpose of eating by those (evil sprits) eating away ojas and moving in nights. If they do not get entrance into the mother's body and inflict her ojas, they would not be able to destroy the foetus. [6-10]

कन्यां सुतं वा सहितौ पृथग्वा सुतौ सुते वा तनयान् बहून् वा ।
कस्मात् प्रसूते सुचिरेण गर्भमेकोऽभिवृद्धिं च यमेऽभ्युपैति ।।११।।

Why does one get female or male child? Why does one get twins–male or female, separate or joined, or several children? Why does one deliver the child with delay? Why does one in the twin develop more? [11]

रक्तेन कन्यामधिकेन पुत्रं शुक्रेण तेन द्विविधीकृतेन ।
बीजेन कन्यां च सुतं च सूते यथास्वबीजान्यतराधिकेन ।।१२।।
शुक्राधिकं द्वैधमुपैति बीजं यस्याः सुतौ सा सहितौ प्रसूते ।
रक्ताधिकं वा यदि भेदमेति द्विधा सुते सा सहिते प्रसूते ।।१३।।
भिनत्ति यावद्बहुधा प्रपन्नः शुक्रार्तवं वायुरतिप्रवृद्धः ।
तावन्त्यपत्यानि यथाविभागं कर्मात्मकान्यस्ववशात् प्रसूते ।।१४।।
आहारमाप्नोति यदा न गर्भः शोषं समाप्नोति परिस्रुतिं वा ।
तं स्त्री प्रसूते सुचिरेण गर्भं पुष्टो यदा वर्षगणैरपि स्यात् ।।१५।।
कर्मात्मकत्वाद्विषमांशभेदाच्छुक्रासृजोर्वृद्धिमुपैति कुक्षौ ।
एकोऽधिको न्यूनतरो द्वितीय एवं यमेऽप्यभ्यधिको विशेषः ।।१६।।

One gets female or male child due to dominance of ovum or sperm respectively. When zygote is split into two the twin is formed and the female or male character of the same is determined by the relative predominance of ovum or sperm respectively. When the zygote is bifurcated with dominance of sperm the women delivers male twin jointly or with that of ovum she delivers female twin jointly. A women delivers that number of children due to past deeds and god's pleasure in which the excessively aggravated Vāyu afflicting the union of sperm and ovum splits the same variously. If the foetus does not get nourishment and consequently gets dried up or discharged, the women delivers the child after a long time when the foetus is developed even is several years.

Due to past deeds and uneven bifurcation of the union of sperm and ovum one in the twin develops more in the womb while the other one is less. Thus there is also differentiation in the twin. [12-16]

कस्माद्द्विरेताः पवनेन्द्रियो वा संस्कारवाही नरनारिषण्डौ ।
वक्री तथेर्ष्याभिरतिः कथं वा संजायते वातिकषण्डको वा ।।१७।।

Why does the progeny become as hermaphrodite, pavanendriya, saṃskāravāhī narasaṇḍha or nārīṣaṇḍha (sterile man or woman), vakrī, īrsyābhirati and vātika-ṣaṇḍhaka? [17]

बीजात् समांशादुपतप्तबीजात् स्त्रीपुंसलिङ्गी भवति द्विरेताः।
शुक्राशयं गर्भगतस्य हत्वा करोति वायुः पवनेन्द्रियत्वम् ।।१८।।
शुक्राशयद्वारविघट्टनेन संस्कारवाहं कुरुतेऽनिलश्च ।
मन्दाल्पबीजाववलावहर्षौ क्लीबौ च हेतुर्विकृतिद्वयस्य ।।१९।।
मातुर्व्यवायप्रतिघेन वक्री स्याद्बीजदौर्बल्यतया पितुश्च ।
ईर्ष्याभिभूतावपि मन्दहर्षावीर्ष्यारतेरेव वदन्ति हेतुम् ।।२०।।
वाय्वग्निदोषाद्वृषणौ तु यस्य नाशं गतौ वातिकषण्डकः सः ।
इत्येवमष्टौ विकृतिप्रकाराः कर्मात्मकानामुपलक्षणीयाः ।।२१।।

In case the zygote has sperm and ovum equally or is damaged in genitciportion the progeny has characters of both female and male and as such is called 'dwiretas' (hermaphrodite). Vāyu having afflicted the location of semen in the foetus causes pavanandriya (devoid of semen). When vāyu obstructs the passage of the location of semen, it causes saṃskāravāhi (conditioned aphrodisia). When the parents have sluggish and diminished reproductive factor, are weak, unstimulated and with damaged genetic portion, they cause the two disorders–male and female sterility. Due to mother's lack of desire (for coitus) or complicated posture (during coitus) and also due to genetic deficiency of father, vakrī (with curved organ) is caused. Īrsyābhirati is caused if the parents are subdued by jealousy and have mild passion. When the testicles get destroyed by aggravation of vāyu and agni, vātika ṣaṇḍhaka is produced. Thus eight types of genetic sexual disorders due to past deeds should be determined. [18-21]

गर्भस्य सद्योऽनुगतस्य कुक्षौ स्त्रीपुंनपुंसामुदरस्थितानाम् ।
किं लक्षणं? कारणमिष्यते किं सरूपतां येन च यात्यपत्यम् ।।२२।।

What are the symptoms of conception which has just taken place? What are the signs and symptoms of female, male and enunch foetus impregnated in the womb? What is the reason of resemblance of the child? [22]

निष्ठीविका गौरवमङ्गसादस्तन्द्राप्रहर्षौ हृदये व्यथा च ।
तृप्तिश्च बीजग्रहणं च योन्यां गर्भस्य सद्योऽनुगतस्य लिङ्गम् ।।२३।।
सव्याङ्गचेष्टा पुरुषार्थिनी स्त्री स्त्रीस्वप्नपानाशनशीलचेष्टा ।
सव्यात्तगर्भा न च वृत्तगर्भा सव्यप्रदुग्धा स्त्रियमेव सूते ।।२४।।
पुत्रं त्वतो लिङ्गविपर्ययेण व्यामिश्रलिङ्गा प्रकृतिं तृतीयाम् ।
गर्भोपपत्तौ तु मनः स्त्रिया यं जन्तुं व्रजेत्तत्सदृशं प्रसूते ।।२५।।
गर्भस्य चत्वारि चतुर्विधानि भूतानि मातापितृसंभवानि ।
आहारजान्यात्मकृतानि चैव सर्वस्य सर्वाणि भवन्ति देहे ।।२६।।
तेषां विशेषाद्बलवन्ति यानि भवन्ति मातापितृकर्मजानि ।
तानि व्यवस्येत् सदृशत्वहेतुं सत्त्वं यथानूकमपि व्यवस्येत् ।।२७।।

Salivation, heaviness, malaise, drowsiness, horripilation, distress in cardiac region, contentment, holding up of zygote in the uterus–these are the symptoms of the conception which has just taken place.

Activities mostly in left parts, desire for man, womanly dreams, drinks, food, conduct, and activities, foetus stationed in the left side of the womb, gravid uturus not round, profuse loctation in the left breast–these indicate the female foetus. Symptoms contrary to the above indicate the male foetus. The third sex (enunch) is indicated by the mixed symptoms. A woman gets child resembling that which her mind is attracted to during conception.

All the foetuses have four mahābhūtas (All except ākāśa) which are fourfold such as–maternal, paternal, nutritional and selfborne. Because of them the dominant factors arisen out of the past deeds of the parents determine resemblance of the physical appearance. Like-wise, resemblance of mental faculty is also be determined by the past life or species. [23-27]

कस्मात् प्रजां स्त्री विकृतां प्रसूते हीनाधिकाङ्गी विकलेन्द्रियां वा ।
देहात् कथं देहमुपैति चान्यमात्मा सदा कैरनुबध्यते च ।।२८।।

Why does a woman deliver an abnormal child with deficiency or excess of organs or deranged sense organs?

How does the self transmigrate from one body to another and which is it ever associated with? [28]

बीजात्मकर्माशयकालदोषैर्मातुस्तथाऽऽहारविहारदोषैः ।
कुर्वन्ति दोषा विविधानि दुष्टाः संस्थानवर्णेन्द्रियवैकृतानि ।।२९।।
वर्षासु काष्ठाश्मघनाम्बुवेगास्तरोः सरित्स्रोतसि संस्थितस्य।
यथैव कुर्युर्विकृतिं तथैव गर्भस्य कुक्षौ नियतस्य दोषाः ।।३०।।

Due to defects of genes, the self, past deeds, uterus, time and mother's food and behaviour, the vitiated doṣas produce various abnormalities in shape, complexion and sense organs. As in the rainy season, wood, stone pieces and water current cause derangements in a tree situated in the river stream, doṣas cause abnormalities in foetus situated in the womb. [29-30]

भूतैश्चतुर्भिः सहितः सुसूक्ष्मैर्मनोजवो देहमुपैति देहात् ।
कर्मात्मकत्वान्न तु तस्य दृश्यं दिव्यं विना दर्शनमस्ति रूपम् ।।३१।।
स सर्वगः सर्वशरीरभृच्च स विश्वकर्मा स च विश्वरूपः ।
स चेतनाधातुरतीन्द्रियश्च स नित्ययुक् सानुशयः स एव ।।३२।।
रसात्ममातापितृसंभवानि भूतानि विद्याद्दश षट् च देहे ।
चत्वारि तत्रात्मनि संश्रितानि स्थितस्तथाऽऽत्मा च चतुर्षु तेषु ।।३३।।
भूतानि मातापितृसंभवानि रजश्च शुक्रं च वदन्ति गर्भे ।
आप्याय्यते शुक्रमसृक् च भूतैर्यैस्तानि भूतानि रसोद्भवानि ।।३४।।
भूतानि चत्वारि तु कर्मजानि यान्यात्मलीनानि विशन्ति गर्भम् ।
स बीजधर्मा ह्यपरापराणि देहान्तराण्यात्मनि याति याति ।।३५।।
रूपाद्धि रूपप्रभवः प्रसिद्धः कर्मात्मकानां मनसो मनस्तः ।
भवन्ति ये त्वाकृतिबुद्धिभेदा रजस्तमस्तत्र च कर्म हेतुः ।।३६।।

The self alongwith subtle four bhūtas and with speed like that of mind transmigrate form one body to the other according to past deeds. It can not be seen without divine visual sense. He is omnivagant, sustains all bodies, performs all actions, takes all forms. He is the source of consciousness, transcending all senses, ever-united and closely attached. In the body, bhūtas are sixteen (out of four bhūtas each being of four types)–such as caused by maternal nutrition, the self, mother (ovum) and father (sperm). Out of them, four are associated with the self and the self, in turn, depends on these four (for his manifestation). The bhūtas derived from mother and father are represented by ovum and sperm in the foetus. Those by which the sperm and the ovum are nourished are derived from (mother's) nutrition. Four bhūtas are derived from past deeds which having merged with the self enter into the foetus because the self with seed-like character always transmigrates himself from one body to the other (in a cyclic order). According to past deeds, form arises from (the past) form and mind from (the past) mind. Whatever difference is observed in physique and psyche is caused by rajas and tamas as well as the past deed. [31-36]

अतीन्द्रियैस्तैरतिसूक्ष्मरूपैरात्मा कदाचिन्न वियुक्तरूपः ।
न कर्मणा नैव मनोमतिभ्यां न चाप्यहङ्कारविकारदोषैः ।।३७।।

रजस्तमोभ्यां हि मनोऽनुबद्धं ज्ञानं विना तत्र हि सर्वदोषाः ।
गतिप्रवृत्त्योस्तु निमित्तमुक्तं मनः सदोषं बलवच्च कर्म ।।३८।।

The self is never dissociated with too subtle and sense-transcending (bhūtas), past deeds, mind, intellect, ego and other evils of the products (of primordial nature). Mind is associated with rajas and tamas; all defects are caused by ignorance. The cause of movement and inclination is defective mind and potent past deeds. [37-38]

रोगाः कुतः संशमनं किमेषां हर्षस्य शोकस्य च किं निमित्तम् ।
शरीरसत्त्वप्रभवा विकाराः कथं न शान्ताः पुनरापतेयुः ।।३९।।

Whenceforth are the disease? what is their remedy? What is the cause of happiness and sorrow? How should the physical and mental disorders once subdued not recur? [39]

प्रज्ञापराधो विषमास्तथाऽर्था हेतुस्तृतीयः परिणामकालः ।
सर्वामयानां त्रिविधा च शान्तिर्ज्ञानार्थकालाः समयोगयुक्ताः ।।४०।।

Intellectual error, unbalanced use of senses and consequence of time these three are the causes of all the disorders. Similarly, the remedy of all disorders consists of the balanced use of intellect, senses and time. [40]

धर्म्याः क्रिया हर्षनिमित्तमुक्तास्ततोऽन्यथा शोकवशं नयन्ति ।
शरीरसत्त्वप्रभवास्तु रोगास्तयोरवृत्त्या न भवन्ति भूयः ।।४१।।

Virtuous acts bring forth happiness while the contrary ones lead to sorrow. Source of diseases is body and mind, when these (body and mind) are absent, the diseases can not recur. [41]

रूपस्य सत्त्वस्य च सन्ततिर्या, नोक्तस्तदादिर्नहि सोऽस्ति कश्चित् ।
तयोरवृत्तिः क्रियते पराभ्यां धृतिस्मृतिभ्यां परया धिया च ।।४२।।

The continuity of physique and psyche is beginningless. Their absence can be brought out only by excellent restraint, memory and knowledge. [42]

सत्याश्रये वा द्विविधे यथोक्ते पूर्वं गदेभ्यः प्रतिकर्म नित्यम् ।
जितेन्द्रियं नानुपतन्ति रोगास्तत्कालयुक्तं यदि नास्ति दैवम् ।।४३।।

Even though the above-mentioned twofold seats of diseases exist, one should always take precautions against diseases. One having overcome the senses does not fall a prey to diseases except predestined at the moment. [43]

दैवं पुरा यत् कृतमुच्यते तत् तत् पौरुषं यत्त्विह कर्म दृष्टम् ।
प्रवृत्तिहेतुर्विषमः स दृष्टो निवृत्तिहेतुर्हि समः स एव ।।४४।।

The deeds of the previous life are known as daiva (fate) and those of the present life as pauruṣa (personal effort). These in unbalanced way cause diseases while in balanced one avert them. [44]

हैमन्तिकं दोषचयं वसन्ते प्रवाहयन् ग्रैष्मिकमभ्रकाले ।
घनात्यये वार्षिकमाशु सम्यक् प्राप्नोति रोगानृतुजान्न जातु ।।४५।।

One eliminating the accumulation of doṣas of (early winter) in (spring,) those of summer in early rains and those of rainy season in autumn, never suffers from seasonal disorders. [45]

नरो हिताहारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः ।
दाता समः सत्यपरः क्षमावानाप्तोपसेवी च भवत्यरोगः ।।४६।।
मतिर्वचः कर्म सुखानुबन्धं सत्त्वं विधेयं विशदा च बुद्धिः ।
ज्ञानं तपस्तत्परता च योगे यस्यास्ति तं नानुपतन्ति रोगाः ।।४७।।

The man who uses wholesome diet and behaviour, moves caustiously, is unattached to sensual pleasures, donates, observes equality, is truthful, forbearing and devoted to the persons of authority becomes free from diseases. One who is endowed with excellent intellect, speech and action leading to happy consequence submissive mind, clear understanding, knowledge, penance and continued effort in yoga, does not fall a victim to diseases. [46-47]

तत्र श्लोकः–
इहाग्निवेशस्य महार्थयुक्तं षट्त्रिंशकं प्रश्नगणं महर्षिः ।
अतुल्यगोत्रे भगवान् यथावन्निर्णीतवान् ज्ञानविवर्धनार्थम् ।।४८।।

Now the summing up verse–

In this chapter on dissimilar clan etc. the great sage solved properly the thirty six important questions of Agniveśa for advancement of knowledge. [48]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थानेऽतुल्यगोत्रीयं
शारीरं नाम द्वितीयोऽध्यायः ।।२।।

Thus ends the second chapter beginning with 'dissimilar clan'
in Śārirasthāna in the treatise composed by Agniveśa
and redacted by Caraka. (2)

◆

तृतीयोऽध्यायः

CHAPTER III

अथातः खुड्डिकां गर्भावक्रान्तिं शारीरं व्याख्यास्यामः ।।१।।

Now (I) shall expound the (minor) chapter on descent of embryo. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

पुरुषस्यानुपहतरेतसः स्त्रियाश्चाप्रदुष्टयोनिशोणितगर्भाशयाया यदा भवति संसर्गः ऋतुकाले, यदा चानयोस्तथायुक्ते संसर्गे शुक्रशोणितसंसर्गमन्तर्गर्भाशयगतं जीवोऽवक्रामति सत्त्वसंप्रयोगात्तदा गर्भोऽभिनिर्वर्तते, स सात्म्यरसोपयोगादरोगोऽभिवर्धते सम्यगुपचारैश्चोपचर्यमाणः, ततः प्राप्तकालः सर्वेन्द्रियोपपन्नः परिपूर्णशरीरो बलवर्णसत्त्वसंहननसंपदुपेतः सुखेन जायते समुदयादेषां भावानां–मातृजश्चायं गर्भः पितृजश्चात्मजश्च सात्म्यजश्च रसजश्च, अस्ति च खलु सत्त्वमौपपादुकमिति होवाच भगवानात्रेयः ॥३॥

When there is cohabitation of man having undamaged sperm and woman having undamaged genital tract, ovum and uterus during the ṛtukāla (opportune period) and consequently the conscious (self) impelled by mind descends into the zygote situated in the uterus, the embryo is formed. It grows with the utilisation of suitable nourishment and managed properly, devoid of abnormality. Then at the proper time, while endowed with all the sensory organs, well developed body and excellence of strength, complexion, mind and compactness, it is delivered with ease. The embryo is produced by the aggregate of these factors as Lord Ātreya said–the embryo is produced by mother, father, self, suitability and nutrition and mind is also there as an associate. [3]

नेति भरद्वाजः, किं कारणं–न हि माता न पिता नात्मा न सात्म्यं न पानाशनभक्ष्यलेह्योपयोगा गर्भं जनयन्ति, न च परलोकादेत्य गर्भं सत्त्वमवक्रामति ॥(१)॥

'No'–said Bharadwāja, why? because none of the factors–mother, father, self, suitability, use of nutrients in various forms such as–drinkables, eatables, chewable and lickables, produces embryo nor does mind descend from the other world into the embryo. (1)

यदि हि मातापितरौ गर्भं जनयेतां, भूयस्यः स्त्रियः पुमांसश्च भूयांसः पुत्रकामाः, ते सर्वे पुत्रजन्माभिसन्धाय मैथुनधर्ममापद्यमानाः पुत्रानेव जनयेयुर्दुहितॄर्वा दुहितृकामाः, न तु काश्चित् स्त्रियः केचिद्वा पुरुषा निरपत्याः स्युरपत्यकामा वा परिदेवेरन् ॥(२)॥

If the parents were capable of producing the embryo, the majority of men and women who have longing for sons should produce sons only by cohabiting with the desire therefor or those desiring daughters should produce the same. Moreover, none of the men and women should be childless nor should such persons be aggrieved (because of having no progeny). (2)

न चात्माऽऽत्मानं जनयति । यदि ह्यात्माऽऽत्मानं जनयेज्जातो वा जनयेदात्मानमजातो वा, तच्चोभयथाऽप्ययुक्तम् । न हि जातो जनयति सत्त्वात्, न चाजातो जनयत्यसत्त्वात्, तस्मादुभयथाऽप्यनुपपत्तिः । तिष्ठतु तावदेतत् । यद्ययमात्माऽऽत्मानं शक्तो जनयितुं स्यात्, न त्वेनमिष्टास्वेव कथं योनिषु जनयेद्वशिनमप्रतिहतगतिं कामरूपिणं तेजोबलजववर्णसत्त्वसंहननसमुदितमजरमरुजममरम्; एवं विधं ह्यात्माऽऽत्मानमिच्छत्यतो वा भूयः ॥(३)॥

The self also does not produce himself. Because in that case the question would arise whether the self does it while born or unborn and in both ways it is untenable. Because the born self can't produce himself as he is already there and how would the unborn one would do as he is non-existing, hence in both ways it is illogical. Moreover, suppose, the self is capable of producing himself, why does he not give birth only in desired species and also as endowed with supreme power, unobstructed movements, power of taking forms at pleasure, brilliance, strength, speed, complexion, psyche and compactness and also as devoid of old age, disease and death, because the self wants himself to be like this or even better. (3)

असात्म्यजश्चायं गर्भः । यदि हि सात्म्यजः स्यात्, तर्हि सात्म्यसेविनामेवैकान्तेन प्रजा स्यात्, असात्म्यसेविनश्च निखिलेनानपत्याः स्युः, तच्चोभयमुभयत्रैव दृश्यते ।।(४)।।

The embryo is also not caused by suitability because if it were so, the persons using suitable things alone should get progeny and on the other hand, those using unsuitable things should be wholly childless but both are seen in both cases. [4]

अरसजश्चायं गर्भः । यदि हि रसजः स्यात्, न केचित् स्त्रीपुरुषेष्वनपत्याः स्युः, न हि कश्चिदस्त्येषां यो रसान्नोपयुङ्क्ते; श्रेष्ठरसोपयोगिनां चेद्गर्भा जायन्त इत्यभिप्रेतमिति, एवं सत्याजौरभ्रमार्गमायूरगोक्षीरदधिघृतमधुतैलसैन्धवेक्षुरसमुद्गशालिभृतानामेवैकान्तेन प्रजा स्यात्, श्यामाकवरकोद्दालककोरदूषककन्दमूलभक्षाश्च निखिलेनानपत्याः स्युः, तच्चोभयत्र दृश्यते ।।(५)।।

The embryo has also no causal relation with nutrition because in that case none of the men and women should be childless as there is none who does not take nutrition. If it is meant that excellence of nutrition produces embryo, then the persons using the meat of goat, sheep, deer and peacock, cowmilk, curd, ghee, honey, oil, rocksalt, sugarcane juice, green gram and sali rice alone should get offspring; and those eating śyāmāka, varaka, uddālaka, koradūṣaka, tubers and roots (inferior cereals and edibles) should be wholly childless. But both are seen in both cases. (5)

न खल्वपि परलोकादेत्य सत्त्वं गर्भमवक्रामति; यदि ह्येनमवक्रामेत्, नास्य किञ्चित् पौर्वदेहिकं स्यादविदितमश्रुतमदृष्टं वा, स च तच्च न किञ्चिदपि स्मरति ।।(६)।।

Not also the psyche descends from the other world into the embryo because in that case nothing of the past life should be unknown, unheard or unseen but it does not remember anything. (6)

तस्मादेतद्ब्रूमहे–अमातृजश्चायं गर्भोऽपितृजश्चानात्मजश्चासात्म्यजश्चारसजश्च, न चास्ति सत्त्व मौपपादुकमिति (होवाच भरद्वाजः) ।।४।।

Therefore, I say–the embryo is not produced of mother, father, self, suitablity, nutrition and the peyche is also not associated in this (thus said Bharadwāja). [4]

नेति भगवानात्रेयः, सर्वेभ्य एभ्यो भावेभ्यः समुदितेभ्यो गर्भोऽभिनिर्वर्तते ।।५।।

Lord Ātreya said–'no', all these entities combined together give rise to embryo. [5]

मातृजश्चायं गर्भः । न हि मातुर्विना गर्भोत्पत्तिः स्यात्, न च जन्म जरायुजानाम् । यानि खल्वस्य गर्भस्य मातृजानि, यानि चास्य मातृतः संभवतः संभवन्ति, तान्यनुव्याख्यास्यामः; तद्यथा–त्वक् च लोहितं च मांसं च मेदश्च नाभिश्च हृदयं च क्लोम च यकृच्च प्लीहा च वृक्कौ च बस्तिश्च पुरीषाधानं चामाशयश्च पक्वाशयश्चोत्तरगुदं चाधरगुदं च क्षुद्रान्त्रं च स्थूलान्त्रं च वपा च वपावहनं चेति (मातृजानि) ।।६।।

The embryo is produced by mother. There can't be origin of embryo without mother nor can the viviparous ones be produced without her. The entities which are particularlly maternal and are produced from mother are these such as–skin, blood, flesh, fat, navel, heart, kloma, liver, spleen, kidneys, urinary bladder, colon, stomach, intestine, rectum, anus, small intestines, large intestines, omentum and mesentry–these are derived from mother. [6]

पितृजश्चायं गर्भः । नहि पितुर्ऋते गर्भोत्पत्तिः स्यात्, न च जन्म जरायुजानाम् । यानि खल्वस्य गर्भस्य पितृजानि, यानि चास्य पितृतः संभवतः संभवन्ति, तान्यनुव्याख्यास्यामः; तद्यथा–केशश्मश्रुनखलोमदन्तास्थिसिरास्नायुधमन्यः शुक्रञ्चेति (पितृजानि) ।।७।।

The embryo is produced from father, there can not be origin of embryo nor can there be birth of viviparous beings. The entities which are particularly paternal and are derived from father are these such as–head hairs, beards-mustaches, nails, body hairs, teeth, bones, veins, ligaments and semen (these are derived from father). [7]

आत्मजश्चायं गर्भः । गर्भात्मा ह्यन्तरात्मा यः, तं 'जीव' इत्याचक्षते शाश्वतमरुजमजरममरमक्षयमभेद्यमच्छेद्यमलोड्यं विश्वरूपं विश्वकर्माणमव्यक्तमनादिमनिधनमक्षरमपि । स गर्भाशयमनुप्रविश्य शुक्रशोणिताभ्यां संयोगमेत्य गर्भत्वेन जनयत्यात्मनाऽऽत्मानम्, आत्मसंज्ञा हि गर्भे । तस्य पुनरात्मनो जन्मानादित्वान्नोपपद्यते, तस्मान्न जात एवायमजातं गर्भं जनयति, अजातो ह्ययमजातं गर्भं जनयति; स चैव गर्भः कालान्तरेण बालयुवस्थविरभावान् प्राप्नोति, स यस्यां यस्यामवस्थायां वर्तते तस्यां तस्यां जातो भवति, या त्वस्य पुरस्कृता तस्यां जनिष्यमाणश्च, तस्मात् स एव जातश्चाजातश्च युगपद्भवति; यस्मिंश्चैतदुभयं संभवति जातत्वं जनिष्यमाणत्वं च स जातो जन्यते, स चैवानागतेष्ववस्थान्तरेष्वजातो जनयत्यात्मनाऽऽत्मानम् । सतो ह्यवस्थान्तरगमनमात्रमेव हि जन्म चोच्यते तत्र तत्र वयसि तस्यां तस्यामवस्थायां; यथा-सतामेव शुक्रशोणितजीवानां प्राक् संयोगाद्गर्भत्वं न भवति, तच्च संयोगाद्भवति, यथा-सतस्तस्यैव पुरुषस्य प्रागपत्यात् पितृत्वं न भवति, तच्चापत्याद्भवति, तथा सतस्तस्यैव गर्भस्य तस्यां तस्यामवस्थायां जातत्वमजातत्वं चोच्यते ।।८।।

The embryo is produced of the self. The self of embryo is the internal self which is known as 'jīva'·(source of life) and also as evercontinuting, devoid of illness, old age, death and decay; not subjected to incision, excision, agitation; having universal forms and actions, unmanifest, beginningless as well as endless and without any transformation. He entering into the uterus and combining with sperm and ovum produces himself in the form of embryo that is why the embryo is called as 'the self' The birth of that self is not possible because of his beginninglessness. Hence (both the statements that) he produces the unborn embryo while born and unborn are incorrect. The same foetus by the lapse of time attains the stages of childhood, youth and old age gradually. During the stage which he exists in, he is called as born (or become) while during the preceding stage he was would be born (or become). In this way, he is both born and unborn simultaneously. Where both these–bornness and unbornness–are present he is produced while born and the same in future conditions produces himself while unborn. In fact, birth is only transformation in respect of age and conditions. For instance, in spite of sperm, ovum and the self, they do not attain the state of embryo until they are combined together; this comes into existence by combination. Similarly, the same person does not attain fatherhood before the birth of progeny which thereafter does. In the same way, the embryo, though existing, is said as born or unborn in respective stages. [8]

न खलु गर्भस्य न च मार्तुन पितुर्न चात्मनः सर्वभावेषु यथेष्टकारित्वमस्ति, ते किंचित् स्ववशात् कुर्वन्ति, किंचित् कर्मवशात्, क्वचिच्चैषां करणशक्तिर्भवति, क्वचिन्न भवति । यत्र सत्त्वादिकरणसंपत्तत्र यथाबलमेव यथेष्टकारित्वम्, अतोऽन्यथा विपर्ययः । न च करणदोषादकरणमात्मा संभवति गर्भजनने, दृष्टं चेष्टा योनिरैश्वर्यं मोक्षश्चात्मविद्भिरात्मायत्तम् । नह्यन्यः सुखदुःखयोः कर्ता । न चान्यतो गर्भो जायते जायमानः, नाङ्कुरोत्पत्ति-रबीजात् ।।९।।

Mother, father or the self are not able to effect at pleasure in respect of all entities of the embryo. Somewhat they do by themselves and other under the influence of the past deed, at some places their instruments are potent while at others they are not. Where there is excellence of instruments like psyche etc. they produce effect at pleasure according to strength otherwise the results are contrary It does not mean that due to defect of instrument, the self himself has no effective role in production of embryo because the knowers of the self have observed that the desired species, supreme power and emancipation are dependent on the self. There is none else agent of happiness and misery. The embryo while being born can not be produced by the factor other than the self. The sprout can not grow from non-seed (that which does not posess the character of seed). [9]

यानि तु खल्वस्य गर्भस्यात्मजानि, यानि चास्यात्मतः संभवतः संभवन्ति, तान्यनुव्याख्यास्यामः, तद्यथा– तासु तासु योनिषूत्पत्तिरायुरात्मज्ञानं मन इन्द्रियाणि प्राणापानौ प्रेरणं धारणमाकृतिस्वरवर्णविशेषाः सुखदुःखे इच्छाद्वेषौ चेतना धृतिर्बुद्धिः स्मृतिरहङ्कारः प्रयत्नश्चेति (आत्मजानि) ।।१०।।

The aspects of the embryo caused by the self are these such as–birth in a particular species, life-span, self knowledge, mind, sense organs, respiration, impulse, sustenance, characteristic physiognomy, voice and complexion, happiness, misery, desire-averstion, consciousness, restraint, intellect, memory, ego and will. (These are caused by the self). [10]

सात्म्यजश्चायं गर्भः । नह्यसात्म्यसेवित्वमन्तरेण स्त्रीपुरुषयोर्वन्ध्यत्वमस्ति, गर्भेषु वाऽप्यनिष्टो भावः । यावत् खल्वसात्म्यसेविनां स्त्रीपुरुषाणां त्रयो दोषाः प्रकुपिताः शरीरमुपसर्पन्तो न शुक्रशोणितगर्भाशयोपघातायोपपद्यन्ते, तावत् समर्था गर्भजननाय भवन्ति । सात्म्यसेविनां पुनः स्त्रीपुरुषाणामनुपहतशुक्रशोणितगर्भाशयानामृतुकाले सन्निपतितानां, जीवस्यानवक्रमणाद्गर्भा न प्रादुर्भवन्ति । नहि केवलं सात्म्यज एवायं गर्भः, समुदयोऽत्र कारणमुच्यते । यानि खल्वस्य गर्भस्य सात्म्यजानि, यानि चास्य सात्म्यतः संभवतः संभवन्ति, तान्यनुव्याख्यास्यामः, तद्यथा–आरोग्यमनालस्यमलोलुपत्वमिन्द्रियप्रसादः स्वरवर्णबीजसंपत् प्रहर्षभूयस्त्वं चेति (सात्म्यजानि) ।।११।।

The embryo is produced from suitability. No factor other than the use of unsuitable things causes sterility in men and women nor is there any abnormality in the embryo. Three doṣas even vitiated and spreading over the body in men and women using unsuitable things do not affect the conception of embryo until sperm, ovum and uterus are damaged. On the other hand, in men and women using suitable things and even though having sperm, ovum and uterus undamaged and cohabiting in opportune period, conception does not take place because of nondescent of the life-principle. The embryo is produced not only from suitability alone but from the aggregate of all the factors. The enitities derived from the suitability are these such as–freedom from diseases, illness, and greed; cheerfulness of senses, excellence of voice, complexion and reproductive factor (sperm and voum), and excessive stimulation (these are derived from suitability). [11]

रसजश्चायं गर्भः । न हि रसादृते मातुः प्राणयात्राऽपि स्यात्, किं पुनर्गर्भजन्म । न चैवासम्यगुपयुज्यमाना रसा गर्भमभिनिर्वर्तयन्ति, न च केवलं सम्यगुपयोगादेव रसानां गर्भाभिनिर्वृत्तिर्भवति, समुदायोऽप्यत्र कारणमुच्यते । यानि तु खल्वस्य गर्भस्य रसजानि, यानि चास्य रसतः संभवतः संभवन्ति, तान्यनुव्याख्यास्यामः, तद्यथा–शरीरस्याभिनिर्वृत्तिरभिवृद्धिः प्राणानुबन्धस्तृप्तिः पुष्टिरुत्साहश्चेति (रसजानि) ।।१२।।

Embryo is produced from nutrition. Without nutrition even survival of the mother would not be possible what to speak of the growth of embryo. By malnutrition, conception of embryo is not possible but proper nutrition alone is not capable for this, the aggregate of all factors is the cause. The entities derived from nutrition are these such as–formation of the body, growth, continuance of vital breath, contentment, corpulence and vigour. (these are derived from nutrition). [12]

अस्ति खलु सत्त्वमौपपादुकं, यज्जीवस्पृक् शरीरेणाभिसंबध्नाति, यस्मिन्नपगमनपुरस्कृते शीलमस्य व्यावर्तते, भक्तिर्विपर्यस्यते, सर्वेन्द्रियाण्युपतप्यन्ते, बलं हीयते, व्याधय आप्याय्यन्ते, यस्माद्धीनः प्राणाञ्जहाति, यदिन्द्रियाणामभिग्राहकं च 'मन' इत्यभिधीयते, तत्त्रिविधमाख्यायते—शुद्धं, राजसं, तामसमिति । येनास्य खलु मनो भूयिष्ठं, तेन द्वितीयायामाजातौ संप्रयोगो भवति, यदा तु तेनैव शुद्धेन संयुज्यते, तदा जातेरतिक्रान्ताया अपि स्मरति । स्मार्तं हि ज्ञानमात्मनस्यस्यैव मनसोऽनुबन्धादनुवर्तते, यस्यानुवृत्तिं पुरुस्कृत्य पुरुषो 'जातिस्मर' इत्युच्यते । यानि खल्वस्य गर्भस्य सत्त्वजानि, यान्यस्य सत्त्वतः संभवतः संभवन्ति, तान्यनुव्याख्यास्यामः; तद्यथा—भक्तिः शीलं शौचं द्वेषः स्मृतिर्मोहस्त्यागो मात्सर्यं शौर्यं भयं क्रोधस्तन्द्रोत्साहस्तैक्ष्ण्यं मार्दवं गाम्भीर्यमनवस्थितत्वमित्येवमादयश्चान्ये, ते सत्त्वविकारा यानुत्तरकालं सत्त्वभेदमधिकृत्योपदेक्ष्यामः । नानाविधानि खलु सत्त्वानि, तानि सर्वाण्येकपुरुषे भवन्ति, न च भवन्त्येककालम्, एकं तु प्रायोवृत्त्याऽऽह ।।१३।।

The psyche is an associate in this which alongwith with life-principle comes in contact with the body; preceding the departure of which there is contrast in conduct and inclinations, all senses are deranged, strength is diminished, diseases grow, devoid of which one expires; which is known as 'mind', the supporter of the sense organs. The psyche is of three types–pure, rājasa and tāmasa. The quality which is dominant in mind associates in the subsequent birth as well. In case the psyche is pure, one recollects the (incidents of) the previous birth also. This sort of recollective knowledge comes forth by the association of mind with the self on the basis of which the person is said as 'Jātismara' (one who recollects the previous life). The entities which are derived from the psyche are these such as–inclination, conduct, cleanliness, aversion, memory, attachment, detachment, envy, valour, fear, anger, drowsiness, vigour, intensity, softness, seriousness, instability and other psychic features which will be described later on in the context of classification of psyche. Psyche is of various types which are found all in a person but not simultaneously. One psyche is said because of dominance of one or the other type. [13]

एवमयं नानाविधानामेषां गर्भकराणां भावानां समुदायादभिनिर्वर्तते गर्भः, यथा-कूटागारं नानाद्रव्यसमुदायात्, यथा वा-रथो नानारथाङ्गसमुदायात्, तस्मादेतदवोचाम—मातृजश्चायं गर्भः, पितृजश्च, आत्मजश्च, सात्म्यजश्च, रसजश्च, अस्ति च सत्त्वमौपपादुकमिति (होवाच भगवानात्रेयः) ।।१४।।

Thus the embryo is produced from the aggregate of all these factors. For instance, the roof-chamber from the aggreggate of several materials and the chariot from combination of several parts. Therefore, I said–the embryo is produced from mother, father, self, suitability and nutrition and the psyche as an associate in this act. (as said Lord Ātreya).

भरद्वाज उवाच—यद्ययमेषां नानाविधानां गर्भकराणां भावानां समुदायादभिनिर्वर्तते गर्भः कथमयं सन्धीयते, यदि चापि सन्धीयते कस्मात् समुदायप्रभवः सन् गर्भो मनुष्यविग्रहेण जायते, मनुष्यश्च

मनुष्यप्रभव उच्यते, तत्र चेदिष्टमेतद्यस्मान्मनुष्यो मनुष्यप्रभवस्तस्मादेव मनुष्यविग्रहेण जायते, यथा–गौर्गोप्रभवः, यथा–चाश्वोऽश्वप्रभब इति, एवं सति यदुक्तमग्रे समुदयात्मक इति तदयुक्तम् । यदि च मनुष्यो मनुष्यप्रभवः, कस्माज्जडान्धकुब्जमू-कवामनमिन्मिनव्यङ्गोन्मत्तकुष्ठिकिलासिभ्यो जाताः पितृसदृशरूपा न भवन्ति । अथात्रापि बुद्धिरेवं स्यात्–स्वेनैवायमात्मा चक्षुषा रूपाणि वेत्ति, श्रोत्रेण शब्दान्, घ्राणेन गन्धान्, रसनेन रसान्, स्पर्शनेन स्पर्शान्, बुद्ध्या बोद्धव्यमित्यनेन हेतुना न जडादिभ्यो जाताः पितृसदृशा भवन्ति । अत्रापि प्रतिज्ञाहानिदोषः स्यात्, एवमुक्ते ह्यात्मा सत्स्विन्द्रियेषु ज्ञः स्यादसत्स्वज्ञः, यत्र चैतदुभयं संभवति ज्ञत्वमज्ञत्वं च, सविकारश्चात्मा । यदि च दर्शनादिभिरात्मा विषयान् वेत्ति, निरिन्द्रियो दर्शनादिविरहादज्ञः स्यात्, अज्ञत्वादकारणम्, अकारणत्वाच्च नात्मेति वाग्वस्तुमात्रमेतद्वचनमनर्थं स्यादिति (होवाच भरद्वाजः) ।।१५।।

Bharadwāja again asked-if the embryo is produced from these various procreative factors how is it unified? If unified, how does the embryo born of the aggreggate take the human shape as man is born of a man? In case this is argued that as man is born of a man, it takes the human shape such as cow is born of a cow, horse of a horse and so on; the earlier proposition that it is made of aggregate would become untenable. If man is born of a man, why are the offsprings of the dull, blind, hunch-backed, dumb, dwarf, with nasal utterance, freckles, insanity, leprosy and lecoderma not similar to their parents? If it is solved like this that the self perceives visions with his own visual organ, sounds with the auditory organ, smell with the olfactory organ, taste with the gustatory organ, touch with the tactile organ and knowables with the intellect and as such the offsprings of the dull etc. are not similar to their parents, then it would go in contradiction of the proposition itself. In this case, the self, in presence of the sense organs, will be conscious otherwise unconscious and that self where both conscious as well as unconsciousness exist, will become changeable. If the self perceives the objects with the visual organs etc., then in the absence of these organs he would not perceive the sense objects and thus would be unconsious and thereby non-cause which would destroy the basis of the self. Thus this proposition would be reduced to mere jugglary of words and quite meaningless. (Thus said Bharadwāja). [15]

आत्रेय उवाच–पुरस्तादेतत् प्रतिज्ञातं–सत्त्वं जीवस्पृक् शरीरेणाभिसंबध्नातीति । यस्मात्तु समुदायप्रभवः सन् स गर्भो मनुष्यविग्रहेण जायते, मनुष्यो मनुष्यप्रभव इत्युच्यते, तद्वक्ष्यामः-भूतानां चतुर्विधा योनिर्भवति-जराय्वण्डस्वेदोद्भिदः। तासां खलु चतसृणामपि योनीनामेकैका योनिरपरिसंख्येयभेदा भवति, भूतानामाकृतिविशेषापरिसंख्येयत्वात्। तत्र जरायुजानामण्डजानां च प्राणिनामेते गर्भकरा भावा यां यां योनिमापद्यन्ते, तस्यां तस्यां योनौ तथातथारूपा भवन्ति, यथा–कनकरजतताम्रत्रपुसीसकान्यासिच्यमानानि तेषु तेषु मधूच्छिष्टविग्रहेषु, तानि यदा मनुष्यबिम्बमापद्यन्ते तदा मनुष्यविग्रहेण जायन्ते, तस्मात् समुदायप्रभवः सन् गर्भो मनुष्यविग्रहेण जायते, मनुष्यश्च मनुष्यप्रभव उच्यते, तद्योनित्वात् ।।१६।।

Ātreya replied–It is already said earlier that the psyche associated with the life-principle comes in contact with the body. How the embryo is formed in human shape from the aggreggate and man is born of a man is explained hereunder. There are four types of genetic source of animals–Jarāyu (foetal memberances), egg, sweat and coming out of the earth. Of these four classes, each class has innumerble variations because of innumerable shapes of creatures. In cases of viviparous and oviparous animals, these procreative factors attain the shape according to the species where they operate. For instance, gold, silver, copper, tin and lead poured into respective moulds of beewax (make various products), when they are poured into the man-shaped mould the product will be in the human form. In the same way, the embryo produced from the aggreggate attains the human form. It is observed that man is born of a man because of his belonging to the human species. [16]

यच्चोक्तं–यदि च मनुष्यो मनुष्यप्रभवः, कस्मान्न जडादिभ्यो जाताः पितृसदृशरूपा भवन्तीति, तत्रोच्यते-यस्य यस्य ह्यङ्गावयवस्य बीजे बीजभाग उपतप्तो भवति, तस्य तस्याङ्गावयवस्य विकृतिरुप जायते, नोपजायते चानुपतापात्, तस्मादुभयोपपत्तिरप्यत्र । सर्वस्य चात्मजानीन्द्रियाणि, तेषां भावाभावहेतुर्दैवं, तस्मान्नैकान्ततो जडादिभ्यो जाताः पितृसदृशरूपा भवन्ति ।।१७।।

As to the query that if man is born of a man why the offsprings of the dull etc. are not similar to their parents it is said that in the seed (sperm or ovum), the part of the body which is damaged in its genetic source gets abnormality otherwise not. Hence both types of cases are observed. The sense organs of all are self derived and their presence or absence is dependent on fate. Therefore, the offsprings of the dull etc. are not invariably similar to their parents. [17]

न चात्मा सत्स्विन्द्रियेषु ज्ञः, असत्सु वा भवत्यज्ञः, न ह्यसत्त्वः कदाचिदात्मा, सत्त्वविशेषाच्चोपलभ्यते ज्ञानविशेष इति ।।१८।।

This is not a fact that the self is conscious in presence of sense organs otherwise not because the self is never dissociated with the psyche and from a particular psyche a particular knowledge in acquired. [18]

भवन्ति चात्र–

न कर्तुरिन्द्रियाभावात् कार्यज्ञानं प्रवर्तते । या क्रिया वर्तते भावैः सा विना तैर्न वर्तते ।।१९।।
जानन्नपि मृदोऽभावात् कुम्भकृन्न प्रवर्तते ।

Here are the verses–

The agent can not proceed for knowledge and consequent action in absence of sense organs. The action which is dependent on certain entities do not exist without them such as the potter is helpless in his action, inspite of his knowledge, in absence of earth. [19]

श्रूयतां चेदमध्यात्ममात्मज्ञानबलं महत् ।।२०।।
इन्द्रियाणि च संक्षिप्य मनः संक्षिप्य चञ्चलम् । प्रविश्याध्यात्ममात्मज्ञः स्वे ज्ञाने पर्यवस्थितः ।।२१।।
सर्वत्रावहितज्ञानः सर्वभावान् परीक्षते ।

Now hear the spiritual knowledge because the knowledge of the self is great one. After controlling his sense organs, concentrating his unstable mind, the knower of the self enters into the spritual field and becomes stationed in his own knowledge. Thus with his concentrated knowledge everywhere, he examines all the entities. [20-21]

गृह्णीष्व चेदमपरं भरद्वाज विनिर्णयम् ।।२२।।
निवृत्तेन्द्रियवाक्चेष्टः सुप्तः स्वप्नगतो यदा । विषयान् सुखदुःखे च वेत्ति नाज्ञोऽप्यतः स्मृतः ।।२३।।
नात्मज्ञानादृते चैकं ज्ञानं किञ्चित् प्रवर्तते । न ह्येको वर्तते भावो वर्तते नाप्यहेतुकः ।।२४।।

O Bharadwāja! hear another fact, one while asleep and having his sense organs, speech and activities stopped does not perceive the sense object nor does feel happiness or misery (but still he is conscious and) as such (only on nonperception of sense) he can not be treated as unconscious. No unified knowledge can flow without the knowledge of the self. There is no any independent entity nor is that causeless. [22-24]

तस्माज्ज्ञः प्रकृतिश्चात्मा द्रष्टा कारणमेव च । सर्वमेतद्भरद्वाज निर्णीतं जहि संशयम् ।।२५।।

Thus O Bharadwāja! the conscious, the source of origin, the self, the seer and the cause–all this has been explained with certainty. Now you remove your doubts. [25]

तत्र श्लोकौ–
हेतुर्गर्भस्य निर्वृत्तौ वृद्धौ जन्मनि चैव यः । पुनर्वसुमतिर्या च भरद्वाजमतिश्च या ।।२६।।
प्रतिज्ञाप्रतिषेधश्च विशदश्चात्मनिर्णयः । गर्भावक्रान्तिमुद्दिश्य खुड्डिकां तत्प्रकाशितम् ।।२७।।

Now the summing up verses–

The cause of origin, birth and growth, the views of Punarvasu and Bharadwāja refutation of preposition, and clear conclusion about the self–all this is explained in the minor chapter on descent in embryo. [26-27]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने खुड्डिकागर्भावक्रान्तिशारीरं
नाम तृतीयोऽध्यायः ।।३।।

Thus ends the third (minor) chapter on descent in embryo
in Śārīrasthāna in the treatise composed by
Agniveśa and redacted by Caraka. (3)

●

चतुर्थोऽध्यायः

CHAPTER IV

अथातो महतीं गर्भावक्रान्तिं शारीरं व्याख्यास्यामः ।।१।।

Now (I) shall expound the major chapter on discent of embryo (development of foetus). (1)

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded Lord by Ātreya. (2)

यतश्च गर्भः संभवति, यस्मिंश्च गर्भसंज्ञा, यद्विकारश्च गर्भः, यया चानुपूर्व्याऽभिनिर्वर्तते कुक्षौ, यश्चास्य वृद्धिहेतुः, यतश्चास्य जन्म भवति, यतश्च जयमानः कुक्षौ विनाशं प्राप्नोति, यतश्च कार्त्स्न्येनाविनश्यन् विकृतिमापद्यते, तदनुव्याख्यास्यामः ।।३।।

The factors from which the embryo is originated, definition of embryo, factors producing the embryo, the order of its development, the cause of development, factors hindering its birth, factors leading to its destruction in the womb and those causing morbidity though not fully destroying it–all this will be explained (hereafter). [3]

मातृतः पितृत आत्मतः सात्म्यतो रसतः सत्त्वत इत्येतेभ्यो भावेभ्यः समुदितेभ्यो गर्भः संभवति । तस्य ये येऽवयवा यतो यतः संभवतः संभवन्ति तान् विभज्य मातृजादीनवयवान् पृथक् पृथगुक्तमग्रे ।।४।।

Embryo is originated by the aggregate of these entities–mother, father, self, suitability, nutrition and psyche. The different parts being originited from these factors as maternal, paternal etc. have already been said earlier. [4]

शुक्रशोणितजीवसंयोगे तु खलु कुक्षिगते गर्भसंज्ञा भवति ।।५।।

The combination of sperm, ovum and life-principle implanted in the womb is known as embryo. [5]

गर्भस्तु खल्वन्तरिक्षवाय्वग्नितोयभूमिविकारश्चेतनाधिष्ठानभूतः । एवमनया युक्त्या पञ्चमहाभूतविकारसमुदायात्मको गर्भश्चेतनाधिष्ठानभूतः; स ह्यस्य षष्ठो धातुरुक्तः ।।६।।

Embryo is the product of ākāśa, vāyu, tejas, ap and pṛthivī being the seat of consciousness. Thus, embryo is the aggregate of the five mahābhūtas being the seat of the conciousness which is regarded as the sixth constituent of embryo. [6]

यया चानुपूर्व्याऽभिनिर्वर्तते कुक्षौ तां व्याख्यास्यामः–गते पुराणे रजसि नवे चावस्थिते शुद्धस्नातां स्त्रियमव्यापन्नयोनिशोणितगर्भाशयामृतुमतीमाचक्ष्महे । यया सह तथाभूतया यदा पुमानव्यापन्नबीजो मिश्रीभावं गच्छति, तदा तस्य हर्षोदीरितः परः शरीरधात्वात्मा शुक्रभूतोऽङ्गादङ्गात् संभवति । स तथा हर्षभूतेनात्मनोदीरितश्चाधिष्ठितश्च बीजरूपो धातुः पुरुषशरीरादभिनिष्पत्त्योचितेन पथा गर्भाशयमनुप्रविश्यार्तवेनाभिसंसर्गमेति ।।७।।

(Now) the order in which the embryo is formed is explained. After the accumulated menstrual blood is discharged and the new one is situated, the woman having cleanly bathed and with undamaged genital passage, ovum and uterus is called as having opportune period. When the man having undamaged sperms cohabits with such a woman, his semen, the essence of all the śarīradhātus, is extracted from the whole body impelled by orgasm. Thus being impelled by the self in the form of orgasm and also seated by him, the semen having potentiality of a seed, is ejaculated from the man's body and through the proper track enters into the uterus and combines with the ovum. [7]

तत्र पूर्वं चेतनाधातुः सत्त्वकरणो गुणग्रहणाय प्रवर्तते; स हि हेतुः कारणं निमित्तमक्षरं कर्ता मन्ता वेदिता बोद्धा द्रष्टा धाता ब्रह्मा विश्वकर्म विश्वरूपः पुरुषः प्रभवोऽव्ययो नित्यो गुणी ग्रहणं प्रधानमव्यक्तं जीवो ज्ञः पुद्गलश्चेतनावान् विभुर्भूतात्मा चेन्द्रियात्मा चान्तरात्मा चेति । स गुणोपादानकालेऽन्तरिक्षं पूर्वतरमन्येभ्यो गुणेभ्य उपादत्ते, यथा–प्रलयात्यये सिसृक्षुर्भूतान्यक्षरभूत आत्मा सत्त्वोपादानः पूर्वतरमाकाशं सृजति, ततः क्रमेण व्यक्ततरगुणान् धातून् वाय्वादिकांश्चतुरः; तथा देहग्रहणेऽपि प्रवर्तमानः पूर्वतरमाकाशमेवोपादत्ते, ततः क्रमेण व्यक्ततरगुणान् धातून् वाय्वादिकांश्चतुरः । सर्वमपि तु खल्वेतद्गुणोपादानमणुना कालेन भवति ।।८।।

There, first of all the principle of consciousness comes forward alongwith psyche to receive the qualities (of mahābhūtas). He is hetu, kāraṇa, nimitta (cause), akṣara (un-decaying), kartā (doer), mantā (thinker), veditā (perceptor), boddhā (knower), drastā (seer), dhartā (sustainer), brahmā (creator) viśwakarmā (performing universal function), viśwarūpa (taking universal forms), puruṣa (lying in the body), prabhava (source of origin) avyaya (undamagable), nitya (eternal), guṇī (having qualities), grahaṇa (receiver), (pradhāna (principal), avyakta (umanifest), jīva (life-principle), Jña (conscious), pudgala (ego), cetanāvān (having sensation), vibhu (omnipresent), bhūtātmā (essence of creatures), indriyātmā (essence of sense organs) and antarātmā (inner essense). At the time of receiving the qualities, he, first of all, takes up ākāśa. As the undecaying self with desire to create the beings at the end of the final destruction) (of creation) creates, with the psyche as instrument, first of all, ākāśa thereafter gradually the other four elements vāyu etc. having more manifest qualities. At the time of putting on the body also he takes up ākāśa itself first of all and then the other four elements vāyu etc. with more manifest qualities gradually. The entire process of receiving the qualities (of mahābhūtas by uniting with them) is completed within a subtle measure of time. [8]

स सर्वगुणवान् गर्भत्वमापन्नः प्रथमे मासि संमूर्च्छितः सर्वधातुकलुषीकृतः खेटभूतो भवत्यव्यक्तविग्रहः सदसद्-भूताङ्गावयवः ।।९।।

Thus endowed with all the qualities while taking the form of embryo, during the first month it is completly mixed up and made turbid with all the constituents and like phlegm having unmanifest form and body parts both as manifest and unmanifest. [9]

द्वितीये मासि घनः संपद्यते पिण्डः पेश्यर्बुदं वा । तत्र घनः पुरुषः, पेशी स्त्री, अर्बुदं नपुंसकम् ।।१०।।

During the second month, it is solidified as small bolus, elongated muscle or tumour-like which indicate male, female and enunch respectively. [10]

तृतीये मासि सर्वेन्द्रियाणि सर्वाङ्गावयवाश्च यौगपद्येनाभिनिर्वर्तन्ते ।।११।।

During the third month, all the body parts are formed simultaneously. [11]

तत्रास्य केचिदङ्गावयवा मातृजादीनवयवान् विभज्य पूर्वमुक्ता यथावत् । महाभूतविकारप्रविभागेन त्विदानीमस्य तांश्चैवाङ्गावयवान् कांश्चित् पर्यायान्तरेणापरांश्चानुव्याख्यास्यामः । मातृजादयोऽप्यस्य महाभूतविकारा एव । तत्रास्याकाशात्मकं शब्दः श्रोत्रं लाघवं सौक्ष्म्यं विवेकश्च, वाय्वात्मकं स्पर्शः स्पर्शनं रौक्ष्यं प्रेरणं धातुव्यूहनं चेष्टाश्च शारीर्यः, अग्न्यात्मकं रूपं दर्शनं प्रकाशः पक्तिरौष्ण्यं च, अबात्मकं रसो रसनं शैत्यं मार्दवं स्नेहः क्लेदश्च, पृथिव्यात्मकं गन्धो घ्राणं गौरवं स्थैर्यं मूर्तिश्चेति ।।१२।।

Some of the body parts have already been said earlier classified as maternal etc. Now these will be mentioned alongwith some other entities from the point of view of the products of the mahābhūtas. In fact, the maternal etc. are also the products of the mahābhūtas. Those derived from ākāśa are sound, the auditory organ, lightness, minuteness, distinction. Touch, the tactile organ, roughness, impulsion, shaping of dhātus and physical activities are derived from vāyu. Those derived from tejas are vision, the visual organ, light, digestion and heat; those derived from ap are taste, the gustatory organ, coldness, softness, unction and moistening; those derived from pṛthivī are smell, olfactory organ, heaviness, stability and mass. [12]

एवमयं लोकसंमितः पुरुषः । यावन्तो हि लोके मूर्तिमन्तो भावविशेषास्तावन्तः पुरुषे, यावन्तः पुरुषे तावन्तो लोके इति; बुधास्त्वेवं द्रष्टुमिच्छन्ति ।।१३।।

Thus the person is equal to the universe. Whatever formed entities are found in the universe, they are also found in the person and vice versa. The learned people want to see the phenomena with this angle. [13]

एवमस्येन्द्रियाण्यङ्गावयवाश्च यौगपद्येनाभिनिर्वर्तन्तेऽन्यत्र तेभ्यो भावेभ्यो येऽस्य जातस्योत्तरकालं जायन्ते; तद्यथा–दन्ताव्यञ्जनानि व्यक्तीभावस्तथायुक्तानि चापराणि । एषा प्रकृतिः, विकृतिः पुनरतोऽन्यथा । सन्ति खल्वस्मिन् गर्भे केचिन्नित्या भावाः, सन्ति चानित्याः केचित् । तस्य य एवाङ्गावयवाः सन्तिष्ठन्ते, त एव स्त्रीलिङ्गं पुरुषलिङ्गं नपुंसकलिङ्गं वा बिभ्रति । तत्र स्त्रीपुरुषयोर्ये वैशेषिका भावाः प्रधानसंश्रया

गुणसंश्रयाश्च, तेषां यतो भूयस्त्वं ततोऽन्यतरभावः । तद्यथा–क्लैब्यं भीरुत्वमवैशारद्यं मोहोऽनवस्थानमधोगुरुत्वमसहनं शैथिल्यं मार्दवं गर्भाशयबीजभागस्तथायुक्तानि चापराणि स्त्रीकराणि, अतो विपरीतानि पुरुषकराणि, उभयभागावयवा नपुंसककराणि भवन्ति ।।१४।।

Thus his sense organs and other body parts appear simultaniously except those entities which come forth after birth such as–teeth, secondary sex characters, manifestation of sex characters and other similar entities. This is the normal pattern otherwise abnormal. In the foetus, some entities are permanent while others are temporary. His body parts which are manifested carry the features of female, male or enunch. The characteristic features of female and male depend on the self or the mahābhūtas and are determined according to the dominance of one or the other factor such as–want of valour, timidity, lack of skill, confusion, instability, heaviness in lower parts, intolerance, laxity, tenderness, genetic factor for uterus and other similar entities determine the female sex, contrary to these determine the male sex, the characteristics of both types denote the enunch. [14]

तस्य यत्कालमेवेन्द्रियाणि संतिष्ठन्ते, तत्कालमेव चेतसि वेदना निर्बन्थं प्राप्नोति; तस्मात्तदा प्रभृति गर्भः स्पन्दते, प्रार्थयते च जन्मान्तरानुभूतं यत् किंचित्, तद्द्वैहृदय्यमाचक्षते वृद्धाः । मातृजं चास्य हृदयं मातृहृदयेनाभिसंबद्धं भवति रसवाहिनीभिः संवाहिनीभिः; तस्मात्तयोस्ताभिर्भक्तिः संस्पन्दते । तच्चैव कारणमवेक्षमाणा न द्वैहृदय्यस्य विमानितं गर्भमिच्छन्ति कर्तुम् । विमानने ह्यस्य दृश्यते विनाशो विकृतिर्वा । समानयोगक्षेमा हि तदा भवति गर्भेण केषुचिदर्थेषु माता । तस्मात् प्रियहिताभ्यां गर्भिणीं विशेषेणोपचरन्ति कुशलाः ।।१५।।

The foetus attains the free flow of consciousness in his mind at the very time when the sense organs are manifested. Hence then onwards the foetus pulsates and expresses the desire for whatever is experienced in the previous life, this is called by the elders as the state of two hearts. His heart which is maternally derived gets connected with the mother's heart through vessels carrying nutrition. Hence their desire is transmitted through them. Due to this reason it is not desirable to ignore the (desire of) foetus expressed through the mother. In case the same are ignored, there may be destruction or morbidity (in foetus). At this stage, the mother becomes equal to the foetus for acquisition and maintenance in respect of certain things. Therefore, the wise manage the pregnant (lady) with liked and wholesome things. [15]

तस्या गर्भापत्तेर्द्वैहृदय्यस्य च विज्ञानार्थं लिङ्गानि समासेनोपदेक्ष्यामः उपचारसाधनं ह्यस्य ज्ञाने, ज्ञानं च लिङ्गतः, तस्मादिष्टो लिङ्गोपदेशः । तद्यथा–आर्तवादर्शनमास्यसंस्रवणमनन्नाभिलाषच्छर्दिररोचकोऽम्लकामता च विशेषेण श्रद्धाप्रणयनमुच्चावचेषु भावेषु गुरुगात्रत्वं चक्षुषोर्ग्लानिः स्तनयोः

स्तन्यमोष्ठयोः स्तनमण्डलयोश्च काष्र्ण्यमत्यर्थं श्वयथुः पादयोरीषल्लोमराज्युद्गमो योन्याश्चाटालत्वमिति गर्भे पर्यागते रूपाणि भवन्ति ।।१६।।

Now (I) shall mention, in brief, the signs and symptoms of pregnancy and the state of two hearts. The management depends on knowledge which, in turn, depends on signs and symptoms, hence description of signs and symptoms is necessary; such as–disappearance of menstruation, excessive salivation, loss of desire for food, vomiting, anorexia, liking for sour things, inclinition towards good or bad things, heaviness in body, malaise in eyes, appearance of milk in breasts, excessive blackness in lips and the areola of breasts, slight oedema in feet, appearance of the line of small hairs, dilatation of vagina–these are the signs and symptoms of pregnancy. [16]

सा यद्यदिच्छेत्तत्तदस्यै दद्यादन्यत्र गर्भोपघातकरेभ्यो भावेभ्यः ।।१७।।

Whatever she wants should be provided to her except those which damage the foetus. [17]

गर्भोपघातकरास्त्विमे भावा भवन्तिः; तद्यथा–सर्वमतिगुरूष्णतीक्ष्णं दारुणाश्च चेष्टाः; इमांश्चान्यानुपदिशन्ति वृद्धाः–देवतारक्षोऽनुचरपरिरक्षणार्थं न रक्तानि वसांसि बिभृयान्न मदकराणि मद्यान्यभ्यवहरेन्न यानमधिरोहेन्न मांसमश्नीयात् सर्वेन्द्रियप्रतिकूलांश्च भावान् दूरतः परिवर्जयेत्, यच्चान्यदपि कश्चित् स्त्रियो विद्युः ।।१८।।

These are the factors which damage the foetus such as–all food articles which are very heavy, hot and irritant as well as severe activities. The elders also advise like this–she should not wear red clothes in order to prevent the (attacks of) gods, demons and their followers, she should not take intoxicating wines, ride over vehicles, eat meat, should abstain completely from the things which are unfavourable to all the sense organs and such others which (elderly) women know (and advise). [18]

तीव्रायां तु खलु प्रार्थनायां काममहितमप्यस्यै हितेनोपहितं दद्यात् प्रार्थनाविनयनार्थम् । प्रार्थनासंधारणाद्धि वायुः प्रकुपितोऽन्तःशरीरमनुचरन् गर्भस्यापद्यमानस्य विनाशं वैरूप्यं वा कुर्यात् ।।१९।।

In case the desire is too intense, even th unwholesome thing may be given to her added with the wholesome one with a view to satisfying her desire. By suppression of the desire, vāyu gets vitiated and moving inside the body causes destruction or deformity in the ensuing foetus. [19]

चतुर्थे मासि स्थिरत्वमापद्यते गर्भः, तस्मात्तदा गर्भिणी गुरुगात्रत्वमधिकमापद्यते विशेषेण ।।२०।।

During the fourth month, the foetus attains stability and as such the pregnant woman feels particular heaviness in the body. [20]

पञ्चमे मासि गर्भस्य मासशोणितोपचयो भवत्यधिकमन्येभ्यो मासेभ्यः, तस्मात्तदा गर्भिणी कार्श्यमापद्यते विशेषेण ।।२१।।

During the fifth month, in foetus flesh and blood are developed more in comparision to other months, hence the pregnant woman gets particularly lean and thin. [21]

षष्ठे मासि गर्भस्य बलवर्णोपचयो भवत्यधिकमन्येभ्यो मासेभ्यः, तस्मात्तदा गर्भिणी बलवर्णहानिमापद्यते विशेषेण ।।२२।।

During the sixth month, the foetus is developed more in respect of strength and complexion, hence the pregnant woman particularly loses strength and complexion during the period. [22]

सप्तमे मासि गर्भः सर्वैर्भावैराप्याय्यते, तस्मात्तदा गर्भिणी सर्वाकारैः क्लान्ततमा भवति ।।२३।।

During the seventh month, the foetus is developed in respect of all entities, hence the pregnant woman becomes overall exhausted during the period. [23]

अष्टमे मासि गर्भश्च मातृतो गर्भतश्च माता रसहारिणीभिः संवाहिनीभिर्मुहुर्मुहुरोजः परस्परत आददाते गर्भस्यासंपूर्णत्वात् । तस्मात्तदा गर्भिणी मुहुर्मुहुर्मुदा युक्ता भवति मुहुर्मुहुश्च म्लाना, तथा गर्भः; तस्मात्तदा गर्भस्य जन्म व्यापत्तिमद्भवत्योजसोऽनवस्थित्वात् । तं चैवार्थमभिसमीक्ष्याष्टमं मासमगण्यमित्याचक्षते कुशलाः ।।२४।।

During the eight month, the foetus and the mother exchange ojas mutually now and again through the nutrient-carrying vessels because of the immaturity of the foetus. Hence during the period the pregnant woman sometimes becomes exhilarated and sometimes depressed, similarly the foetus. So then the delivery of the foetus is entailed with calamity due to instability of ojas. Looking to this, the experts treat the eighth month as unreckonable. [24]

तस्मिन्नेकदिवसातिक्रान्तेऽपि नवमं मासमुपादाय प्रसवकालमित्याहुरादशमान्मासात् । एतावान् प्रसवकालः, वैकारिकमतः परं कुक्षाववस्थानं गर्भस्य ।।२५।।

On expiry of even one day (after the eight month), the ninth month till the tenth one is said as the period of parturition. This is the limit of this period, overstay of the foetus in the womb is abnormal. [25]

एवमनयाऽऽनुपूर्व्याऽभिनिर्वर्तते कुक्षौ ।।२६।।

Thus the foetus grows and develops in this order in the womb. [26]

मात्रादीनां खलु गर्भकराणां भावानां संपदस्तथा वृत्तस्य सौष्ठवान्मातृतश्चैवोपस्नेहोपस्वेदाभ्यां कालपरिणामात् स्वभावसंसिद्धेश्च कुक्षौ वृद्धिं प्राप्नोति ।।२७।।

The foetus develops in the womb due to the excellence of the procreative factors–mother etc., excellence of mother's conduct, proper mechanism of upasneha (nourishment) and upasweda (heating) from the mother, passage of time and natural phenomena. [27]

मात्रादीनामेव तु खलु गर्भकराणां भावानां व्यापत्तिनिमित्तमस्याजन्म भवति ।।२८।।

The defects in the procreative factors–mother etc. lead to absence of birth of the child. [28]

ये ह्यस्य कुक्षौ वृद्धिहेतुसमाख्याता भावास्तेषां विपर्ययादुदरे विनाशमापद्यते, अथवाऽप्यचिरजातः स्यात् ।।२९।।

The factors contrary to those reponsible for development of the foetus as said above cause its destruction in the womb or premature delivery. [29]

यतस्तु कार्त्स्येनाविनश्यन् विकृतिमापद्यते, तदनुव्याख्यास्यामः—यदा स्त्रिया दोषप्रकोपणोक्तान्यासेवमानाया दोषाः प्रकुपिताः शरीरमुपसर्पन्तः शोणितगर्भाशयावुपपद्यन्ते, न च कार्त्स्न्येन शोणितगर्भाशयौ दूषयन्ति, तदेयं गर्भं लभते स्त्री; तदा तस्य गर्भस्य मातृजानामवयवानामन्यतमोऽवयवो विकृतिमापद्यत एकोऽथवाऽनेके, यस्य यस्य ह्यवयवस्य बीजे बीजभागे वा दोषाः प्रकोपमापद्यन्ते, तं तमवयवं विकृतिराविशति । यदा ह्यस्याः शोणिते गर्भाशयबीजभागः प्रदोषमापद्यते, तदा बन्ध्यां जनयति, यदा पुनरस्याः शोणिते गर्भाशयबीजभागावयवः प्रदोषमापद्यते, तदा पूतिप्रजां जनयति; यदा त्वस्याः शोणिते गर्भाशयबीजभागावयवः स्त्रीकराणां च शरीरबीजभागानामेकदेशः प्रदोषमापद्यते, तदा स्त्र्याकृतिभूयिष्ठामस्त्रियं वार्तां नाम जनयति, तां स्त्रीव्यापदमाचक्षते ।।३०।।

Now I will explain how the factors, though not destroying completely, cause morbidity in foetus. When a woman uses aggravating factors, the doṣas get vitiated and in course of spreading reach the ovum and uterus but donot affect them entirely. She conceives but the foetus gets damaged in one or more maternally derived organs; that part is affected with morbidity in the gene, wholly or partially, of which the doṣas are vitiated. When in its ovum the gene concerned with uterus is damaged, the progeny becomes sterile; when a part of this gene is affected, a putrified child is born. When alongwith the latter abnormality a portion of the genes concerning the female characters relating to body is also affected, the progeny will be predominantly female-shaped but not female actually named as 'vārtā'. These are the morbidities due to affection of the female genes. [30]

एवमेव पुरुषस्य यदा बीजे बीजभागः प्रदोषमापद्यते, तदा वन्ध्यं जनयति; यदा पुनरस्य बीजे बीजभागावयवः प्रदोषमापद्यते, तदा पूतिप्रजं जनयति; यदा त्वस्य बीजे बीजभागावयवः पुरुषकराणां च शरीरबीजभागानामेकदेशः प्रदोषमापद्यते, तदा पुरुषाकृतिभूयिष्ठमपुरुषं तृणपुत्रिकं नाम जनयति; तां पुरुषव्यापदमाचक्षते ।।३१।।

Likewise, when the genetic part of the sperm in male is affected, the child will be sterile. When a fraction of the genetic part is affected, putrified child will be born. When alongwith the latter morbidity, a fraction of the genetic part relating to male body characters, the offspring will be predominantly male-shaped but not male actually and named as 'Tṛṇaputrika'–These are the genetic defects concerning male. [31]

एतेन मातृजानां पितृजानां चावयवानां विकृतिव्याख्यानेन सात्म्यजानां रसजानां सत्त्वजानां चावयवानां विकृतिर्व्याख्याता भवति ।।३२।।

Thus by the above description of the morbidity relating to maternally and paternally derived organs, that relating to the organs derived from suitability, nutrition and psyche may also be taken as having been described. [32]

निर्विकारः परस्त्वात्मा सर्वभूतानां निर्विशेष; सत्त्वशरीरयोस्तु विशेषाद्विशेषोपलब्धिः ।।३३।।

The absolute self is devoid of abnormality and characters in all beings, hence the characters are found only due to specific features of psyche and body. [33]

तत्र त्रयः शरीरदोषा वातपित्तश्लेष्माणः, ते शरीरं दूषयन्ति; द्वौ पुनः सत्त्वदोषौ रजस्तमश्च, तौ सत्त्वं दूषयतः । ताभ्यां च सत्त्वशरीराभ्यां दुष्टाभ्यां विकृतिरुपजायते, नोपजायते चाप्रदुष्टाभ्याम् ।।३४।।

There are three doṣas in body–vāta, pitta and kapha. They affect the body. Two are the doṣas in psyche–rajas and tamas. They affect the psyche when psyche or body or both is/are affected, the morbidity arises otherwise not. [34]

तत्र शरीरं योनिविशेषाच्चतुर्विधमुक्तमग्रे ।।३५।।

The body has already been said as of four types according to species. [35]

त्रिविधं खलु सत्त्वं-शुद्ध, राजसं, तामसमिति । तत्र शुद्धमदोषमाख्यातं कल्याणांशत्वात्, राजसं सदोषमाख्यातं रोषांशत्वात्, तामसमपि सदोषमाख्यातं मोहांशत्वात् । तेषां तु त्रयाणामपि सत्त्वानामेकैकस्य भेदाग्रमपरिसङ्ख्येयं तरतमयोगाच्छरीरयोनिविशेषेभ्यश्चान्योन्यानुविधानत्वाच्च । शरीरं ह्यपि सत्त्वमनुविधीयते, सत्त्वं च शरीरम् । तस्मात् कतिचित्सत्त्वभेदाननूकाभिनिर्देशेन निदर्शनार्थमनुव्याख्यास्यामः ।।३६।।

The psyche is of three types–pure, rājas and tāmasa. The pure is said as devoid of defects due to having beneficial fraction whereas rājasa and tāmasa are defective because of the fractions of agitation and ignorance respectively. Out of these three types of psyche, each one has got innumerable subdivisions due to relative degree and variation in interaction of psyche and body according to species. Body follows psyche and vice versa. Hence some of the types of psyche are described here as illustrations by showing their similarity with some well-known symbols. (36)

तद्यथा–शुचिं सत्याभिसन्धं जितात्मानं संविभागिनं ज्ञानविज्ञानवचनप्रतिवचनसंपन्नं स्मृतिमन्तं कामक्रोधलोभमानमोहेर्ष्याहर्षामर्षापेतं समं सर्वभूतेषु ब्राह्मं विद्यात् ।।(१)।।

Such as–clean, true to his word, having controlled his self, distributing shares, endowed with learning, understanding, speaking and contradicting; and with memory, devoid of passion, anger, greed, conceit, confusion, envy, exhilaration and intolerance, equal to all creatures–such person should be known as 'Brāhma' (similar to Brahmā) in psyche. (1)

इज्याध्ययनव्रतहोमब्रह्मचर्यपरमतिथिव्रतमुपशान्तमदमानरागद्वेषमोहलोभरोषं प्रतिभावचनविज्ञानोपधारणशक्तिसंपन्नमार्षं विद्यात् ।।(२)।।

Engaged in sacrifices, study, vow, oblations and celibacy; devoted to guests, having overcome pride, conceit, attachment, aversion, confusion, greed and anger; and endowed with power of imagination, speaking, under-standing and retention such person should be known as 'Ārṣa' (similar to sages) in psyche. (2)

ऐश्वर्यवन्तमादेयवाक्यं यज्वानं शूरमोजस्विनं तेजसोपेतमक्लिष्टकर्माणं दीर्घदर्शिनं धर्मार्थकामाभिरतमैन्द्रं विद्यात् ।।(३)।।

One having supremacy and his words aggreable, engaged in sacrifices, brave, vigorous, subdueing, unobstructed action, foresighted, devoted to virtue, wealth and enjoyment–such person should be known as 'Aindra' (Similar to Indra) in psyche. (3)

लेखास्थवृत्तं प्राप्तकारिणमसंप्रहार्यमुत्थानवन्तं स्मृतिमन्तमैश्वर्यलम्भिनं व्यपगतरागेर्ष्याद्वेषमोहं याम्यं विद्यात् ।।(४)।।

Keeping account of the conduct, acting in opportune moment, unstrikable, endowed with promptness and memory, acquiring supremacy, free from attachment, envy, dislike and confusion–such person should be known as Yāmya (similar to Yama–god of death) in psyche. (4)

शूरं धीरं शुचिमशुचिद्वेषिणं यज्वानमम्भोविहाररतिमक्लिष्टकर्माणं स्थानकोपप्रसादं वारुणं विद्यात् ।।(५)।।

Brave, patient, clean, disliking uncleanliness, engaged in sacrifice, liking for entertainment in water (swiming etc.), with unobstructed action, opportune anger and pacification–such person should be known as 'Vāruṇa' (similar to Varuṇa-water god) in psyche. (5)

स्थानमानोपभोगपरिवारसंपन्नं धर्मार्थकामनित्यं शुचिं सुखविहारं व्यक्तकोपप्रसादं कौबेरं विद्यात् ।।(६)।।

Endowed with position, conceit, enjoyment and retinue; constantly engaged in virtue, wealth and pleasure, clean, easy movements, manifest anger and favoursuch person should be known as Kaubera (similar to Kubera) in psyche. (6)

प्रियनृत्यगीतवादित्रोल्लापकश्लोकाख्यायिकेतिहासपुराणेषु कुशलं गन्धमाल्यानुलेपनवसनस्त्रीबिहारकामनित्यमनसूयकं गान्धर्वं विद्यात् ।।७।।

Expert in favourite dance, music, musical instruments, jugglary of words, poetry, stories, history and epics; constantly devoted to perfumes, garlands, paste, dress, sporting and enjyoment (with women). Such person is known as 'Gāndharva' (similar to Gandharva) in respect of psyche. (7)

इत्येवं शुद्धस्य सत्त्वस्य सप्तविधं भेदांशं विद्यात् कल्याणांशत्वात्; तत्संयोगात्तु ब्राह्ममत्यन्तशुद्धं व्यवस्येत् ।।३७।।

Thus the pure psyche has been subdivided into seven types because of beneficial character. 'Brāhema' is considered as purest one due to predominance of the above character. [37]

शूरं चण्डमसूयकमैश्वर्यवन्तमौपधिकं रौद्रमननुक्रोशमात्मपूजकमासुरं विद्यात् ।।(१)।।

Brave, voilent, back-biter, having supremacy, deceitful, fierce, cruel, self-praising-such person should be taken as 'Āsura' (similar to Āsura) in psyche. (1)

अमर्षिणमनुबन्धकोपं छिद्रप्रहारिणं क्रूरमाहारातिमात्ररुचिमामिषप्रियतमं स्वप्नायासबहुलमीर्ष्युं राक्षसं विद्यात् ।।(२)।।

Intolerant, with continued agner, striking at weak points, cruel, liking overeating, having highest desire for meat, indulged in sleep and physical exertions and envious–such person should be regarded as 'Rākṣasa' (similar to Rākṣasa) in psyche. (2)

महाशनं स्त्रैणं स्त्रीरहस्कामममशुचिं शुचिद्वेषिणं भीरुं भीषयितारं विकृतविहाराहारशीलं पैशाचं विद्यात् ।।(३)।।

Gluttonous, fond of women, desirous for meeting women is privacy, unclean, having dislike for the clean, timid, terrifying, habitually using abnormal diet and behaviour such person should be taken as 'Paiśāca' (similar to Piśāca) in psyche. (3)

क्रुद्धशूरमक्रुद्धभीरुं तीक्ष्णमायासबहुलं संत्रस्तगोचरमाहारविहारपरं सार्पं विद्यात् ।।(४)।।

Brave in angry condition and timid otherwise, sharp, exertive, terrorising where he goes, indulged in food and pastimes–such person should be regarded as 'Sārpa (similar to Sarpa–serpent) in psyche. (4)

आहारकाममतिदुःखशीलाचारोपचारमसूयकमसंविभागिनमतिलोलूपकर्मशीलं प्रैतं विद्यात् ।।(५)।।

Having longing for food, trouble-some conduct, behaviour and management, backbiting, not distributing shares to others, greedy and inactive–such person should be regarded as 'Praita' (similar to Preta) in psyche. (5)

अनुषक्तकाममजस्रमाहारविहारपरमनवस्थितममर्षणमसंचयं शाकुनं विद्यात् ।।(६)।।

Passionate, constantly indulged in food and pastimes, unstable, intolerant, not having hoarding tendency–such person should be regarded as 'Śākuna' (similar to śakuni–birds) in psyche. (6)

इत्येवं खलु राजसस्य सत्त्वस्य षड्विधं भेदांशं विद्यात्, रोषांशत्वात् ।।३८।।

Thus are described the six subdivisions of rājasa sattwa, all having the attribute of agitation in common. [38]

निराकरिष्णुममेधसं जुगुप्सिताचाराहारं मैथुनपरं स्वप्नशीलं पाशवं विद्यात् ।।(१)।।

Repudiating, devoid of intelligence, having despised food and behaviour, indulged in sexual act and sleep–such person should be taken as 'Pāśava' (similar to paśu–animals) in psyche. (1)

भीरुमबुधमाहारलुब्धमनवस्थितमनुषक्तकामक्रोधं सरणशीलं तोयकामं मात्स्यं विद्यात् ।।(२)।।

Timid, unwise, gluttonous,, unstable, constantly under the grip of passion and anger, always moving and liking water–such person should be regarded as 'Mātsya' (similar to matsya-fish) in psyche. (2)

अलसं केवलमभिनिविष्टमाहारे सर्वबुद्ध्यङ्गहीनं वानस्पत्यं विद्यात् ।।(३)।।

Idle, indulged only in food and devoid of entire intelligence and bodily actions–such person should be taken as Vānasapatya (similar to vanaspati–plant) in psyche. (3)

इत्येवं तामसस्य सत्त्वस्य त्रिविधं भेदांशं विद्यान्मोहांशत्वात् ।।३९।।

Thus are described the three sub-divisions of the tāmasa sattwa which have ignorance in common. [39]

इत्यपरिसंख्येयभेदानां त्रयाणामपि सत्त्वानां भेदैकदेशो व्याख्यातः; शुद्धस्य सत्त्वस्य सप्तविधो ब्रह्मर्षिशक्रयमवरुणकुबेरगन्धर्वसत्त्वानुकारेण, राजसस्य षड्विधो दैत्यपिशाचराक्षससर्पप्रेतशकुनिसत्त्वानुकारेण, तामसस्य त्रिविधः पशुमत्स्यवनस्पतिसत्त्वानुकारेण, कथं च यथासत्त्वमुपचारः स्यादिति ।।४०।।

Thus the three types of sattwa (psyche), though having innumerable variations are described with a partial classification. The pure psyche, on the basis of similarity of the psyche of Brahmā, Ṛṣi, Indra, Yama, Varuṇa, Kubera and Gandharva, has been divided into seven sub-types; the rājasa one on the same basis simulating with that of daitya, piśāca, rāksasa, sarpa, preta and śakuni has been divided into six sub-types and the tāmasa one of three sub-types according to similarity with the psyche of animals, fish and plants.

The purpose of the description of psyche is to facilitate the treatment of disorders according to the psyche. [40]

केवलश्चायमुद्देशो यथोद्देशमभिनिर्दिष्टो भवति गर्भावक्रान्तिसंप्रयुक्तः; तस्य चार्थस्य विज्ञाने सामर्थ्यं गर्भकराणां च भावानामनुसमाधिः, विद्यातश्च विघातकराणां भावानामिति ।।४१।।

Thus the entire topic of the descent (of life principle) into embryo is explained as proposed earlier. The full knowledge of this topic leads to observance of the entities which are conducive to foetus and elimination of those which are liable to damage it. [41]

तत्र श्लोकाः–

निमित्तमात्मा प्रकृतिर्वृद्धिः कुक्षौ क्रमेण च । वृद्धिहेतुश्च गर्भस्य पञ्चार्थाः शुभसंज्ञिताः ।।४२।।
अजन्मनि च यो हेतुर्विनाशो विकृतावपि । इमांस्त्रीनशुभान् भावानाहुर्गर्भविघातकान् ।।४३।।
शुभाशुभसमाख्यातानष्टौ भावानिमान् भिषक् । सर्वथा वेद यः सर्वान् स राज्ञः कर्तुमर्हति ।।४४।।
अवाप्त्युपायान् गर्भस्य स एवं ज्ञातुमर्हति । ये च गर्भविघातोक्ता भावास्तांश्चाप्युदारधीः ।।४५।।

Now the summing up verses–

Five useful topics–cause, self, source of origin, gradual development of foetus in the womb and its cause, the damaging factors and the cause leading to the absence of birth, destruction and morbidity–all this is said in this major chapter on descent into embryo. The former five and the latter three are called as auspicious and unauspicious factors respectively. The physician who knows fully all these eight entities is able to work for the king. He, with broad intelligence, should know the means of formation of the foetus and also the factors which damage the same. [42-45]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने महतीगर्भावक्रान्तिशारीरं
नाम चतुर्थोऽध्यायः ।।४।।

Thus ends the fourth (major) chapter on descent of embryo
in Śārīrasthāna in the treatise composed by Agniveśa and
redacted by Caraka. (4)

●

पञ्चमोऽध्यायः

CHAPTER V

अथातः पुरुषविचयं शारीरं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on detailed knowledge about the Person. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded Lord Ātreya. [2]

'पुरुषोऽयं लोकसंमितः' इत्युवाच भगवान् पुनर्वसुरात्रेयः । यावन्तो हि लोके (मूर्तिमन्तो) भावविशेषास्तावन्तः पुरुषे यावन्तः पुरुषे तावन्तो लोके; इत्बेवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच–नैतावता वाक्येनोक्तं वाक्यार्थमवगाहामहे, भगवता बुद्ध्या भूयस्तरमतोऽनुव्याख्यायमानं शुश्रूषामह इति ।।३।।

Lord Punarvasu said–Person is equal to the universe. Whatever formed entities are in the universe, the same are in the Person and vice versa. Having listened thus to Lord Ātreya Agniveśa said–From this (brief) statement we are unable to grasp the idea contained in the same, hence we want to hear in more details from you, O Lord! [3]

तमुवाच भगवानात्रेयः–अपरिसंख्येया लोकावयवविशेषाः, पुरुषावयवविशेषा अप्यपरिसंख्येयाः; तेषां यथ्वस्थूलं कतिचिद्भावान् सामान्यमभिप्रेत्योदाहरिष्यामः, तानेकमना निबोध सम्यगुपवर्ण्यमानानग्निवेश! षड्धातवः समुदिताः 'लोक' इति शब्दं लभन्ते; तद्यथा–पृथिव्यापस्तेजो वायुराकाशं ब्रह्म चाव्यक्तमिति, एत एव च षड्धातवः समुदिताः 'पुरुष' इति शब्दं लभन्ते ।।४।।

Lord Ātreya replied–The constituents of the universe are innumerable and so of the Person as such I will illustrate certain common entities grossly, hear attentively O Agniveśa! The aggregate of six constituents is termed as 'universe' (macrocosm) such as–pṛthivī, ap, tejas, vāyu, ākāśa and unmanifest Brahman (Principle of consciousness). These very six constituents aggregated are termed as 'Person' [4]

तस्य पुरुषस्य पृथिवी मूर्तिः, आपः क्लेदः तेजोऽभिसन्तापः, वायुः प्राणः, वियत् सुषिराणि, ब्रह्म अन्तरात्मा। यथा खलु ब्राह्मी विभूतिर्लोके तथा पुरुषेऽप्यान्तरात्मिकी विभूतिः, ब्राह्मणो विभूतिर्लोके प्रजापतिरन्तरात्मनो विभूतिः पुरुषे सत्त्वं, यस्त्विन्द्रो लोके स पुरुषेऽहङ्कारः, आदित्यस्त्वादानं, रुद्रो रोषः, सोमः प्रसादः, वसवः सुखम्, अश्विनौ कान्तिः, मरुदुत्साहः, विश्वेदेवाः, सर्वेन्द्रियाणि सर्वेन्द्रियार्थाश्च, तमो मोहः, ज्योतिर्ज्ञानं, यथा लोकस्य सर्गादिस्तथा पुरुषस्य गर्भाधानं, यथा कृतयुगमेवं बाल्यं, यथा त्रेता तथा यौवनं, यथा द्वापरस्तथा स्थाविर्यं, यथा कलिरेवमातुर्यं, यथा युगान्तरस्तथा मरणमिति । एवमेतेनानुमानेनानुक्तानामपि लोकपुरुषयोरवयवविशेषाणामग्निवेश! सामान्यं विद्यादिति ।।५।।

In the Person pṛthivī, ap, tejas, vāyu, ākāśa and brahman are represented by form, moisture, heat, vital breath, pores (including vacant spaces) and inner self respectively. As is the magnificance of Brahman in the universe so is that of inner self in the Person. In the universe the greatness of Brahman is represented by Prajāpati and in the Person the same of the inner self is represented by the psyche. What is Indra in the universe is ego in the Person, Āditya (the sun) receiving, Rudra agitation, Soma (the moon) cheerfulness, Vāyu happiness, Aświns lustre, Marut enthusiasm, Viśvadeva all sense organs and their objects, darkness ignorance, light knowledge; as initial creation in case of the universe so impregration in the Person, kṛtayuga childhood, tretā youth, dwāpara old age, kali illness and end of creation death. Thus by inference commonness of other unmentioned entities of the universe and the Person may also be known. [5]

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच–एवमेतत् सर्वमनपवादं यथोक्तं भगवता लोकपुरुषयोः सामान्यम्। किन्त्वस्य सामान्योपदेशस्य प्रयोजनमिति ।।६।।

After Lord Ātreya concluded his talk, Agniveśa asked–Whatever your lordship said about commonness between the universe and the Person is quite correct. (kindly tell us) What is the purpose of describing the commonness? [6]

भगवानुवाच–शृण्वग्निवेश! सर्वलोकमात्मन्यात्मानं च सर्वलोके समनुपश्यतः सत्या बुद्धिः समुत्पद्यते । सर्वलोकं ह्यात्मनि पश्यतो भवत्यात्मैव सुखदुःखयोः कर्ता नान्य इति । कर्मात्मकत्वाच्च हेत्वादिभिर्युक्तः सर्वलोकोऽहमिति विदित्वा ज्ञानं पूर्वमुत्थाप्यतेऽपवर्गायेति । तत्र संयोगापेक्षी लोकशब्दः । षड्धातुसमुदायो हि सामान्यतः सर्वलोकः ।।७।।

Lord Ātreya said–O Agniveśa! listen to me. Seeing the entire universe in the Self and vice versa gives rise to ture knowledge. On seeing the entire universe in his Self one realises (the truth) that self alone is the agent of happiness and misery and none else. Though associated with cause etc. under the influence of previous actions, after realising the identity of the Self with the universe, he rises for salvation. Here the word 'Loka' denotes combination, ordinarily the entire universe is the aggregate of six constituents. [7]

तस्य हेतुः, उत्पत्तिः, वृद्धिः, उपल्पवः, वियोगश्च । तत्र हेतुरुत्पत्तिकारणं, उत्पत्तिर्जन्म, वृद्धिराप्यायनम्, उपप्लवो दुःखागमः, षड्धातुविभागो वियोगः स जीवापगमः स प्राणनिरोधः स भङ्गः स लोकस्वभावः । तस्य मूलं सर्वोपप्लवानां च प्रवृत्तिः, निवृत्तिरुपरमः । प्रवृत्तिर्दुःखं, निवृत्तिः सुखमिति यज्ज्ञानमुत्पद्यते तत् सत्यम् । तस्य हेतुः सर्वलोकसामान्यज्ञानम् । एतत्प्रयोजनं सामान्योपदेशस्येति ।।८।।

It has got a hetu and stages of transformation such as utpatti, vṛddhi, upaplava and viyoga. Hetu is the cause of birth; utpatti is birth, vṛddhi is growth and development, upaplava is advent of afflictions and viyoga is disjunction of the six constituents also known as passing away of the life-principle, cessation of vital breath, breaking away, reverting to the natural state. The root cause of the universe as well as the advent of all miseries is inclination to (worldly affairs) while going away from them leads to their cessation. Inclination is misery and disinclination happiness. This knowledge, which comes forth, is true. This is possible from the knowledge of the commonness with the entire universe. This is the purpose of describing the commonness. [8]

अथाग्निवेश उवाच–किंमूला भगवन्! प्रवृत्तिः, निवृत्तौ च क उपाय इति ।।९।।

Thereafter Agniveśa further put the query–what is the source of inclination, what are the means for disinclination? O Lord! [9]

भगवानुवाच–मोहेच्छाद्वेषकर्ममूला प्रवृत्तिः । तज्जा ह्यहङ्कारसङ्गसंशयाभिसंप्लवाभ्यवपातविप्रत्ययाविशेषानुपायास्तरुणमिव द्रुममतिविपुलशाखास्तरवोऽभिभूय पुरुषमवतत्यैवोत्तिष्ठन्ते; यैरभिभूतो न सत्तामतिवर्तते । तत्रैवंजातिरूपवित्तवृत्तबुद्धिशीलविद्याभिजनवयोवीर्यप्रभावसंपन्नोऽहमित्यहङ्कारः, यन्मनोवाक्कायकर्म नापवर्गाय स सङ्गः, कर्मफलमोक्षपुरुषप्रेत्यभावादयः सन्ति वा नेति संशयः, सर्वावस्थास्वनन्योऽहमहं स्रष्टा स्वभावसंसिद्धोऽहमहं शरीरेन्द्रियबुद्धिस्मृतिविशेषराशिरिति ग्रहणमभिसंप्लवः, मम मातृपितृभ्रातृदारापत्यबन्धुमित्रभृत्यगणो गणस्य चाहमित्यभ्यवपातः, कार्याकार्यहिताहितशुभाशुभेषु विपरीताभिनिवेशो विप्रत्ययः, ज्ञाज्ञयोः प्रकृतिविकारयोः प्रवृत्तिनिवृत्त्योश्च सामान्यदर्शनमविशेषः, प्रोक्षणानशनाग्निहोत्रत्रिषवणाभ्युक्षणावाहनयाजनयजनयाचनसलिलहुताशनप्रवेशादयः समारम्भाः प्रोच्यन्ते ह्यनुपायाः । एवमयमधीधृतिस्मृतिरहङ्काराभिनिविष्टः सक्तः ससंशयोऽभिसंप्लुतबुद्धिरभ्यवपतितोऽन्यथादृष्टिरविशेषग्राही विमार्गगतिर्निवासवृक्षः सत्त्वशरीरदोषमूलानां सर्वदुःखानां भवति । एवमहङ्कारादिभिर्दोषैर्भ्राम्यमाणो नातिवर्तते प्रवृत्तिं, सा च मूलमघस्य ।।१०।।

Lord Ātreya replied–the sources of inclination are ignorance, desire, aversion and action. Inclination, in turn, gives rise to ahaṅkāra, saṅga, saṃśaya, abhisaṃplava, abhyavapāta, vipratyaya, aviśeṣa and anupāya which overcoming the person engulf him due to which he becomes unable to transcend the worldly existence like a tender tree subdued by big and excessively branching trees.

Ahaṅkāra (ego) is the feeling that "I belong to such high clan and possess excellence of wealth, conduct, intellect, modesty, learning, fame, age, prowess and influence".

Saṅga (attachment) consists of the mental, vocal or physical actions which are not conducive to emancipation.

Saṃśaya (doubt) such as the result of the past deeds, emancipation, persons and after-life exist or not.

Abhisaṃplava is the wrong identity of the Self with the body when the person feels that in all conditions there is none else than myself, I am the creator, I am perfect by nature and I am the aggregate of body, sense organs, intellect and memory.

Abhyavapāta is the sense of ownership or self-based attachment such as mother, father, brother, wife, children, kins, friends and servants are mine and I am theirs.

Vipratyaya is the opposite thinking between worth doing and otherwise wholesome-unwholesome, beneficial-nonbeneficial.

Aviśeṣa is the lack of distinction between conscious and unconscious, orginal source and products, inclination and disinclination.

Anupāya is the employment of inefficient means such as prokṣaṇa (consecration), anaśana (fasts), agnihotra (fire-worship), trisavana (worship with somathrice a day), abhyuksana (wetting), āvāhana (invocation), yājana (guiding sacrifices), yajana (performing sacrifices), yacāna (begging), entering into water and fire.

Thus the person devoid of intellect, retraint and memory, engrossed in egoism, attachment, wrong identity, self-based attachement, opposite thinking and lack of discrimination adopts wrong course and thus becomes like an abode-tree for all the miseries caused by the defects of the psyche and the body. In this way, being moved around by the defects like egoism etc. he is unable to transcend the path of inclination which is the root of all sins. [10]

निवृत्तिरपवर्गः; तत् परं प्रशान्तं तत्तदक्षरं तद्ब्रह्म स मोक्षः ।।११।।

Disinclination is apavarga (emancipation), this is also known as the Supreme, Highest bliss, identity with the unchangeable Brahman and freedom from bondage. [11]

तत्र मुमुक्षूणामुदयनानि व्याख्यास्यामः । तत्र लोकदोषदर्शिनो मुमुक्षोरादित एवाचार्याभिगमनं, तस्योपदेशानुष्ठानम्, अग्नेरेवोपचर्या, धर्मशास्त्रानुगमनं, तदर्थावबोधः, तेनावष्टम्भः, तत्र यथोक्ताः क्रियाः, सतामुपासनम्, असतां परिवर्जनम्, असङ्गतिदुर्जनेन, सत्यं सर्वभूतहितमपरुषमनतिकाले परीक्ष्य वचनं, सर्वप्राणिषु चात्मनीवावेक्षा, सर्वासामस्मरणमसङ्कल्पनमप्रार्थनमनभिभाषणं च स्त्रीणां, सर्वपरिग्रहत्यागः, कौपीनं प्रच्छादनार्थं, धातुरागनिवसनं, कन्थासीवनहेतोः सूचीपिप्पलकं, शौचाधानहेतोर्जलकुण्डिका, दण्डधारणं, भैक्षचर्यार्थं पात्रं, प्राणधारणार्थमेककालमग्राम्यो यथोपपन्नोऽभ्यवहारः, श्रमापनयनार्थं शीर्णशुष्कपर्णतृणास्तरणोपधानं, ध्यानहेतोः कायनिबन्धनं, वनेष्वनिकेतवासः, तन्द्रानिन्द्रालस्यादिकर्मवर्जनं, इन्द्रियार्थेष्वनुरागोपतापनिग्रहः, सुप्तस्थितगतप्रेक्षिताहारविहारप्रत्यङ्गचेष्टादिकेष्वारम्भेषु स्मृतिपूर्विका प्रवृत्तिः, सत्कारस्तुतिगर्हावमानक्षमत्वं क्षुत्पिपासायासश्रमशीतोष्णवातवर्षासुखदुःखसंस्पर्शसहत्वं, शोकदैन्यमानोद्वेगमदलोभरागेर्ष्याभयक्रोधादिभिरसंचलनम्, अहङ्कारादिषूपसर्गसंज्ञा, लोकपुरुषयोः सर्गादिसामान्यावेक्षणं, कार्यकालात्ययभयं, योगारम्भे सततमनिर्वेदः, सत्त्वोत्साहः, अपवर्गाय धीधृतिस्मृतिबलाधानं; नियमनमिन्द्रियाणां चेतसि, चेतस आत्मनि, आत्मनश्च; धातुभेदेन शरीरावयवसंख्यानमभीक्ष्णं, सर्वं कारणवद्दुःखमस्वमनित्यमित्यभ्युपगमः, सर्वप्रवृत्तिष्वघसंज्ञा, सर्वसंन्यासे सुखमित्यभिनिवेशः; एष मार्गोऽपवर्गाय, अतोऽन्यथा बध्यते; इत्युदयनानि व्याख्यातानि ।।१२।।

Now (I) shall mention the means for ascending for those desiring emancipation. One who sees defects in worldly affairs and desires emancipation should follow the following path in right earnest–submission to the teacher, implementing his instructions, exclusive service to the fire, going through the religious codes, understanding their ideas, clinging to them and performing actions accordingly, keeping company with saints, avoiding the wicked, abstaining from the company of the mean, speaking words true, beneficial to all, unharsh, timely and after careful examination, viewing all creatures as himself, avoiding recollection, determination, longing and talking with all types of women, renouncing all acquisitions, loin cloth for covering up (the private parts), clothings dyed with red ochre, having a needle case for sewing the robes, water pot for cleansing, holding a staff, having a bowl for begging, meal only once of undomestic (wild grains) as availed just to sustain life, bedding and pillow of rotten, dry leaves and grasses for alleviating fatigue, binding of body (in a particular posture) for meditation, living in forest homelessly, avoiding drowsiness, sleep, lassitude etc., restraining the sense of liking and affliction to sense objects, inclination with prior recollection to sleeping, standing, going, looking, eating, sporting, movements of body parts etc., dispassionate to honour, praise, despise and insult, tolerance to sensation of hunger, thirst, exertion, fatigue, cold, hot, wind, rains, happiness and misery, not moved by grief, dejection, conceit, agitation, vanity, greed, attachment, envy, fear, anger etc., taking ego etc., as complication, observing commonness in creation etc. of the universe and the self; fear of passing away of the opporture moment, not being dejected in the practice of yoga, invigorating the psyche, potentiating intellect, restraint and memory for emancipation, concentration of sense organs in mind, of mind in the Self and of the very Self; freguently analysing the body parts according to constituents, realising that all caused is painful, not own and non-eternal taking all inclinations as sin, considering renunciation of all as happiness this is the way to salvation therewise to bondage. Thus described the means for ascending (to the path of emancipation). [12]

भवन्ति चात्र–

एतैरविमलं सत्त्वं शुद्ध्युपायैर्विशुध्यति । मृज्यमान इवादर्शस्तैलचेलकचादिभिः ।।१३।।
ग्रहाम्बुदरजोधूमनीहारैरसमावृतम् । यथाऽर्कमण्डलं भाति भाति सत्त्वं तथाऽमलम् ।।१४।।
ज्वलत्यात्मनि संरुद्धं तत् सत्त्वं संवृतायने । शुद्धः स्थिरः प्रसन्नार्चिर्दीपो दीपाशये यथा ।।१५।।

Here are the verses–

The dirty psyche gets cleaned by these means like a mirror by oil, cloth, brush etc. then the psyche, being purified shines like the solar disc uncovered by any other planet, clouds, dust, smoke and fog. That psyche concentrated into the self with all doors closed illumines like the lamp situated in the lamp case, pure, stable and with pleasant light. [13-15]

शुद्धसत्त्वस्य या शुद्धा सत्या बुद्धिः प्रवर्तते । यया भिनत्त्यतिबलं महामोहमयं तमः ।।१६।।
सर्वभावस्वभावज्ञो यया भवति निःस्पृहः । योगं यया साधयते सांख्यः संपद्यते यया ।।१७।।
यया नोपैत्यहङ्कारं नोपास्ते कारणं यया । यया नालम्बते किंचित् सर्वं संन्यस्यते यया ।।१८।।
याति ब्रह्म यया नित्यमजरं शान्तमव्ययम् । विद्या सिद्धिर्मतिर्मेधा प्रज्ञा ज्ञानं च सा मता ।।१९।।

The pure and true knowledge comes forth from the pure mind by which the tamas (darkness), very strong and consisting of great ignorance, is dispelled; one becomes free from desires by knowing nature of all beings, yoga is accomplished and sāṅkhya is attained; one does not get affected by ego, does not get attached to the cause (of miseries), does not hold anything rather renounces all; Brahaman, the eternal, unchangeable, blissful, indestructible, is attained, that is known by the synonyms vidyā (learning), siddhi (accomplishment), mati (thinking), medhā (intelligence), prajñā (higher intellect) and jñāna (knowledge). [16-19]

लोके विततमात्मानं लोकं चात्मनि पश्यतः । परावरदृशः शान्तिर्ज्ञानमूला न नश्यति ।।२०।।

When one thinks himself spread in the universe and vice versa, and has the vision of the great and the small (mundane affairs), his serenity based on knowledge is not affected. [20]

पश्यतः सर्वभावान् हि सर्वावस्थासु सर्वदा । ब्रह्मभूतस्य संयोगो न शुद्धस्योपपद्यते ।।२१।।

When one sees always all the entities in all conditions has become identical with Brahman, is pure and does not get entrapped by (the forces of) the combination (which is the cause of miseries). [21]

नात्मंनः करणाभावाल्लिङ्गमप्युपलभ्यते । स सर्वकरणायोगान्मुक्त इत्यभिधीयते ।।२२।।

At this stage, even the signs of the Self are also not found because He is devoid of all the instruments (sense organs) and because of the lack of contact with the senses, He is called as emancipated. [22]

विपापं विरजः शान्तं परमक्षरमव्ययम् । अमृतं ब्रह्म निर्वाणं पर्यायैः शान्तिरुच्यते ।।२३।।
एतत्तत् सौम्य! विज्ञानं यज्ज्ञात्वा मुक्तसंशयाः । मुनयः प्रशमं जग्मुर्वीतमोहरजःस्पृहाः ।।२४।।

Mokṣa or Śānti (the highest bliss) is known by the synonyms–vipāpa (free from sins), virajas (free from rajas), śānta (blissful), para (the great), akṣara (unchangeable), avyaya (indestuctible), amṛta (immortal), Brahman (God) and nirvāṇa (extinction).

O gentle! this is the specific knowledge by acquiring which the sages free from doubts and devoid of tamas, rajas and desires; attained perfect serenity. [23-24] .

तत्र श्लोकौ–

सप्रयोजनमुद्दिष्टं लोकस्य पुरुषस्य च । सामान्यं मूलमुत्पत्तौ निवृत्तौ मार्ग एव च ।।२५।।
शुद्धसत्त्वसमाधानं सत्या बुद्धिश्च नैष्ठिकी । विचये पुरुषस्योक्ता निष्ठा च परमर्षिणा ।।२६।।

Now the summing up verses–

Description of commonness between the universe and the Self alongwith the purpose, the cause of inclination and the path of disinclination, concentration of pure psyche, true knowledge leading to the final object (emancipation) and the final object (emancipation) itself–all this is said by the great sage in this chapter on the detailed knowledge about the person. [25-26]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शरीरस्थाने पुरुषविचयशारीरं
नाम पञ्चमोऽध्याय: ।।५।।

Thus ends the fifth chapter on the detailed knowledge about the
Person in Śārīrasthāna in the treatise composed by
Agniveśa and redacted by Caraka. (5)

◆

षष्ठोऽध्याय:

CHAPTER VI

अथात: शरीरविचयं शारीरं व्याख्यास्याम: ।।१।।

Now (I) shall expound the chapter on detailed knowledge of the human body. [1]

इति ह स्माह भगवानात्रेय: ।।२।।

As propounded by Lord Ātreya. [2]

शरीरविचय: शरीरोपकारार्थमिष्यते । ज्ञात्वा हि शरीरतत्वं शरीरोपकारकरेषु भावेषु ज्ञानमुत्पद्यते । तस्माच्छरीरविचयं प्रशंसन्ति कुशला: ।।३।।

Detailed knowledge of the human body is necessary for the well-being of the body. After getting knowledge about the entities of the body, one is able to know about the factors which are useful to the body. Hence the detailed knowledge of the body is commended by the experts. [3]

तत्र शरीरं नाम चेतनाधिष्ठानभूतं पञ्चमहाभूतविकारसमुदायात्मकं समयोगवाहि । यदा ह्यस्मिञ् शरीरे धातवो वैषम्यमापद्यन्ते तदा क्लेशं विनाशं वा प्राप्नोति । वैषम्यगमनं हि पुनर्धातूनां वृद्धिह्रासगमनमकार्त्स्न्येन प्रकृत्या च ।।४।।

Body is defined as the seat of conciousness, composed of the aggregate of the products of five mehābhūtas and carrying on in the state of equilibrium. When in this body the dhātus (constituents) get imbalanced, the body gets subjected to desease or destruction. Getting imbalanced of dhātus means their increase or decrease partially or wholly. [4]

यौगपद्येन तु विरोधिनां धातूनां वृद्धिह्रासौ भवतः । यद्धि यस्य धातोर्वृद्धिकरं तत्ततो विपरीतगुणस्य धातोः प्रत्यवायकरं संपद्यते ।।५।।

Mutually contrary dhātus undergo increase and decrease simultaneously, because that which causes increase of a dhātu, decreases the other dhātu possessing contrary properties. [5]

तदेव तस्माद्भेषजं सम्यगवचार्यमाणं युगपन्न्यूनातिरिक्तानां धातूनां साम्यकरं भवति, अधिकमपकर्षति न्यूनमाप्याययति ।।६।।

Hence the properly administered therapy brings back the decreased as well as the increased dhātus to the state of equilibrium by reducing the increased ones and increasing the diminished ones. [6]

एतादेव हि भैषज्यप्रयोगे फलमिष्टं स्वस्थवृत्तानुष्ठाने च यावद्धातूनां साम्यं स्यात् । स्वस्था ह्यपि धातूनां साम्यानुग्रहार्थमेव कुशला रसगुणानाहारविकारांश्च पर्यायेणेच्छन्त्युपयोक्तुं सात्म्यसमाज्ञातान्; एकप्रकारभूयिष्ठांश्चोपयुञ्जानास्तद्विपरीतकरसमाज्ञतया चेष्टया सममिच्छन्ति कर्तुम् ।।७।।

This the sole desired objective in the administration of therapy as well as observance of the code of conduct for the healthy is that there should be equilibrium of dhātus. Hence the wise healthy persons use suitable food substances and dietary preparations alternately. In case they use the same mainly of one type, they adopt some contradictory physical activity in order to maintain the equilibrium. [7]

देशकालात्मगुणविपरीतानां हि कर्मणामाहारविकाराणां च क्रियोपयोगः सम्यक्, सर्वातियोगसन्धारणम्, असन्धारणमुदीर्णानां च गतिमतां, साहसानां च वर्जनं, स्वस्थवृत्तमेतावद्धातूनां साम्यानुग्रहार्थमुपदिश्यते ।।८।।

Proper use of actions and food preparations contrary to the properties of place, time and the self, avoidance of excessive, perverted and negative use of time, intellect and sense objects, non-suppression of impelled urges and avoidance of over-exertion. This is, in nut shell, the code of conduct for the healthy in order to maintain the equilibrium. [8]

धातवः पुनः शारीराः समानगुणैः समानगुणभूयिष्ठैर्वाऽप्याहारविकारैरभ्यस्यमानैर्वृद्धिं प्राप्नुवन्ति ह्रासं तु विपरीत-गुणैर्विपरीतगुणभूयिष्ठैर्वाऽप्याहारैरभ्यस्मानैः ।।९।।

Dhātus of the body get increased by the prolonged use of the food substances having similar or mostly similar properties while they get decreased by that of the food substances having contrary or mostly contrary properties. [9]

तत्रेमे शरीरधातुगुणाः संख्यासामर्थ्यकराः; तद्यथा–गुरुलघुशीतोष्णस्निग्धरूक्षमन्दतीक्ष्णस्थिरसरमृदुकठिनविशदपिच्छिलश्लक्ष्णखरसूक्ष्मस्थूलसान्द्रद्रवाः । तेषु ये गुरवस्ते गुरुभिराहारविकारगुणैरभ्यस्यमानैराप्याय्यन्ते, लघवश्च ह्रसन्ति; लघवस्तु लघुभिराप्याय्यन्ते, गुरवश्च ह्रसन्ति । एवमेव सर्वधातुगुणानां सामान्ययोगाद्वृद्धिः, विपर्ययाद्ध्रासः । तस्मान्मांसमाप्याय्यते मांसेन भूयस्तरमन्येभ्यः शरीरधातुभ्यः, तथा लोहितं लोहितेन, मेदो मेदसा, वसा वसया, अस्थि तरुणास्थ्ना, मज्जा मज्ज्ञा, शुक्रं शुक्रेण, गर्भस्त्वामगर्भेण ।।१०।।

These are the properties of the body constituents which can been umerated such as–heaviness-lightness, coldness-hotness, unctuousness-roughness, dullness-sharpness, stability-mobility, softness-hardness, non-slimіness-sliminess, smoothness-coarseness, minuteness-grossness, solidity-liquidity. Out of them the constituents having heaviness are increased by the prolonged use of heavy food items while those having lightness are decreased. On the other hand, the lightness is increased by the light food items and the heaviness is decreased. In this way, all properties of the constituents are increased by the use of similar substances and decreased by that of the contrary ones. Hence flesh is increased more in comparison with the other dhātus by (the use of) flesh, similarly, blood by blood, fat by fat, muscle-fat by muscle-fat, bone by cartilage, bone marrow by bone marrow, semen by semen and foetus by immature foetus (egg). [10]

यत्र त्वेवंलक्षणेन सामान्येन सामान्यवतामाहारविकाराणामसान्निध्यं स्यात्, सन्निहितानां वाऽप्ययुक्तत्वान्नोपयोगो घृणित्वादन्यस्माद्वा कारणात्, स च धातुरभिवर्धयितव्यः स्यात्, तस्य ये समानगुणाः स्युराहारविकारा असेव्याश्च, तत्र समानगुणभूयिष्ठानामन्यप्रकृतीनामप्याहारविकाराणामुपयोगः स्यात् । तद्यथा–शुक्रक्षये क्षीरसर्पिषोरुपयोगो मधुरस्निग्धशीतसमाख्यातानां चापरेषां द्रव्याणां, मूत्रक्षये पुनरिक्षुरसवारुणीमण्डद्रवमधुराम्ललवणोपक्लेदिनां, पुरीषक्षये कुल्माषमाषकुष्कुण्डाजमध्ययवशाकधान्याम्लानां, वातक्षये कटुकतिक्तकषायरूक्षलघुशीतानां, पित्तक्षयेऽम्ललवणकटुकक्षारोष्णतीक्ष्णानां, श्लेष्मक्षये स्निग्धगुरुमधुरसान्द्रपिच्छिलानां द्रव्याणाम् । कर्मापि यद्यस्य धातोर्वृद्धिकरं तत्तदासेव्यम् । एवमन्येषामपि शरीरधातूनां सामान्यविपर्ययाभ्यां वृद्धिह्रासौ यथाकालं कार्यौ । इति सर्वधातूनामेकैकशोऽतिदेशतश्च वृद्धिह्रासकराणि व्याख्यातानि भवन्ति ।।११।।

In case, according to this similarity there is no availability of the similar food substances or, even if available, they can not be used due to impropriety or disgust or some other reason and the dhātu is to be increased necessarily, then the use of the food substances from different sources having predominance in similar properties is recommended such as–in deficiency of semen, the use of milk and ghee and other important sweet, unctuous and cold substances; in decrease of urine, the use of sugarcane juice, saline and moistening substances; in diminution of faeces, boiled cereals, black gram, mushroom, trunk of the goat, vāstuka, vinegar prepared of rice; in diminution of vāta, the use of pungent, bitter, astringent, rough, light and cold (substances); in deminution of pitta, the use of sour, saline, pungent, alkaline hot and sharp (substances) and in diminution of kapha, the use of unctuous, heavy, sweet, solid and slimy substances. The activities also may be performed which may lead to increase of the respective dhātu. Thus increase and decrease may be effected in other body constituents as well in time by application of similar and dissimilar substances. Thus the factors for increasing and decreasing in respect of all dhātus are explained individually and generally. [11]

कात्स्न्र्येन शरीरवृद्धिकरास्त्विमे भावा भवन्ति; तद्यथा–कालयोगः, स्वभावसंसिद्धिः, आहारसौष्ठवम्, अविघातश्चेति ।।१२।।

These factors lead to the growth of the body in its entirety such as–obsevance of time, natural process, excellence of diet and absence of damage. [12]

बलवृद्धिकरास्त्विमे भावा भवन्ति; तद्यथा–बलवत्पुरुषे देशे जन्म बलवत्पुरुषे काले च, सुखश्च कालयोगः, बीजक्षेत्रगुणसंपच्च, आहारसंपच्च, शरीरसंपच्च, सात्म्यसंपच्च सत्त्वसंपच्च, स्वभावसंसिद्धिश्च, यौवनं च, कर्म च, संहर्षश्चेति ।।१३।।

These factors lead to the increase of strength such as–birth in a place having strong persons, that in a time conducive for strength, favourable time, excellence of seed and soil, excellence of diet, body, suitability and psyche; natural mechanism, youth, physical exercise and cheerfulness. [13]

आहारपरिणामकरास्त्विमे भावा भवन्ति; तद्यथा–ऊष्मा, वायुः, क्लेदः, स्नेहः, कालः, समयोगश्चेति ।।१४।।

These are the factors leading to transformation of food such as–heat, vāyu, moisture, unctuousness, time and balanced use. [14]

तत्र तु खल्वेषामूष्मादीनामाहारपरिणामकराणां भावानामिमे कर्मविशेषा भवन्ति; तद्यथा–ऊष्मा पचति, वायुरपकर्षति, क्लेदः शैथिल्यमापादयति, स्नेहो मार्दवं जनयति, कालः पर्याप्तिमभिनिर्वर्तयति, समयोगस्त्वेषां परिणामधातुसाम्यकरः संपद्यते ।।१५।।

These are the functions of the factors like heat etc. which cause transformation of food such as–heat digests, vāyu absorbs, moisture produces looseness, unction generates softness, time brings sufficiency, balanced use brings about the equilibrium of dhātus which are the products of digestion. [15]

परिणमतस्त्वाहारस्य गुणाः शरीरगुणभावमापद्यन्ते यथास्वमविरुद्धाः; विरुद्धाश्च विहन्युर्विहताश्च विरोधिभिः शरीरम् ।।१६।।

The components under transformation, if they are not contradictory, are converted into the respective body parts but, in case they are contradictory or damaged by antagonistic ones, they inflict the body. [16]

शरीरगुणाः पुनर्द्विविधाः संग्रहेण–मलभूताः, प्रसादभूताश्च । तत्र मलभूतास्ते ये शरीरस्याबाधकराः स्युः; तद्यथा–शरीरच्छिद्रेषूपदेहाः पृथग्जन्मानो बहिर्मुखाः, परिपक्वाश्च धातवः, प्रकुपिताश्च वातपित्तश्लेष्माणः, ये चान्येऽपि केचिच्छरीरे तिष्ठन्तो भावाः शरीरस्योपघातायोपपद्यन्ते, सर्वांस्तान्मले संचक्ष्महे; इतरांस्तु प्रसादे, गुर्वादींश्च द्रवान्तान् गुणभेदेन, रसादींश्च शुक्रान्तान् द्रव्यभेदेन ।।१७।।

The components of the body, in brief, are of two categories–waste products and assimilable products. Those which (if retained) cause affliction in the body are known as waste products such as smear in body orifices of different origins moving out wards, dhātus after full maturity, vitiated vāta, pitta and kapha (when they exhaust their life-span) and other similar entities which, if retained, cause affliction in the body are called as waste products. Others are included under the second category (of assimilable products) which have (twenty) properties beginning with heaviness and ending with liquidity (as mentioned above) and dhātus from rasa to śukra. [17]

तेषां सर्वेषामेव वातपित्तश्लेष्माणो दुष्टा दूषयितारो भवन्ति, दोषस्वभावात् । वातादीनां पुनर्धात्वन्तरे कालान्तरे प्रदुष्टानां विविधाशितपीतीयेऽध्याये विज्ञानान्युक्तानि । एतावत्येव दुष्टदोषगतिर्यावत् संस्पर्शनाच्छरीरधातूनाम् । प्रकृतिभूतानां तु खलु वातादीनां फलमारोग्यम् । तस्मादेषां प्रकृतिभावे प्रयतितव्यं बुद्धिमद्भिरिति ।।१८।।

Vāta, pitta and kapha, if deranged, affect all the above entities morbidly due to their nature of causing morbidity. The characters of vāta etc. vitiated in different dhātus and stages have already been said in the chapter on various food and drinks. The movement of the vitiated doṣas is limited to the impact on body constituents. The result of the doṣas in normal state is freedom from disorder (health). Hence the wise should attempt for their normalcy. [18]

भवति चात्र–

शरीरं सर्वथा सर्वं सर्वदा वेद यो भिषक् । आयुर्वेदं स कार्त्स्न्येन वेद लोकसुखप्रदम् ।।११।।

Here is the verse–

The physician who knows the entire body always from all aspects knows the science of life in its entirety which promotes happiness of the world. [19]

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच–श्रुतमेतद्यदुक्तं भगवता शरीराधिकारे वचः । किन्नु खलु गर्भस्याङ्गं पूर्वमभिनिर्वर्तते कुक्षौ, कुतोमुखः कथं चान्तर्गतस्तिष्ठति, किमाहारश्च वर्तयति, कथंभूतश्च निष्क्रामति, कैश्चायमामारोपचारैर्जातः सद्यो हन्यते, कैरव्याधिरभिवर्धते, किं चास्य देवादिप्रकोपनिमित्ता विकाराः संभवन्ति आहोस्विन्न, किंचास्य कालाकालमृत्व्योर्भावाभावयोर्भगवानध्यवस्यति, किंचास्य परमायुः कानि चास्य परमायुषो निमित्तानीति ।।२०।।

After Lord Ātreya concluded his talk, Agniveśa said–I heard whatever you said about the body. (further kindly enlighten us as to) what part of the foetus arises first in the womb? how does it lie inside the womb and whither faced? On what food is it sustained? In what state does it come out? By what food and management does it die immediately after birth? By what does it grow being free from disorders? Whether it is affected by the disorders caused by wrath of gods etc. ? What is your view about the existence or non-existence of timely and untimely death? What is its maximum life-span? What are the factors leading to maximum life-span? [20]

तमेवमुक्तवन्तमग्निवेशं भगवान् पुनर्वसुरात्रेय उवाच–पूर्वमुक्तमेतद्गर्भावक्रान्तौ यथाऽयमभिनिर्वर्तते कुक्षौ, यच्चास्य यदा संतिष्ठतेऽङ्गजातम् । विप्रतिवादास्त्वत्र बहुविधाः सूत्रकृतामृषीणां सन्ति सर्वेषां; तानपि निबोधोच्यमानान्–शिरः पूर्वमभिनिर्वर्तते कुक्षाविति कुमारशिरा भरद्वाजः पश्यति, सर्वेन्द्रियाणां तदधिष्ठानमिति कृत्वा; हृदयमिति काङ्कायनो बाह्लीकभिषक्, चेतनाधिष्ठानत्वात्; नाभिरिति भद्रकाप्यः, आहारागम इति कृत्वा; पक्काशयगुदमिति भद्रशौनकः, मारुताधिष्ठानत्वात्; हस्तपादमिति बडिशः, तत्करणत्वात् पुरुषस्य; इन्द्रियाणीति जनको वैदेहः, तान्यस्य बुद्ध्यधिष्ठानानीति कृत्वा; परोक्षत्वादचिन्त्यमिति मारीचिः; कश्यपः; सर्वाङ्गाभिनिर्वृत्तिर्युगपदिति धन्वन्तरिः; तदुपपन्नं, सर्वाङ्गानां तुल्यकालाभिनिर्वृत्तत्वाद्धृदयप्रभृतीनाम् । सर्वाङ्गानां ह्यस्य हृदयं मूलमधिष्ठानं च केषाञ्चिद्भावानाम्, नच तस्मात् पूर्वाभिनिर्वृत्तिरेषां; तस्माद्धृदयप्रभृतीनां सर्वाङ्गानां तुल्यकालाभिनिर्वृत्तिः, सर्वे भावा ह्यन्योन्यप्रतिबद्धाः; तस्माद्यथाभूतदर्शनं साधु ।।२१।।

After Agniveśa finished his queries, Lord Punarvasu said–it has already been said in the chapter on the descent into embryo as to how it arises in the womb and what organs appear and when? (Regarding your first query) There are various types of controversy among the sages who composed the aphorisms. Now understand what I tell you. "In the womb, head manifests first:–This is the view of Kumāraśirā Bharadwāja because that is the seat of all the sense organs. Kāṅkāyana, the physician from Bāhlīka, says–'Heart (arises first) because of being the seat of consciousness. Bhadrakāpya said–'Navel (arises first) because it is the passage for ingestion of nutrition. Bhadraśaunaka said–'Ano-rectum (arises first) because it is the seat of vāyu. Baḍiśa said–'limbs (hands & feet) arise first because they are instruments of the person. Janaka from Videha said–'sense organs (arise first) because they are the seat of knowledge. Mārīci Kāśyapa said–'it is incomprehensible because of its being out of direct observation. Dhanwantari said–'all organs appear simultaneously. The Dhanvantari's view is correct because all organs such as heart etc. appear simultaneously. All organs of the foetus are rooted in heart and also some other entities are located there, there can be no appearance of other entities earlier than heart so simultaneous appearance of all organs preceded by heart is concluded. All entities, in fact, are inter-linked so they should be viewed with correct perspective. [21]

गर्भस्तु खलु मातुः पृष्ठाभिमुख ऊर्ध्वशिराः सङ्कुच्याङ्गान्यास्तेऽन्तः कुक्षौ ।।२२।।

The foetus lies in the womb facing towards mother's back, with head upwards and limbs folded. [22]

व्यपगतपिपासाबुभुक्षस्तु खलु गर्भः परतन्त्रवृत्तिर्मातरमाश्रित्य वर्तयत्युपस्नेहोपस्वेदाभ्यां गर्भाशये सदसद्भूताङ्गावयवः, तदनन्तरं ह्यस्य कश्चिल्लोमकूपायनैरुपस्नेहः कश्चिन्नाभिनाड्ययनैः । नाभ्यां ह्यस्य नाडी प्रसक्ता, नाड्यां चापरा, अपरा चास्य. मातुः प्रसक्ता हृदये, मातृहृदयं ह्यस्य तामपरामभिसंप्लवते सिराभिः स्यन्दमानाभिः; स तस्य रसो बलवर्णकरः संपद्यते, सर्वरसवानाहारः । स्त्रिया ह्यापन्नगर्भायास्त्रिधा रसः प्रतिपद्यते–स्वशरीरपुष्टये, स्तन्याय, गर्भवृद्धये च । स तेनाहारेणोपष्टब्धः (परतन्त्रवृत्तिर्मातरमाश्रित्य) वर्तयत्यन्तर्गतः ।।२३।।

The foetus, without hunger and thirst, depends for its maintenance entirely on mother by the mechanism of unction and heating in the uterus during the stage of incomplete manifestation. Thereafter some unction is performed through the passage of hair follicles and partilly through the path of umbilical cord. The cord is attached to the umbilicus, placenta is attached to the cord on one side and to the mother's heart on the other. Mother's heart floods the placenta (with nutritive fluid) through the pulsating blood vessels. That nutrition provides strength and complexion as it contains all essential factors. In pregnant woman, nutrition takes three courses–first for the nourishant of her own body, the second for location and the third for the growth of foetus. Sustained by that nutrition, it carries on within the womb (dependent on mother). [23]

स चोपस्थितकाले जन्मनि प्रसूतिमारुतयोगात् परिवृत्त्यावाक्शिरा निष्क्रामत्यपत्यपथेन, एषा प्रकृतिः, विकृतिः पुनरतोऽन्यथा । परं त्वतः स्वतन्त्रवृत्तिर्भवति ।।२४।।

The foetus, when the moment of delivery is approached, by taking turn becomes below-headed and comes out of the genital track. This is normal, otherwise abnormal. Hence-forth he becomes independent for his maintenance. [24]

तस्याहारोपचारौ जातिसूत्रीयोपदिष्टावविकारकरौ चाभिवृद्धिकरौ भवतः ।।२५।।

ताभ्यामेव च विषमसेविताभ्यां जातः सद्य उपहन्यते तरुरिवाचिरव्यपरोपितो वातातपाभ्यामप्रतिष्ठितमूलः ।।२६।।

His diet and management as mentioned in the chapter on 'the principles of procreation' prevent disorders and promote the growth of foetus. If these two are not properly observed the offspring dies immediately after birth as the newly planted tree with its root unstabilised is destroyed by the wind and the sun. [25-26]

आप्तोपदेशादद्भुतरूपदर्शनात् समुत्थानलिङ्गचिकित्सितविशेषाच्चादोषप्रकोपानुरूपा देवादिप्रकोपनिमित्ता विकाराः समुपलभ्यन्ते ।।२७।।

The disorders which are not corresponding to the vitiation of doṣas, are found to have caused by the wrath of god etc. because of authoritative statement, appearance of miraculous signs and symptoms, specificity of cause, signs and symptoms and treatment. [27]

कालाकालमृत्व्योस्तु खलु भावाभावयोरिदमध्यवसितं नः–''यः कश्चिन् म्रियते स काल एव म्रियते, न हि कालच्छिद्रमस्ति'' इत्येके भाषन्ते । तच्चासम्यक् । न ह्यच्छिद्रता वा कालस्योपपद्यते, कालस्वलक्षणस्वभावात् । तत्राहुरपरे–यो यदा म्रियते स तस्य नियतो मृत्युकालः; स सर्वभूतानां सत्यः, समक्रियत्वादिति । एतदपि चान्यथाऽर्थग्रहणम् । न हि कश्चिन्न म्रियत इति समक्रियः । कालो ह्यायुषः प्रमाणमधिकृत्योच्यते । यस्य चेष्टं यो यदा म्रियते स तस्य मृत्युकाल इति, तस्य सर्वे भावा यथास्वं नियतकाला भविष्यन्ति; तच्च नोपपद्यते, प्रत्यक्षं ह्यकालाहारवचनकर्मणां फलमनिष्टं, विपर्यये चेष्टं; प्रत्यक्षतश्चोपलभ्यते खलु कालाकालव्यक्तिस्तासु तास्ववस्थासु तं तमर्थमभिसमीक्ष्य, तद्यथा–कालोऽयमस्य व्याधेराहारस्यौषधस्य प्रतिकर्मणो विसर्गस्य, अकालो वेति । लोकेऽप्येतद्भवति–काले देवो वर्षत्यकाले देवो वर्षति, काले शीतमकाले शीतं, काले तपत्यकाले तपति, काले पुष्पफलमकाले च पुष्पफलमिति । तस्मादुभयमस्ति–काले मृत्युरकाले च; नैकान्तिकमत्र । यदि ह्यकाले मृत्युर्न स्यान्नियतकालप्रमाणमायुः सर्वं स्यात्; एवं गते हिताहितज्ञानमकारणं स्यात्, प्रत्यक्षानुमानोपदेशाश्चाप्रमाणानि स्युर्ये प्रमाणभूताः सर्वतन्त्रेषु, यैरायुष्याण्यनायुष्याणि चोपलभ्यन्ते । वाग्वस्तुमात्रमेतद्वादमृषयो मन्यन्ते–नाकाले मृत्युरस्तीति ।।२८।।

My view on existence and non-existence of timely and untimely death is like this–some say whoever dies dies in time because there is no gap in time. This is not correct as there is no point in discussion about the gap or otherwise with regard to time because time has got its own characters due to nature. Others say–when somebody dies is his fixed death-time. Death is true for all beings because of its equal dealing. This also is wrong interpretation of fact. Equal dealing does not mean that there is none who does not die. The present context is the time which related to the span of life. If one holds that the time when somebody dies is the time of death for him, then according to this all entities would be determined in respect of time but this is not correct because it is observed that the result of untimely food, speech and action is harmful otherwise useful. Moreover, there is clear usage of 'time' and 'untime' in relation to different conditions and entities such as–this is the time or not for this disease, food, medicament, therapy and remission. Even in common usage they say–it rains timely or untimely, cold is timely or untimely, heat is timely or untimely, flowering and fruiting in time or otherwise and so on. Hence both are true–timely death and untimely death. These is no scope for any exclusive view. If there be no untimely death and all would have determined life-span, then in that case there would not be any purpose of the knowledge of the wholesome and the unwholesome. Over and above, perception, inference and testimony would not be recognised as means of valid knowledge which are recognised as such in all the scriptures and which provide knowledge about the factors conducive or otherwise to life-span. Therefore, the sages hold the view that there is no untimely death is only a jugglary of words. [28]

वर्षशतं खल्वायुषः प्रमाणमस्मिन् काले ।।२९।।

During this age, the normal life-span is of one hundred years. [29]

तस्य निमित्तं प्रकृतिगुणात्मसंपत् सात्म्योपसेवनं चेति ।।३०।।

This depends on excellence of constitution, body constituents, the self alongwith the use of suitable things. [30]

तत्र श्लोकाः–

शरीरं यद्यथा तच्च वर्तते क्लिष्टमामयैः । यथा क्लेशं विनाशं च याति ये चास्य धातवः ।।३१।।
वृद्धिह्रासौ यथा तेषां क्षीणानामौषधं च यत् । देहवृद्धिकरा भावा बलवृद्धिकराश्च ये ।।३२।।
परिणामकरा भावा या च तेषां पृथक् क्रिया । मलाख्याः संप्रसादाख्या धातवः प्रश्न एव च ।।३३।।
नवको निर्णयश्चास्य विधिवत् संप्रकाशितः । तथ्यः शरीरविचये शारीरे परमर्षिणा ।।३४।।

Now the summing up verses–

Definition of body, its maintenance, the way of affliction and destruction, increase and decrease of dhātus, therapeutic measures for the diminished ones, factors promoting the growth of body, strength and transformation (of food) alongwith their individual functions, waste and assimilable products, nine queries alongwith replies–all this is explained properly by the great sage in the chapter on the detailed knowledge of body. [31-34]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने शरीरविचयशारीरं
नाम षष्ठोऽध्यायः ।।६।।

Thus ends the sixth chapter on the detailed knowledge of body in
Śārīrasthāna in the treatise composed by Agniveśa and
redacted by Caraka. (6)

●

सप्तमोऽध्यायः

CHAPTER VII

अथातः शरीरसंख्याशारीरं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on enumeration of body (parts). [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

शरीरसंख्यामवयवशः कृत्स्नं शरीरं प्रविभज्य सर्वशरीरसंख्यानप्रमाणज्ञानहेतोर्भगवन्तमात्रेयमग्निवेशः पप्रच्छ ।।३।।

Agniveśa submitted to Lord Ātreya for providing knowledge of the entire body by dividing the entire body into parts and then enumerating the same. [3]

तमुवाच भगवानात्रेयः–शृणु मत्तोऽग्निवेश! सर्वशरीरमाचक्षाणस्य यथाप्रश्नमेकमना यथावत् । शरीरे षट् त्वचः, तद्यथा–उदकधरा त्वग्बाह्या, द्वितीया त्वसृग्धरा, तृतीया सिध्मकिलाससंभवाधिष्ठाना, चतुर्थी दद्रूकुष्ठसंभवाधिष्ठाना, पञ्चमी त्वलजीविद्रधिसंभवाधिष्ठाना, षष्ठी तु यस्यां छिन्नायां ताम्यत्यन्ध इव च तमः प्रविशति यां चाप्यधिष्ठायारूंषि जायन्ते पर्वसु कृष्णरक्तानि स्थूलमूलानि दुश्चिकित्स्यतमानि च; इति षट् त्वचः । एताः षडङ्गं शरीरमवतत्य तिष्ठन्ति ।।४।।

Lord Ātreya replied–listen to me O Agniveśa! attentively according to your queries.

There are six layers of skin in the body such as–the outermost layer of skin is known as udakadharā (that which holds up water). The second one is that which holds up blood, the third one is the seat of the origin of sidhma and kilāsa (leueoderma), the fourth one is the seed of the origin of ring worm and leprosy; the fifth one is the seat of the origin of alaji (a type of boil) and vidradhi (abscess). The sixth layer is that which, if cut, causes loss of consciousness and is the seat of the origin of boils being manifested as blackish red and deep rooted on joints and are hardly curable. Thus are the six layers of skin which cover the entire body with six parts. [4]

तत्रायं शरीरस्याङ्गविभागः; तद्यथा–द्वौ बाहू, द्वे सक्थिनी, शिरोग्रीवम्, अन्तराधिः, इति षडङ्गमङ्गम् ।।५।।

The body is divided into six parts–two upper extremities, two lower extremities, head-neck and trunk (chest and abdomen). [5]

त्रीणि सषष्टीनि शतान्यस्थ्नां सह दन्तोलूखलनखेन । तद्यथा–द्वात्रिंशद्दन्ताः, द्वात्रिंशद्दन्तोलूखलानि, विंशतिर्नखाः, षष्टिः पाणिपादाङ्गुल्यस्थीनि, विंशतिः पाणिपादशलाकाः, चत्वारि पाणिपादशलाकाधिष्ठानानि, द्वे पार्ष्ण्योरस्थिनी, चत्वारः पादयोर्गुल्फाः, द्वौ मणिकौ हस्तयोः, चत्वार्यरत्न्योरस्थीनि,

चत्वारि जङ्घयोः, द्वे जानुनी, द्वे जानुकपालिके, द्वावूरुनलकौ, द्वौ बाहुनलकौ, द्वावंसौ, द्वे अंसफलके, द्वावक्षकौ, एकं जत्रु, द्वे तालुके, द्वे श्रोणिफलके, एकं भगास्थि, पञ्चचत्वारिंशत् पृष्ठगतान्यस्थीनि, पञ्चदश ग्रीवायां, चतुर्दशोरसि, द्वयोः पार्श्वयोश्चतुर्विंशतिः पर्शुकाः, तावन्ति स्थालकानि, तावन्ति चैव स्थालकार्बुदानि, एकं हन्वस्थि, द्वे हनुमूलबन्धने, एकास्थि नासिकागण्डकूटललाटं, द्वौ शङ्खौ, चत्वारि शिरःकपालानीति; एवं त्रीणि सषष्टीनि शतान्यस्थ्नां सह दन्तोलूखलनखेनेति ।।६।।

There are three hundred and sixty bones including teeth sockets and nails. Such as–

Teeth	32
Teeth sockets	32
Nails	20
Phalangeal bones of hands and feet	60
Metaphalangeal bones of hand and feet	20
Metaphallangeal support in hands and feet	4
Calcaneum	2
Ankles (in feet)	4
Wrist bones (in hands)	2
Fore arms	4
Legs	4
Knee	2
Jānukapāla (knee caps)	2
Thighs	2
Arms	2
Shoulders	2
Shoulder blades	2
Clavicles	2
Xiphisternum	1
Palate bones	2
Hip bones	2
Pubis	1
Back	45
Neck	15
Chest	14
Ribs (both sides)	24

Rib sockets (both side)	24
Tubercles in rib sockets (both sides)	24
Mandible	1
Exteremites of the mandible	2
Nose, zygomatic process and forehead	1
Temporals	2
Skull bones	4
	360

Thus are the three hundred and sixty bones including teeth sockets and nails. [6]

पञ्चेन्द्रियाधिष्ठानानि; तद्यथा–त्वग्, जिह्वा, नासिका, अक्षिणी, कर्णौ च । पञ्च बुद्धीन्द्रियाणि; तद्यथा–स्पर्शनं, रसनं, घ्राणं, दर्शनं, श्रोत्रमिति । पञ्च कर्मेन्द्रियाणि; तद्यथा–हस्तौ पादौ, पायुः, उपस्थः, जिह्वा चेति ।।७।।

हृदयं चेतनाधिष्ठानमेकम् ।।८।।

Five seats of senses such as–skin, tongue, nose, eyes and ears. Five sense organs such as–tactile, gustatory, olfactory, visual and auditory. Five motor organs. such as–hands, feet, anus, genital and speech organ. One heart which is the seat of consciousness. [7-8]

दश प्राणायतनानि; तद्यथा–मूर्धा, कण्ठः, हृदयं, नाभिः, गुदं, बस्तिः, ओजः, शुक्रं, शोणितं, मांसमिति । तेषु षट् पूर्वाणि मर्मसंख्यातानि ।।९।।

Ten seats of vital breath such as–head, throat, heart, nevel, anus, bladder, ojas, semen, blood and flesh. Of them, the first six are known as marmas (vital organs). [9]

पञ्चदश कोष्ठाङ्गानि, तद्यथा–नाभिश्च, हृदयं च, क्लोम च, यकृच्च, प्लीहा च, वृक्कौ च, बस्तिश्च, पुरीषाधारश्च, आमाशयश्च, पक्वाशयश्च, उत्तरगुदं च, अधरगुदं च, क्षुद्रान्त्रं च, स्थूलान्त्रं च, वपावहनं चेति ।।१०।।

Fifteen are the visceral organs such as–navel, heart, kloman, liver, spleen, kidneys, urinary bladder, caecum, stomach, jejunum, rectum, anus, small intestines, large intestines, omentum. [10]

षट्पञ्चाशत् प्रत्यङ्गानि षट्स्वङ्गेषूपनिबद्धानि, यान्यपरिसंख्यातानि पूर्वमङ्गेषु परिसंख्यायमानेषु, तान्यन्यैः पर्यायैरिह प्रकाश्यानि भवन्ति । तद्यथा–द्वे जङ्घापिण्डिके, द्वे ऊरुपिण्डिके, द्वौ स्फिचौ, द्वौ वृषणौ, एकं शेफः, द्वे उखे, द्वौ वङ्क्षणौ, द्वौ कुकुन्दरौ, एकं बस्तिशीर्षम्, एकमुदरं, द्वौ स्तनौ, द्वौ भुजौ, द्वे बाहुपिण्डिके, चिबुकमेकं, द्वावोष्ठौ, द्वे सृक्कण्यौ, द्वौ दन्तवेष्टकौ, एकं तालु, एका गल- शुण्डिका, द्वे उपजिह्विके,

एका गोजिह्विका, द्वौ गण्डौ, द्वे कर्णशष्कुलिके, द्वौ कर्णपुत्रकौ, द्वे अक्षिकूटे, चत्वार्यक्षिवर्त्मानि, द्वे अक्षिकनीनिके, द्वे भ्रुवौ, एकाऽवटुः, चत्वारि पाणिपादहृदयानि ।।११।।

There are fifty six sub-parts associated with the six major parts. These were not enumerated earlier in the context of major parts and as such are mentioned here such as–

Calves	2
Thighs	2
Buttocks	2
Testicles	2
Penis	1
Ukhā (axilla)	2
Groin (sides of the scrotum)	2
Ischeal tuberosities	2
Pubis	1
Abdomen	1
Breasts	2
Arms	2
Forearms	2
Chin	1
Lips	2
Corners of mouth	2
Gums	2
Palate	1
Uvula	1
Upajihvikā (tonsils)	2
Gojihvikā (tounge)	1
Cheeks	2
Ear pinnae	2
Lower portion of the ear pinnae	2
Eye orbit	2
Eye lids	4
Pupils of eye	2
Eye brows	2
Thyroid	1
Soles of hands and feet	4
	56

नव महन्ति छिद्राणि–सप्त शिरसि, द्वे चाधः ।।१२।।

Nine major orifices–seven in the head and two below. [12]

एतावद्दृश्यं शक्यमपि निर्देष्टुम् ।।१३।।

This much is visible and can also be demonstrated. [13]

अनिर्देश्यमतः परं तर्क्यमेव । तद्यथा–नव स्नायुशतानि, सप्त सिराशतानि, द्वे धमनीशते, चत्वारि पेशीशतानि, सप्तोत्तरं मर्मशतं, द्वे सन्धिशते, एकोनत्रिंशत्सहस्राणि नव च शतानि षट्पञ्चाशत्कानि सिराधमनीनामणुशः प्रविभज्यमानानां मुखाग्रपरिमाणं, तावन्ति चैव केशश्मश्रुलोमानीति । एतद्यथावत्संख्यातं त्वक्प्रभृति दृश्यं, तर्क्यमतः परम् । एतदुभयमपि न विकल्पते, प्रकृतिभावाच्छरीरस्य ।।१४।।

Beyond this can not be demonstrated and as such can only be conjectured such as–

Ligaments	900
Sirā (veins)	700
Dhamanī (arteries)	200
Muscles	400
Vital organs	107
Joints	200
The end portion of minute Branches of blood vessels	29956
Head hair, beard and mustaches, skin hairs	29956

Thus skin etc. which are visible are enumerated properly. Others are known by conjecture only. Entities of both categories have no variations due to normal constitution of body. [14]

यत्त्वञ्जलिसंख्येयं तदुपदेक्ष्यामः; तत् परं प्रमाणमभिज्ञेयं, तच्च वृद्धिह्रासयोगि, तर्क्यमेव । तद्यथा–दशोदकस्याञ्जलयः शरीरे स्वेनाञ्जलिप्रमाणेन, यत्तु प्रच्यवमानं पुरीषमनुबध्नात्यतियोगेन तथा मूत्रं रुधिरमन्यांश्च शरीरधातून्, यत्तु सर्वशरीरचरं बाह्या त्वग्बिभर्ति, यत्तु त्वगन्तरे व्रणगतं लसीकाशब्दं लभते, यच्चोष्मणाऽनुबद्धं लोमकूपेभ्यो निष्पतत् स्वेदशब्दमवाप्नोति, तदुदकं दशाञ्जलिप्रमाणं; नवाञ्जलयः पूर्वस्याहारपरिणामधातोः, यं 'रस' इत्याचक्षते; अष्टौ शोणितस्य, सप्त पुरीषस्य, षट् श्लेष्मणः, पञ्च पित्तस्य, चत्वारो मूत्रस्य, त्रयो वसायाः, द्वौ मेदसः, एको मज्जायाः, मस्तिष्कस्यार्धाञ्जलिः, शुक्रस्य तावदेव प्रमाणं, तावदेव श्लैष्मिकस्यौजस इति । एतच्छरीरतत्त्वमुक्तम् ।।१५।।

Now the entities measureable in the unit of number of añjali[1] are mentioned. These figures indicate mean standard and as such there is a scope of increase or decrease. This is also known by conjecture. Such as, there are ten añjalis, by the standard of the individual's own añjali, of fluid which if discharged accompanies faeces, urine, blood or other dhātus, circulating in the entire body is held up by the outermost layer of the skin, beneath the skin exists as lymph exuding through wounds; under influence of heat goes out of the hair follices as sweat. Nine añjals of the first dhātu being product of food and which is known as rasa; eight añjalis of blood, seven of faeces, six of kapha, five of pitta, four of urine, three of muscle-fat, two of fat, one of bone marrow, half añjali each of brain substance, semen and ojas which is of the nature of kapha. Thus in essence the body is described. [15]

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[1] A handful weighing 160 gm.

तत्र यद्विशेषतः स्थूलं स्थिरं मूर्तिमद्गुरुखरकठिनमङ्गं नखास्थिदन्तमांसचर्मवर्चःकेशश्मश्रुलोमकण्डरादि तत् पार्थिवं गन्धो घ्राणं च; यद्द्रवसरमन्दस्निग्धमृदुपिच्छिलं रसरुधिरवसाकफपित्तमूत्रस्वेदादि तदाप्यं रसो रसनं च; यत् पित्तमूष्मा च यो या च भाः शरीरे तत् सर्वमाग्नेयं रूपं दर्शनं च; यदुच्छ्वासप्रश्वासोन्मेषनिमेषाकुञ्चनप्रसारणगमनप्रेरणधारणादि तद्वायवीयं स्पर्शः स्पर्शनं च; यद्विविक्तं यदुच्यते महान्ति चाणूनि स्रोतांसि तदान्तरीक्षं शब्दः श्रोत्रं च; यत् प्रयोक्तृ तत् प्रधानं बुद्धिर्मनश्चयत्। इति शरीरावयवसंख्या यथास्थूलभेदेनावयवानां निर्दिष्टा ।।१६।।

The body part which is particularly thick, stable, massive, heavy, coarse and hard; and nails, bones, teeth, flesh, skin, faeces, hairs, beards and mustaches, skin hairs, tendons etc. alongwith smell and olfactory sense are pārthiva (predominant in pṛthivī mahābhūta). The liquid, mobile, dull, unctuous, soft and slimy; rasa, blood, muscle-fat, kapha, pitta, urine, sweat etc. alongwith taste and gustatory sense are āpya (predominant in ap mahābhūta); pitta, heat, lustre alongwith vision and visual sense are āgneya (predominant in agni mahābhūta); respiration, twinkling of eye, contraction and relaxation, movement, propulsion and retention alongwith touch and tactile sense are vāyavīya (predominant in vāyu mahābhūta); the vacant space, big and small channels, alongwith sound and auditory sense are āntarīksa (predominant in ākāśa mahābhūta). Whatever impels is the principal one (principle of consciousness) alongwith intellect and mind. Thus enumeration of the body parts is done grossly. [16]

शरीरावयवास्तु परमाणुभेदेनापरिसंख्येया भवन्ति, अतिबहुत्वादतिसौक्ष्म्यादतीन्द्रियत्वाच्च । तेषां संयोगविभागे परमाणूनां कारणं वायुः कर्मस्वभावश्च ।।१७।।

The body components according to division in smallest units (cells) are innumerable due to over-abundance, over-minuteness and trancending perception. The causative agent in conjunction and disjunction of cells is vāyu and also the nature of activities. [17]

तदेतच्छरीरं संख्यातमनेकावयवं दृष्टमेकत्वेन सङ्गः, पृथक्त्वेनापवर्गः । तत्र प्रधानमसक्तं सर्वसत्तानिर्वृत्तौ निवर्तते इति ।।१८।।

Thus the body having many parts and enumerated above if seen synthetically leads to attachment and viewed analytically leads to emancipation. The principal one (consciousness) which is detached retires after all existant entities cease to exist. [18]

तत्र श्लोका–

शरीरसंख्यां यो वेद सर्वावयवशो भिषक् । तदज्ञाननिमित्तेन स मोहेन न युज्यते ।।१९।।
अमूढो मोहमूलैश्च न दोषैरभिभूयते । निर्दोषो निःस्पृहः शान्तः प्रशाम्यत्यपुनर्भवः ।।२०।।

Now the summing up verse–

The physician who knows the enumeration of body part-wise does not get confused due to its ignorance. On who is free from ignorance does not get overcome by the defects caused by it and as such he, devoid of defects and desires, calm, attains everlasting peace because he is not re-born. [19-20]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने शरीरसंख्याशारीरं
नाम सप्तमोऽध्यायः ।।७।।

Thus ends the seventh chapter on enumeration of body parts in
Śārīrasthāna in the treatise composed by Agniveśa and
redacted by Caraka. (7)

●

अष्टमोऽध्यायः

CHAPTER VIII

तथातो जातिसूत्रीयं शारीरं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on 'Principle of procreation'. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

स्त्रीपुंसयोरव्यापन्नशुक्रशोणितगर्भाशययोः श्रेयसीं प्रजामिच्छतोस्तदर्थाभिनिर्वृत्तिकरं कर्मोपदेक्ष्यामः ।।३।।

Now (I) shall mention the procedure by which the man and woman having undamaged sperm (in case of the former) ovum and uterus (in case of the latter) and desirous of excellent progeny can achieve that object. [3]

अथाप्येतौ स्त्रीपुंसौ स्नेहस्वेदाभ्यामुपपाद्य, वमनविरेचनाभ्यां संशोध्य, क्रमेण प्रकृतिमापादयेत् । संशुद्धौ चास्थापनामुवासनाभ्यामुपाचरेत्; उपाचरेच्च मधुरौषधसंस्कृताभ्यां घृतक्षीराभ्यां पुरुषं, स्त्रियं तु तैलमाषाभ्याम् ।।४।।

First of all both man and woman should undergo unction and fomentation and thereafter purify themselves by emesis and purgation so that they come gradually to normalcy. Thereafter they should apply non-unctuous and unctuous enema. Then the man should be managed with ghee and milk cooked with sweet drugs and the woman with oil and black gram. [4]

ततः पुष्पात् प्रभृति त्रिरात्रमासीत ब्रह्मचारिण्यधःशायिनी, पाणिभ्यामन्नमजर्जरपात्राद्भुञ्जाना, न च काञ्चिन्मृजामापद्येत । ततश्चतुर्थेऽहन्येनामुत्साद्य सशिरस्कं स्नापयित्वा शुक्लानि वासांस्याच्छादयेत् पुरुषं च । ततः शुक्लवाससौ स्नग्विणौ सुमनसावन्योन्यमभिकामौ संवसेयातां स्नानात् प्रभृति युग्मेष्वहःसु पुत्रकामौ, अयुग्मेषु दुहितृकामौ ।।५।।

After the onset of menstruation, for three days and nights, the woman should observe celibacy, should sleep on the ground, take food with hands from an unbroken utensil and should not cleanse her body in any way. On the fourth day, she should be annointed and bathed from head and provided with white apparel alongwith the man. Now both the partners wearing white apparel and garland, with pleasant disposition and loving each other should enter into sexual intercourse on even day after bath if they desire male child or on odd days if they desire female child. [5]

न च न्युब्जां पार्श्वगतां वा संसेवेत । न्युब्जाया वातो बलवान् स योनिं पीडयति, पार्श्वगताया दक्षिणे पार्श्वे श्लेष्मा स च्युतः पिदधाति गर्भाशयं, वामे पार्श्वे पित्तं तदस्याः पीडितं विदहति रक्तं शुक्रं च, तस्मादुत्ताना बीजं गृह्णीयात्; तथाहि यथास्था मवतिष्ठन्ते दोषाः । पर्याप्तं चैनां शीतोदकेन परिषिञ्चेत् । तत्रात्यशिता क्षुधिता पिपासिता भीता विमनाः शोकार्ता क्रुद्धाऽन्यं च पुमांसमिच्छन्ती मैथुने चातिकामा वा न गर्भं धत्ते, विगुणां वा प्रजां जनयति । अतिबालामतिवृद्धां दीर्घरोगिणीमन्येन वा विकारेणोपसृष्टां वर्जयेत् । पुरुषेऽप्येत एव दोषाः । अतः सर्वदोषवर्जितौ स्त्रीपुरुषौ संसृज्येयाताम् ।।६।।

One should not perform coitus with the female partner in her bending down or side position. In the former, vāyu being strong inflicts the genital track and in the latter, if she is on her right side, kapha coming down blocks the uterus or if on her left side pitta situated there afflicts both ovum and sperm with burning. Hence she should receive the seed (semen) while in supine position because in that condition doṣas remain in their normal position. After the act is completed, she should be sprinkled with cold water. The woman subjected to over-eating, hunger, thirst, fear, detraction, grief, anger or having desire for other man or excessive coitus does not conceive or gives birth to abnormal child. One should avoid the woman too young, too old, suffering from prolonged illness or afflicted with any other disorder. These very defects are also in man. Hence man and woman should join together when they are free from all the defects.

संजातहर्षौ मैथुने चानुकूलाविष्टगन्धं स्वास्तीर्णं सुखं शयनमुपकल्प्य मनोज्ञं हितमशनमशित्वा नात्यशितौ दक्षिणपादेन पुमानारोहेत् वामपादेन स्त्री ।।७।।

When they are stimulated well and are favourably disposed for coitus, they should go to the bed well-perfumed, well-covered and comfortable after taking favourite and wholesome food without over-eating which the man should ascend with his right leg and the woman with left one. [7]

तत्र मन्त्रं प्रयुञ्जीत–''अहिरसि आयुरसि सर्वतः प्रतिष्ठाऽसि धाता त्वा ददतु विधाता त्वा दधतु ब्रह्मवर्चसा भव'' इति ।

''ब्रह्मा बृहस्पतिर्विष्णुः सोमः सूर्यष्तथाऽश्विनौ । भगोऽथ मित्रावरुणौ वीरं ददतु मे सुतम्'' । इत्युक्त्वा संवसेयाताम् ।।८।।

Then they shound recite the mantras 'ahirasi' etc. and 'Brahmā etc.' and then start the sexual act. [8]

सा चेदेवमासाशीत–बृहन्तमवदातं हर्यक्षमोजस्विनं शुचिं सत्त्वसंपन्नं पुत्रमिच्छेयमिति, शुद्धस्नानात् प्रभृत्यस्यै मन्थमवदातयवानां मधुसर्पिभ्यां संसृज्य श्वेताया गोः सरूपवत्सायाः पयसाऽऽलोड्य राजते कांस्ये वा पात्रे काले काले सप्ताहं सततं प्रयच्छेत् पानाय । प्रातश्च शालियवान्नविकारान् दधिमधुसर्पिभिः पयोभिर्वा संसृज्य भुञ्जीत, तथा सायमवदातशरणशयनासनपानवसनभूषणा च स्यात् । सायं प्रातश्च शश्वच्छ्वेतं महान्तं वृषभमाजानेयं वा हरिचन्दनाङ्गदं पश्येत् । सौम्याभिश्चैनां कथाभिर्मनोनुकूलाभिरूपासीत । सौम्याकृतिवचनोपचारचेष्टांश्च स्त्रीपुरुषानितरानपि चेन्द्रियार्थानवदातान् पश्येत् । सहचर्यश्चैनां प्रियहिताभ्यां सततमुपचरेयुस्तथा भर्ता । न च मिश्रीभावमापद्येयातामिति । अनेन विधिना सप्तरात्रं स्थित्वाऽष्टमेऽहन्याप्लुत्याद्भिः सशिरस्कं सह भर्त्रा अहतानि वस्त्राण्याच्छादयेदवदातानि, अवदाताश्च स्त्रजो भूषणानि च बिभृयात् ।।९।।

If the woman desires that the should get a son big, fair, with reddish brown eye, vigorous, pure and mentally strong, after bath she should be managed with saturating drink prepared of while barley and mixed with honey and ghee which should be given to her after mixing it with the milk of white cow having similar calf in silver or bronze utensil at every food time for a week continuously. In the morning she should eat the preparations of śāli rice and barley added with curd, honey and ghee or alongwith milk. In the evening, she should use white room, bed, seat, drink, dress and ornaments. In morning and evening she should gaze constantly at a white and big bull or a horse of good bread pasted with sandal and decorated with ornaments. She should also be entertained with pleasing and favourite stories. She should also look at the men and the women having pleasant look, words, behaviour and activities and also the fair sense objects. Her companions and also the husband should entertain her with favourite and wholesome things but the couple should never mix together (sexually). Living with this method for a week, on the eight day after taking bath from head she should put on undamaged white clothes and wear white garlands and ornaments. [9]

तत्र ऋत्विक् प्रागुत्तरस्यां दिश्यगारस्य प्राग्प्रवणमुदक्प्रवणं वा प्रदेशमभिसमीक्ष्य, गोमयोदकाभ्यां स्थण्डिलमुपलिप्य, प्रोक्ष्य चोदकेन, वेदीमस्मिन् स्थापयेत् । तां पश्चिमेनाहतवस्त्रसंचये श्वेतार्षभे वाऽप्यजिन उपविशेद् ब्राह्मणप्रयुक्तः, राजन्यप्रयुक्तस्तु वैयाघ्रे चर्मण्यानडुहे वा, वैश्यप्रयुक्तस्तु रौरवे बास्ते वा । तत्रोपविष्टः पालाशीभिरैङ्गुदीभिरौदुम्बरीभिर्माधूकीभिर्वा समिद्भिरग्निमुपसमाधाय, कुशैः परिस्तीर्य, परिधिभिश्च परिधाय, लाजैः शुक्लाभिश्च गन्धवतीभिः सुमनोभिरुपकिरेत् । तत्र प्रणीयोदपात्रं पवित्रपूतमुपसंस्कृत्य सर्पिराज्यार्थं यथोक्तवर्णानाजानेयःदीन् समन्ततः स्थापयेत् ।।१०।।

Then, first of all, the priest should select a place in the north of the house and having slope towards east or north. The located place should be pasted with cowdung and water and after sprinkling with water an altar should be made. On its west side, the priest should take his seat on an undamaged cotton cushion or the hide of a white bull in case of a brāhmaṇa, on the hide of a tiger or a bullock in case of a kṣatriy a and on that of a deer or a goat in case of a vaiśya. Having sit there he should collect the sticks of palāśa, iṅgudi, udumbara or madhūka near the fire, spread the kuśa grass, delimit with the boundary sticks and scatter the fried paddy grains, white and fragrant flowers. Then he should make the water vessel purified with sacred (mantras), process the ghee for oblation and place the horse etc. of the said complexion around the place. [10]

ततः पुत्रकामा पश्चिमतोऽग्निं दक्षिणतो ब्राह्मणमुपविश्यान्वालभेत सह भर्त्रा यथेष्टं पुत्रमाशासाना । ततस्तस्या आशासानाया ऋत्विक् प्रजापतिमभिनिर्दिश्य योनौ तस्याः कामपरिपूरणार्थं काम्यामिष्टिं निर्वर्तयेद् 'विष्णुर्योनिं कल्पयतु' इत्यनयर्चा । ततश्चैवाज्येन स्थालीपाकमभिघार्य त्रिर्जुहुयाद्यथाम्नायम् । मन्त्रोपमन्त्रितमुदपात्रं तस्यै दद्यात् सर्वोदकार्थान् कुरुष्वेति । तत् समाप्ते कर्मणि पूर्वं दक्षिणपादमभिहरन्ती प्रदक्षिणमग्निमनुपरिक्रामेत् सह भर्त्रा । ततो ब्राह्मणान् स्वस्ति वाचयित्वाऽऽज्यशेषं प्राश्नीयात् पूर्वं पुमान्, पश्चात् स्त्री; न चोच्छिष्टमवशेषयेत् । ततस्तौ सह संवसेयातामष्टरात्रं, तथाविधपरिच्छदावेव च स्यातां, तथेष्टपुत्रं जनयेताम् ।।११।।

Then the woman expecting a son according to her desire should perfrom the rites alongwith her husband, taking her seat in the west of the fire and south of the priest. Then the priest pointing towards Prajāpati should perform the desire-fulfilling rite in the genital parts of the expectant woman with the recitation of mantras as 'viṣṇur yoniṃ' etc. in order to fulfil her desire. Then he should prepare the bolus after cooking it in an earthen vessel and offer as oblation to the fire thrice according to prescribed method. He should further give her the water pot purified with sacred mantras for all purposes of water. After the rite is completed she should go round the fire along-with her husband first using her right leg. Then, after the brāhmaṇas have invocated blessings, the man should first take the remaining ghee and then the women without leaving any portion. Thereafter they should join together in sexual intercourse for eight nights while using the said clothes etc. Thus they procreate a son according to desire. [11]

या तु स्त्री श्यामं लोहिताक्षं व्यूढोरस्कं महाबाहुं च पुत्रमाशासीत, या वा कृष्णं कृष्णमृदुदीर्घकेशं शुक्लाक्षं शुक्लदन्तं तेजस्विनमात्मवन्तम्; एष एवानयोरपि होमविधिः । किन्तु परिबर्हो वर्णवर्जं स्यात् । पुत्रवर्णानुरूपस्तु यथाशीरेष तयोः परिबर्होऽन्यः कार्यः स्यात् ।।१२।।

The woman who expects a son sky-complexioned with red eyes, broad chest and long arms or that who expects the same black-complexioned, with black, soft and long hairs, white eyes, white teeth, vigorous and having self-restraint should observe the same procedure of oblation, only the paraphernalia would vary in respect of colour. According to the (desired) complexion of the son they should use apparel, bed, seat, flower etc. [12]

शूद्रा तु नमस्कारमेव कुर्यात् (देवाग्निद्विजगुरुतपस्विसिद्धेभ्यः) ।।१३।।

The woman belonging to the śūdra clan should offer only salutation to gods, fire, bhāhmaṇas, preceptor, ascetics and accomplished persons. [13]

या या च यथाविधं पुत्रमाशासीत तस्यास्तस्यास्तां तां पुत्राशिषमनुनिशम्य तांस्ताञ्जनपदान्मनसाऽनुपरिक्रामयेत्। ततो या या येषा येषां जनपदानां मनुष्याणामनुरूपं पुत्रमाशासीत सा सा तेषां तेषां जनपदानां मनुष्याणामाहारविहारोपचारपरिच्छदाननुविधत्स्वेति वाच्या स्यात् । इत्येतत् सर्वं पुत्राशिषां समृद्धिकरं कर्म व्याख्यातं भवति ।।१४।।

After hearing her desire, the woman should also be advised to travel around the localities mentally which are inhabited by the people simulating the son desired by her. Moreover, she should also be advised to use diet, behaviour, regimens and apparel customary to the above people. Thus the entire procedure is described which leads to the excellent result in respect of the desire for a son. [14]

न खलु केवलमेतदेव कर्म वर्णवैशेष्यकरं भवति । अपि तु तेजोधातुरप्युदकान्तरिक्षधातुप्रायोऽवदातवर्णकरो भवति, पृथिवीवायुधातुप्रायः कृष्णवर्णकरः, समसर्वधातुप्रायः श्यामवर्णकरः ।।१५।।

Not only the above procedure causes a particular complexion but (the relative dominance of mahābhūtas too play an important role). Tejas predominantly associated with ap and ākāśa gives rise to fair complexion, that with pṛthivī and vāyu causes black colour while combined with all these in equal proportion leads to the production of sky-like complexion. [15]

सत्त्ववैशेष्यकराणि पुनस्तेषां तेषां प्राणिनां मातापितृसत्त्वान्यन्तर्वत्न्याः श्रुतयश्चाभीक्ष्णं स्वोचितं च कर्म सत्त्वविशेषाभ्यासश्चेति ।।१६।।

In causation of particular psyche these factors operate–the psychic nature of the parents, frequent acquisition (of informations) by the mother, the past deed and the impact of a particular psyche due to practice (in previous life). [16]

यथोक्तेन विधिनोपसंस्कृतशरीरयोः स्त्रीपुरुषयोर्मिश्रीभावमापन्नयोः शुक्रं शोणितेन सह संयोगं समेत्याव्यापन्नमव्यापन्नेन योनावनुपहतायामप्रदुष्टे गर्भाशये गर्भमभिनिर्वर्तयत्येकान्तेन । यथा–निर्मले वाससि सुपरिकल्पिते रञ्जनं समुदितगुणमुपनिपातादेव रागमभिनिर्वर्तयति, तद्वत्; यथा वा क्षीरं दध्नाऽभिषुतमभिषवणाद्विहाय स्वभावमापद्यते दधिभावं, शुक्रं तद्वत् ।।१७।।

When the couple processed by the above method join together in sexual intercourse, the undamaged sperm combined with the undamaged ovum, in undamaged genital track and unaffected uterus certainly gives rise to embryo as in a well-washed clean cloth the good dye produces colouring instantly after the contact or the milk combined with curdling yeast attains the form of curd leaving its original character. The sperm also operates like this. [17]

एवमभिनिर्वर्तमानस्य गर्भस्य स्त्रीपुरुषत्वे हेतुः पूर्वमुक्तः । यथा हि बीजमनुपतप्तमुप्तं स्वां स्वां प्रकृतिमनुविधीयते व्रीहिर्वा व्रीहित्वं यवो वा यवत्वं तथा स्त्रीपुरुषावपि यथोक्तं हेतुविभागमनुविधीयेते ।।१८।।

The causative factor for the determination of sex in the foetus so formed has already been said. As an undamaged seed sown (in the field) follows the pattern of its natural characteristics like paddy carrying the characters of paddy, barley carrying the same of barley and so on. Similarly, the male and the female sex of the foetus also follow the natural characteristics accordingly. [18]

तयोः कर्मणा वेदोक्तेन विवर्तनमुपदिश्यते प्राग्व्यक्तीभावात् प्रयुक्तेन सम्यक् । कर्मणां हि देशकालसंपदुपेतानां नियतमिष्टफलत्वं, तथेतरेषामितरत्वम् । तस्मादापन्नगर्भां स्त्रियमभिसमीक्ष्य प्राग्व्यक्तीभावाद्गर्भस्य पुंसवनमस्यै दद्यात् । गोष्ठे जातस्य न्यग्रोधस्य प्रागुत्तराभ्यां शाखाभ्यां शुङ्गे अनुपहते आदाय द्वाभ्यां धान्यमाषाभ्यां संपदुपेताभ्यां गौरसर्षपाभ्यां वा सह दध्नि प्रक्षिप्य पुष्येण पिबेत्, तथैवापराञ्जीवककर्षभकापामार्गसहचरकल्कांश्च युगपदेकैकशो यथेष्टं वाऽप्युपसंस्कृत्य पयसा, कुड्यकीटकं मत्स्यकं वोदकाञ्जलौ प्रक्षिप्य पुष्येण पिबेत्, तथा कनकमयान् राजतानायसांश्च पुरुषकानग्निवर्णानणुप्रमाणान् दध्नि पयस्युदकाञ्जलौ वा प्रक्षिप्य पिबेदनवशेषतः पुष्येण, पुष्येणैव च शालिपिष्टस्य पच्यमानस्योष्माणमुपाघ्राय तस्यैव च पिष्टस्योदकसंसृष्टस्य रसं देहल्यामुपनिधाय दक्षिणे नासापुटे स्वयमासिञ्चेत् पिचुना । यच्चान्यदपि ब्राह्मणा ब्रूयुराप्ता वा स्त्रियः पुंसवनमिष्टं तच्चानुष्ठेयम्। इति पुंसवनानि ।।१९।।

Change of sex is effected before its manifestation by vedic rites properly performed because the actions performed with excellence of place and time certainly produce desired results otherwise not. Hence considering the woman as pregnant she should be administered puṃsavana (measures which help procreating a male progeny) before the foetus is manifested. After taking two undamaged leaf-buds from the easterly and northernly branches of a banyan tree grown in a common place and putting them in curd alongwith two excellent black gram or white mustard seeds, it should be given to the woman to drink in puṣya star. Similarly, the paste of jīvaka, ṛṣabhaka, apāmārga and saireyaka–collectively or individually as required, added with milk; or putting a kuḍyakīṭaka (a type of insect) or matsayka (a small fish) in a handful of water should be given to drink in pusya star. Small and fire-coloured man-shaped pieces of gold, silver or iron put in curd, milk or handful of water should be taken wholly in puṣya star. In the puṣya star itself, she should inhale the steam coming from the preparation of śāli rice while being cooked. She should also use as a drop with a cotton swab in the right nostril of the liquid made of the flour mixed with water and put on the threshold. Whatever useful measure for puṃsavana is suggested by Brāhmaṇas or reliable ladies, that should also be applied. Thus the measures for puṃsavana are said. [19]

अत ऊर्ध्वं गर्भस्थापनानि व्याख्यास्यामः–ऐन्द्री ब्राह्मी शतवीर्या सहस्रवीर्याऽमोघाऽव्यथा शिवाऽरिष्टा वाट्यपुष्पी विष्वक्सेनकान्ता चेत्यासामोषधीनां शिरसा दक्षिणेन वा पाणिना धारणं, एताभिश्चैव सिद्धस्य पयसः सर्पिषो वा पानम्, एताभिश्चैव पुष्ये स्नानं, सदा च ताः समालभेत । तथा सर्वासां जीवनीयोक्तानामोषधीनां सदोपयोगस्तैस्तैरुपयोगविधिभिः। इति गर्भस्थापनानि व्याख्यातानि भवन्ति ।।२०।।

Hereafter I shall describe the regimens to stabilise the foetus. Aindrī, brāhmī śataviryā, sahasravīryā, viswaksenakāntā–wearing of these herbs on head or in right hand; intake of milk or ghee cooked with the same; taking bath with the same in every puṣya star. She should always keep these drugs with her. Over and above, she should also use constantly all the drugs of Jīvanīya group (vitalisers) with the above methods. Thus the regimens which stabilise the foetus are described. [20]

गर्भोपघातकरास्त्विमे भावा भवन्ति; तद्यथा–उत्कटविषमकठिनासनसेविन्या वातमूत्रपुरीषवेगानुपरुन्धत्या दारुणानुचितव्यायामसेविन्यास्तीक्ष्णोष्णातिमात्रसेविन्याः प्रमिताशनसेविन्या गर्भो म्रियतेऽन्तः कुक्षेः, अकाले वा स्रंसते, शोषी वा भवति; तथाऽभिघातप्रपीडनैः श्वभ्रकूपप्रपातदेशावलोकनैर्वाऽभीक्ष्णं मातुः प्रपतत्यकाले गर्भः, तथाऽतिमात्रसंक्षोभिभिर्यानैयनिन, अप्रियातिमात्रश्रवणैर्वा । प्रततोत्तानशायिन्याः पुनर्गर्भस्य नाभ्याश्रया नाडी कण्ठमनुवेष्टयति, विवृतशायिनी नक्तंचारिणी चोन्मत्तं जनयति, अपस्मारिणं पुनः कलिकलहशीला, व्यवायशीला दुर्वपुषमह्रीकं स्त्रैणं वा, शोकनित्या भीतमपचितमल्पायुषं वा, अभिध्यात्री परोपतापिनमिर्ष्युं स्त्रैणं वा, स्तेना त्वायासबहुलमतिद्रोहिणमकर्मशीलं वा, अमर्षिणी चण्डमौपधिकमसूयकं वा, स्वप्ननित्या तन्द्रालुमबुधमल्पाग्निं वा, मद्यनित्या पिपासालुमल्पस्मृतिमनवस्थितचित्तं वा, गोधामांसप्राया शार्करिणमश्मरिणं शनैर्मेहिणं वा, वराहमांसप्राया रक्ताक्षं क्रथनमतिपरुषरोमाणं वा, मत्स्यमांसनित्या चिरनिमेषं स्तब्धाक्षं वा, मधुरनित्या प्रमेहिणं मूकमतिस्थूलं वा, अम्लनित्या रक्तपित्तिनं त्वगक्षिरोगिणं वा, लवणनित्या शीघ्रवलीपलितं खालित्यरोगिणं वा, कटुकनित्या दुर्बलमल्पशुक्रमनपत्यं वा, तिक्तनित्या शोषिणमबलमनुपचितं वा, कषायनित्या श्यावमानाहिनमुदावर्तिनं वा, यद्यच्च यस्य यस्य व्याधेर्निदानमुक्तं तत्तदासेवमानाऽन्तर्वत्नी तन्निमित्तविकारबहुलमपत्यं

जनयति । पितृजास्तु शुक्रदोषा मातृजैरपचारैर्व्याख्याताः । इति गर्भोपघातकरा भावा भवन्त्युक्ताः । तस्मादहितानाहारविहारान्
प्रजासंपदमिच्छन्ती स्त्री विशेषेण वर्जयेत् साध्वाचारा चात्मानमुपचरेद्धिताभ्यामाहार विहाराभ्यामिति ।।२१।।

These are the factors which damage the foetus–such as the foetus dies in the womb or comes out prematuraly or is dried up if the pregnant woman sits on roughened, uneven or hard seat; suppresses the urge of wind, urine and faeces, undergoes strenuous and unsuitable physical exercises, takes excessively sharp and hot food or eats very little. The foetus is also delivered untimely by injury, compression, frequent looking at ditches, wells and waterfalls, travelling on a conveyance with excessive jerking or hearing unliked words or too much noise. If she constantly lies down in supine position, the umbilical cord gets twisted around the neck of the foetus. The woman sleeping in open place and moving out in night gives brith to an insane; if she indulges in quarrels and fights, the progeny will be epileptic. One indulged in sexual intercourse to ill-physiqued, shameless and devoted to women; one always under grief to timid, undeveloped or short-lived; one thinking ill of others to harmful, envious or devoted to women; the thief to exerting, wrathful or inactive; the intolerant to fierce, deceitful and jealous; one who sleeps constantly to drowsy, unwise and deficient in digestive power; one who takes wine constantly to thirsty, poor in memory and unstable in mind; one using mostly the meat of iguana to an offspring afflicted with gravels, stone or śanairmeha; one using pork mostly to the offspring having red eyes, obstructed respiration and very rough body hairs; one using fish constantly to the offspring with delayed closure of eyes or stiff eyes; one using the sweet things constantly to the offspring suffering from diabetes, dumb or over-obese; one using sour things constantly the offspring suffering from internal haemorrhage and diseases of skin and eyes; one using salt constantly to the offspring affected with early wrinkles and grey hairs or baldness; one using pungent things constantly to weak, deficient in semen and sterile; one using bitters constantly to consumptive, weak and undeveloped; one using astringents constantly to blackish progeny suffering from hardness of bowels or udāvarta. The pregnant woman gives birth to a child suffering mostly from the respective disorders the etiological factors of which are used by her. The paternal defects in respect of semen should be understood on the lines of the mismanagement concerning mother. Thus the factors causing damage to foetus are said. Hence the woman desiring excellent progeny should particularly abstain from the unwholesome diet and behaviour. Observing good conduct, she should manage herself with wholesome diet and behaviour. [21]

व्याधींश्चास्या मृदुमधुरशिशिरसुखसुकुमारप्रायैरौषधाहारोपचारैरुपचरेत्, न चास्या वमनविरेचनशिरोविरेचनानि प्रयोजयेत्, न रक्तमवसेचयेत्, सर्वकालं च नास्थापनमनुवासनं वा कुर्यादन्यत्रात्ययिकाद्व्याधेः । अष्टमं मासमुपादाय वमनादि-साध्येषु पुनर्विकारेष्वात्ययिकेषु मृदुभिर्वमनादिभिस्तदर्थकारिभिर्वोपचारः स्यात् । पूर्णमिव तैलपात्रमसंक्षोभयताऽन्तर्वत्नी भवत्युपचर्या ।।२२।।

The diseases of the pregnant women should be managed with diet and drugs consisting mostly of soft, sweet, cold, pleasant and delicate things. She should never be subjected to evacuative measures like emesis, purgation, head-evacuation, blood-letting, non-unctuous or unctuous enema except in emergent conditions. Since the eight month, she should be managed in emergent conditions responding to emesis etc. with mild emetics or other measures exerting similar action. The pregnant woman has to the managed very cautiously like one carrying a vessel full of oil without agitating it. [22]

सा चेदपचाराद् द्वयोस्त्रिषु वा मासेषु पुष्पं पश्येन्नास्या गर्भः स्थास्यतीति विद्यात्; अजातसारो हि तस्मिन् काले भवति गर्भः ।।१३।।

If she, due to mismanagement, shows menstrual blood during the second or the third month, there is little chance of retaining the foetus because during this period the foetus lacks supporting strength. [23]

सा चेच्चतुष्प्रभृतिषु मासेषु क्रोधशोकासूयेर्ष्याभयत्रासव्यवायव्यायामसंक्षोभसंधारणविषमाशनशयनस्थानक्षुत्पिपासातियोगात् कदाहाराद्वा पुष्पं पश्येत्, तस्या गर्भस्थापनविधिमुपदेक्ष्यामः । पुष्पदर्शनादेवैनां ब्रूयात्—शयनं तावन्मृदुसुखशिशिरास्तरणसंस्तीर्णमीषदवनतशिरस्कं प्रतिपद्यस्वेति । ततो यष्टीमधुकसर्पिर्भ्यां परमशिशिरवारिणि संस्थिताभ्यां पिचुमाप्लाव्योपस्थसमीपे स्थापयेत्तस्याः, तथा शतधौतसहस्रधौताभ्यां सर्पिर्भ्यामधो नाभेः सर्वतः प्रदिह्यात्, सर्वतश्च गव्येन चैनां पयसा सुशीतेन मधुकाम्बुना वा न्यग्रोधादिकषायेण वा परिषेचयेदधो नाभेः, उदकं वा सुशीतमवगाहयेत्, क्षीरिणां कषायद्रुमाणां च स्वरसपरिपीतानि चेलानि ग्राहयेत्, न्यग्रोधादिशुङ्गासिद्धयोर्वा क्षीरसर्पिषोः पिचुं ग्राहयेत्, अतश्चैवाक्षमात्रं प्राशयेत्, प्राशयेद्वा केवलं क्षीरसर्पिः, पद्मोत्पलकुमुदकिञ्जल्कांश्चास्यै समधुशर्करान् लेहार्थं दद्यात्, शृङ्गाटकपुष्करबीजकशेरुकान् भक्षणार्थं, गन्धप्रियङ्ग्वसितोत्पलशालूकोदुम्बरशलाटुन्यग्रोधशुङ्गानि वा पाययेदेनामाजेन पयसा, पयसा चैनां बलातिबलाशालिषष्टिकेक्षुमूलकाकोलीशृतेन समधुशर्करं रक्तशालीनामोदनं मृदुसुरभिशीतलं भोजयेत्, लावकपिञ्जलकुरङ्गशम्बरशशहरिणैणकालपुच्छकरसेन वा घृतसुसंस्कृतेन सुखशिशिरोपवातदेशस्थां भोजयेत्, क्रोधशोकायासव्यवायव्यायामेभ्यश्चाभिरक्षेत्, सौम्याभिश्चैनां कथाभिर्मनोनुकूलाभिरुपासीत; यथाऽस्या गर्भस्तिष्ठति ।।२४।।

If she shows the discharge of menstration during the fourth month or onwards due to anger, grief, envy, jealousy, fear, terror, sexual intercourse, physical exercise, jerk, suppression of urges, sitting, sleeping or standing on uneven ground, excessive hunger and thirst or dirty food, I (will) explain the method for stabilising the foetus. Immediately after the appearance of bleeding she should be advised to lie down on a bed covered with soft, comfortable, cooling bedsheet keeping her head slightly lower. Then a cotton swab soaked with (the powder of) yaṣṭīmadhu and ghee which are kept in very cold water should be applied on the perineal region. She should also be annoited with ghee washed one hundered times or one thousand times all over below the navel. Similarly, she should be sprinkled over with quite cold cowmilk or decoction of yaṣtīmadhu or the plants of nyagrodhādi group in the region below the navel or she should take cold bath in a tub. Cloth pieces soaked with the juice of astringent plants having latex should be put inside the vagina, cotton swab of milk and ghee cooked with the leaf-buds of the nyagrodhādi trees should be kept inside the vagina. She should also take orally 10 gm. of these preparations of ghee extracted from milk alone. She should take as lickable the stamens of lotus, utpala and kumuda (types of waterlily) mixed with honey and sugar. She should eat water chestnut, lotus seeds and kaśeruka. She should take gandhapriyaṅgu, nīlotpala, lotus roots, unripe fruits of udumbara and leaf buds of banyan tree alongwith goat's milk. She should eat soft, fragrant and cooked rice of red śāli added with honey and sugar alongwith milk cooked with roots of balā, atibalā, śāli, ṣaṣtika and sugarcane and kākolī or she should eat the above rice alongwith the meat soup of common quail, grey partridge, kuraṅga, śambara, hariṇa, eṇa and kālapucchaka (types of deer) and rabbit well-seasoned with ghee while seated in a comfortable, cool and sufficiently airy place. She should be protected from anger, grief, exertion, sexual intercourse and physical exercise and should be entertained with soothing and favourite stories. Thus the foetus is stabilised. [24]

यस्याः पुनरामान्वयात् पुष्पदर्शनं स्यात्, प्रायस्तस्यास्तद्गर्भोपघातकरं भवति, विरुद्धोपक्रमत्वात्तयोः ।।२५।।

If the bleeding is associated with āma often it causes damage to the foetus because of their contradictory treatments. [25]

यस्याः पुनरुष्णातीक्ष्णोपयोगाद्गर्भिण्या महति संजातसारे गर्भे पुष्पदर्शनं स्यादन्यो वा योनिस्त्रावस्तस्या गर्भो वृद्धिं न प्राप्नोति निःस्रुतत्वात्; स कालमवतिष्ठतेऽतिमात्रं, तमुपविष्टकमित्याचक्षते केचित् । उपवासव्रतकर्मपरायाः पुनः कदाहारायाः स्नेहद्वेषिण्या वातप्रकोपणोक्तान्यासेवमानाया गर्भोवृद्धिं न प्राप्नोति परिशुष्कत्वात्; स चापि कालमवतिष्ठतेऽतिमात्रम्, अस्पन्दनश्च भवति, तं तु नागोदरमित्याचक्षते ।।२६।।

If a pregnant women uses hot and sharp things and due to this bleeding or another discharge ensues from vagina when the foetus has gained sufficient strength, it does not develop further because of having been discharged. It stays for long and is said as upaviṣṭaka by certain scholars. When a pregnant women constantly observes fasts and other religious vows in the state of her maluntrition and aversion to fats uses things which agaravate vāta, the foetus does not develop because it is dried up. This also stays for long without quickening. This is said as nāgodara. [26]

नार्योस्तयोरुभयोरपि चिकित्सितविशेषमुपदेक्ष्यामः–भौतिकजीवनीयबृंहणीयमधुरवातहरसिद्धानां सर्पिषां पयसामामगर्भाणां चोपयोगो गर्भवृद्धिकरः; तथा संभोजनमेतैरेव सिद्धैश्च घृतादिभिः सुभिक्षायाः, अभीक्ष्णं यानवाहनापमार्जनावजृम्भणैरुपपादनमिति ।।२७।।

(I) will explain the therapeutic management of both the above cases such as–the use of medicaments which promote the growth of foetus such as ghee and milk cooked with the drugs of bhautika (beneficial for foetus), vitaliser, bulk-promoting, sweet and vāta-alleviating groups and also of immature foetus (eggs), proper diet alongwith the said ghee etc. having good nutrition and frequent use of vehicles, carriers (horses etc.) cleansing and movements. [27]

यस्याः पुनर्गर्भः प्रसुप्तो न स्पन्दते तां श्येनमत्स्यगवयशिखिताम्रचूडतित्तिरीणामन्यतमस्य सर्पिष्मता रसेन माषयूषेण वा प्रभूतसर्पिषा मूलकयूषेण वा रक्तशालीनामोदनं मृदुमधुरशीतलं भोजयेत् । तैलाभ्यङ्गेन चास्या अभीक्ष्णमुदरबस्तिवंक्षणोरुकटीपार्श्वपृष्ठप्रदेशानीषदुष्णेनोपचरेत् ।।२८।।

If the foetus is benumbed and does not quicken, the lady should be advised to take soft, sweet and cooled cooked rice of red śāli, alongwith meat soup of falcon, fish, gayal cow, peacock, cock, and partridge added with ghee or soup of black gram or soup of radish added with plenty of ghee. Moreover, she should be massaged frequently with lukewarm oil in the regions of abdomen, pelvis, groin, thigh, waist, sides and back. [28]

यस्याः पुनरुदावर्तविबन्धः स्यादष्टमे मासे न चानुवासनसाध्यं मन्येत ततस्तस्यास्तद्विकारप्रशमनमुपकल्पयेन्निरूहम्। उदावर्तो ह्युपेक्षितः सहसा सगर्भां गर्भिणीं गर्भमथवाऽतिपातयेत् । तत्र वीरणशालिषष्टिककुशकाशेक्षुवालिकावेतसपरिव्याधमूलानां भूतीकानन्ताकाश्मर्यपरूषकमधुकमृद्वीकानां च पयसाऽर्धोदकेनोद्गमय्य रसं प्रियालबिभीतकमज्जतिलकल्कसंप्रयुक्तमीषल्लवणमनत्युष्णं च निरूहं दद्यात् । व्यपगतविबन्धां चैनां सुखसलिलपरिषिक्ताङ्गीं स्थैर्यकरमविदाहिनमाहारं भुक्तवतीं सायं मधुरकसिद्धेन तैलेनानुवासयेत् । न्युब्जां त्वेनामास्थापनानुवासनाभ्यामुपचरेत् ।।२९।।

If the pregnant woman suffers from udāvarta and constipation in the eight month and is not fit to be managed with unctuous enema, she should be treated with non-unctuous enema which may alleviate the disorders. Udāvarta, if neglected, may cause sudden death of the woman alongwith foetus or of the foetus alone. (In this condition) the decoction of the roots of vīraṇa, śāli, ṣaṣṭika, kuśa, kāśa, ikṣuvālikā, vetasa and parivyādha and also of bhūtīka, anantā, kāśmarya, paruṣaka, madhuka and mṛdwikā prepared in milk added with half water containing the paste of priyāla, bibhītakamajjā (seed pulp) and sesamum seeds and a bit of salt should be used lukewarm as non-unctuous enema. When constipation is relieved, she should be sprinkled with lukewarm water and given stabilising and non-burning food. Thereafter in the evening she should be treated with unctuous enema by the oil cooked with sweet drugs. These enemas should be administered to her in bending down position. [29]

यस्याः पुनरतिमात्रदोषोपचयाद्वा तीक्ष्णोष्णातिमात्रसेवनाद्वा वातमूत्रपुरीषवेगविधारणैर्वा विषमासनशयनस्थानसंपीडनाभिघातैर्वा क्रोधशोकेर्ष्याभयत्रासादिभिर्वा साहसैर्वाऽपरैः कर्मभिरन्तःकुक्षेर्गर्भो म्रियते, तस्याः स्तिमितं स्तब्धमुदरमाततं शीतमश्मान्तर्गतमिव भवत्यस्पन्दनो गर्भः, शूलमधिकमुपजायते, न चाव्यः प्रादुर्भवन्ति, योनिर्न प्रस्रवति, अक्षिणी चास्याः स्रस्ते भवतः, ताम्यति, व्यथते, भ्रमते, श्वसिति, अरतिबहुला च भवति, न चास्या वेगप्रादुर्भावो यथावदुपलभ्यते; इत्येवंलक्षणां स्त्रियं मृतगर्भेयमिति विद्यात् ।।३०।।

If the foetus dies in the womb due to excessive aggravation of doṣas or excessive use of sharp and hot things, or suppression of the urges of wind, urine and faeces, or use of uneven seat, bed, standing, compression and injury; or anger, grief, envy, fear, terror etc. or other over-exertive actions by the woman, her abdomen becomes still, stiff, blown up, cold and stony hard containing the foetus devoid of quickening. Besides, there is severe pain, labour pains donot arise, there is no discharge from vagina, eyes are slackened; she feels darkness before eyes, pain, giddiness, dyspnoea and intense restlessness. The natural urges also do not appear properly. These are the signs and symptoms of a woman having a dead foetus. [30]

तस्य गर्भशल्यस्य जरायुप्रपातनं कर्म संशमनमित्याहुरेके, मन्त्रादिकमथर्ववेदविहितमित्येके, परिदृष्टकर्मणा शल्यहर्त्रा हरणमित्येके । व्यपगतगर्भशल्यां तु स्त्रियमामगर्भां सुरासीध्वरिष्टमधुमदिरासवानामन्यतममग्रे सामर्थ्यतः पाययेद्गर्भकोष्ठशुद्ध्यर्थमर्तिविस्मरणार्थं प्रहर्षणार्थं च, अतः परं संप्रीणनैर्बलानुरक्षिभिरस्नेहसंप्रयुक्तैर्यवागवादिभिर्वा तत्कालयोगिभिराहारैरुपचरेद्दोषधातुक्लेदविशोषणमात्रं कालम् । अतः परं स्नेहपानैर्बस्तिभिराहारविधिभिश्च दीपनीयजीवनीयबृंहणीयमधुरवातहरसमाख्यातैरुपचरेत् । परिपक्वगर्भशल्यायाः पुनर्विमुक्तगर्भशल्यायास्तदहरेव स्नेहोपचारः स्यात् ।।३१।।

Some advise application of the measures prescribed for expulsion of placenta in order to treat the foetus which is converted into a foregin body. Other recommend the incantation of mantras as prescribed in the Atharvaveda while others advise its extraction by an experienced surgeon. If the foetus be an immature one, then after extraction of the dead foetus, the woman should first be given adequate drink of any of the surā, śīdhu, ariṣṭa, madhu, madirā and āsava (types of wine) in order to cleanse the uterus, to induce forgetting of pain and to provide exhilaration. Thereafter she should be given saturating, stength-protecting but non-fatty diet or gruel etc. that are suitable for the moment till the moisture of doṣa and dhātu is absorbed. Afterwards she should be managed with administration of uncting substance, enema or diet processed with the drugs of appetiser, vitaliser, bulk-promoting, sweet and vāta-alleviating groups. In case of mature foetus, she should be managed with unction on the same day when the foetus is extracted. [31]

परमतो निर्विकारमाप्याय्यमानस्य गर्भस्य मासे मासे कर्मोपदेक्ष्यामः। प्रथमे मासे शङ्किता चेद्गर्भमापन्ना क्षीरमनुपस्कृतं मात्रावच्छीतं काले काले पिबेत्, साम्यमेव च भोजनं सायं प्रातश्च भुञ्जीत; द्वितीये मासे क्षीरमेव च मधुरौषधसिद्धं; तृतीये मासे क्षीरं मधुसर्पिर्भ्यामुपसंसृज्य; चतुर्थे मासे क्षीरनवनीतमक्षमात्रमश्नीयात्; पञ्चमे मासे क्षीरसर्पिः; षष्ठे मासे क्षीरसर्पिर्मधुरौषधसिद्धं; तदेव सप्तमे मासे। तत्र गर्भस्य केशा जायमाना मातुर्विदाहं जनयन्तीति स्त्रियो भाषन्ते; तन्नेति भगवानात्रेयः, किन्तु गर्भोत्पीडनाद्वातपित्तश्लेष्माण उरः प्राप्य विदाहं जनयन्ति, ततः कण्डूरुपजायते, कण्डूमूला च किक्किसावाप्तिर्भवति। तत्र कोलोदकेन नवनीतस्य मधुरौषधसिद्धस्य पाणितलमात्रं काले कालेऽस्यै पानार्थं दद्यात्, चन्दनमृणालकल्कैश्चास्याः स्तनोदरं विमृद्नीयात्, शिरीषधातकीसर्षपमधुकचूर्णैर्वा, कुटजार्जकबीजमुस्तहरिद्राकल्कैर्वा, निम्बकोलसुरसमञ्जिष्ठाकल्कैर्वा, पृषतहरिणशशरुधिरयुतया त्रिफलया वा; करवीरपत्रसिद्धेन तैलेनाभ्यङ्गः; परिषेकः पुनर्मालतीमधुकसिद्धेनाम्भसा; जातकण्डूश्च कण्डूयनं वर्जयेत्त्वग्भेदवैरूप्यपरिहारार्थम्, असह्यायां तु कण्ड्वामुन्मर्दनोद्धर्षणाभ्यां परिहारः स्यात्; मधुरमाहारजातं वातहरमल्पमस्नेहलवणमल्पोदकानुपानं च भुञ्जीत । अष्टमे तु मासे क्षीरयवागूं सर्पिष्मतीं काले काले पिबेत्; तन्नेति भद्रकाप्यः, पैङ्गल्याबाधो ह्यस्या गर्भमागच्छेदिति; अस्त्वत्र पैङ्गल्याबाध इत्याह भगवान् पुनर्वसुरात्रेयः, न त्वेवैतन्न कार्यम्; एवं कुर्वती ह्यरोगाऽऽरोग्यबलवर्णस्वरसंहननसंपदुपेतं ज्ञातीनामपि श्रेष्ठमपत्यं जनयति। नवमे तु खल्वेनां मासे मधुरौषधसिद्धेन तैलेनानुवासयेत् । अतश्चैवास्यास्तैलात् पिचुं योनौ प्रणयेद्गर्भस्थानमार्गस्नेहनार्थम् । यदिदं कर्म प्रथमं मासं समुपादायोपदिष्टमानवमान्मासात्तेन गर्भिण्या गर्भसमये गर्भधारिणीकुक्षिकटी पार्श्वपृष्ठं मृदूभवति, वातश्चानुलोमः संपद्यते, मूत्रपुरीषे च प्रकृतिभूते सुखेन मार्गमनुपद्येते, चर्मनखानि च मार्दवमुपयान्ति, बलवर्णौ चोपचीयेते; पुत्रं चेष्टं संपदुपेतं सुखिनं सुखेनैषा काले प्रजायत इति ।।३२।।

If the foetus is developing without any disorder, the following monthly regimen is advised. During the first month if there be suspicion of conception, the woman should take unprocessed milk cold and in adequate quantity at food times. She should take only the wholesome food morning and evening. During the second month, only milk cooked with sweet drugs; during the third month, milk added with honey and ghee, during the fourth month she should take 10 gm. of milk-butter; during the fifth month ghee extracted from milk, during the sixth month the above ghee cooked with sweet drugs; the same may be continued in seventh month as well. Women say that during this month because of appearance of hairs in the foetus, they cause burning sensation in the mother but Lord

Ātreya does not approve it. He says that due to pressure of the foetus vāta, pitta and kapha reaching the chest give rise to burning sensation, then itching which in turn causes kikkisa (streaking of skin). To ameliorate this condition, she should take in food times butter processed with sweet drugs alongwith the decoction of kola (jujube), Besides, her breast areola should be massaged gently with the paste of sandal and lotus stalk; or the powder of dhātakī, mustard and madhuka; or the paste of kuṭaja, arjaka seeds, musta and haridrā; or the paste of nimba, kola, tulasī and mañjiṣṭhā; or triphalā mixed with blood of pṛṣat (spotted deer), deer and rabbit, massage with oil cooked with karavīra leaves and sprinkling with water processed with jāti and madhuka should be applied. When itching is felt, scratching of the part should be avoided so that the skin may not be torn or disfigured. If the itching be intolerable, it may be overcome by annoiting and rubbing. During the period she should be kept on a diet consisting of sweet, vāta-alleviating articles, in a small quantity, free from fat and salt with a little after-drink of water. During the eight month she should take milk gruel added with ghee in food times. But Bhadrakāpya contradicts it on the plea that it causes the disorder of paiṅgalya (tawniness) in the foetus. On this Lord Punarvasu said-the risk of the disorder of paiṅgalya may be there but it does not indicate in any way that the above regimen should not be applied. (Rather in my opinion), the women following this remains free from disorders and gives birth to a child endowed with excellent health, strength, complexion, voice and compactness and the best in the entire clan. During the ninth month she should be treated with unctuous enema with the oil cooked with sweet drugs. A swab soaked with the same oil should be placed inside the vagina to lubricate the seat of foetus as well as the entire genital tract. If the regimen as mentioned above is followed from the first to the ninth month, it softens the entities which hold the foetus, womb, waist, sides and back of the woman at the time of delivery, wind gets in normal course, urine and faeces in normal state get through the passage easily; skin and nails also become soft, strength and complexion are improved and she delivers the child as desired, excellent and healthy with ease and in time. [32]

प्राक् चेवास्या नवमान्मासात् सूतिकागारं कारयेदपहृतास्थिशर्कराकपाले देशे प्रशस्तरूपरसगन्धायां भूमौ प्राग्द्वार-मुदग्द्वारं वा बैल्वानां काष्ठानां तैन्दुकैङ्गुदकानां भाल्लातकानां वार(रु)णानां खादिराणां वा; यानि चान्यान्यपि ब्राह्मणाः शंसेयुरथर्ववेदविदस्तेषां; वसनालेपनाच्छादनापिधानसंपदुपेतं वास्तुविद्याहृदययोगाग्निसलिलोदूखलवर्चःस्थानस्नानभूमिमहानसमृतुसुखं च ।।३३।।

Before the ninth month the maternity home should be constructed in a place freed from bones, gravels and earthen pieces and in a ground having soils of good look, taste and smell. The door should be facing to the east or the north. It should be made of the wood from bilva, tinduka, iṅguda, bhallātaka, varuṇa or khadira or other trees recommended by the brāhmaṇas well-versed in Atharvaveda. It should have excellent living space, plastering, roofing and door pans and should be provided with, by a good architect, fireplace, water store, place for wooden mortar, lavatory, bathroom and kitchen. The home should be comfortable for all the seasons. [33]

तत्र सर्पिस्तैलमधुसैन्धवसौवर्चलकालविडलवणविडङ्गकुष्ठकिलिमनागरपिप्पलीपिप्पलीमूलहस्तिपिप्पलीमण्डूकपर्ण्येलालाङ्गलीवचाचव्यचित्रकचिरबिल्वहिङ्गुसर्षपलशुनकतककणकणिकानीपातसीबल्वजभूर्जकुलत्थमैरेयसुरासवाः सन्निहिताः स्युः; तथाऽश्मानौ द्वौ, द्वे कु(च)ण्डमुसले, द्वे उदूखले, खरवृषभश्च, द्वौ च तीक्ष्णौ सूचीपिप्पलकौ सौवर्णराजतौ, शस्त्राणि च तीक्ष्णायसानि, द्वौ च बिल्वमयौ पर्यङ्कौ, तैन्दुकैङ्गुदानि च काष्ठान्यग्निसन्धुक्षणानि, स्त्रियश्च बह्व्यो बहुशः प्रजाताः सौहार्दयुक्ताः सततमनुरक्ताः प्रदक्षिणाचाराः प्रतिपत्तिकुशलाः प्रकृतिवत्सलास्त्यक्तविषादाः क्लेशसहिन्योऽभिमताः, ब्राह्मणाश्चाथर्ववेदविदः यच्चान्यदपि तत्र समर्थं मन्येत, यच्चान्यच्च ब्राह्मणा ब्रूयुः स्त्रियश्च वृद्धास्तत् कार्यम् ।।३४।।

The materning home should be equipped with the following drugs and appliances-ghee, oil, honey, rock salt, sauvarcalā, kāla and biḍa salts, viḍaṅga, kuṣṭha, devadāru, śuṇṭhī, pīppali, pippalimūla, gajapippalī, maṇḍūkaparṇī, elā, lāṅgalī, vacā, cavya, citraka, hiṅgu, sarṣapa, laśuna, kaṭaka, kaṇakaṇikā, nīpa, atasī, balwaja, bhūrja, kulattha, maireya, surā and āsava (types of wine), two stone slabs, two pestles, two mortars, one untamed bull, two sharp golden and silver needles, sharp instruments made of steel, two cots made of bilwa wood, fuel of the wood of tinduka and iṅguda. Apart from these appliances, there should be many multipara women possessing friendliness, constant attachment, good manners, presence of mind, affectionate nature, freedom from anxiety, endurance and favourable disposition. Brāhmaṇas well-versed in Atharvaveda should also be there. Besides these, whatever is deemed as necessary or advised by the brāhmaṇas and the elderly women should be provided there. [34]

ततः प्रवृत्ते नवमे मासे पुण्येऽहनि प्रशस्तनक्षत्रयोगमुपगते प्रशस्ते भगवति शशिनि कल्याणे कल्याणे च करणे मैत्रे मुहूर्ते शान्तिं हुत्वा गोब्राह्मणमग्निमुदकं चादौ प्रवेश्य गोभ्यस्तृणोदकं मधुलाजांश्च प्रदाय ब्राह्मणेभ्योऽक्षतान् सुमनसो नान्दीमुखानि च फलानीष्टानि दत्त्वोदकपूर्वमासनस्थेम्योऽभिवाद्य पुनराचम्य स्वस्ति वाचयेत् । ततः पुण्याहशब्देन गोब्राह्मणं समनुवर्तमाना प्रदक्षिणं प्रविशेत् सूतिकागारम् । तत्रस्था च प्रसवकालं प्रतीक्षेत ।।३५।।

In the beginning of the ninth month, on an auspicious day when the moon is auspicious and in conjunction with an auspicious star and in auspicious karaṇa and muhūrta offering pacificatory oblations to the fire, cow, brāhmaṇa, fire and water should be made to enter first. The grasses and water alongwith honey should be offered to the cows and barley grains, flowers and auspicious fruits to brāhmaṇas who should be seated on their seats after offering them water first, and after saluting them and taking sips of water they should be requested to invoke blessings. Alongwith the chanting of auspicious mantras the woman should enter into the maternity home following the cow and brāhmaṇas and keeping them on right side. Then she should wait for the time of dellivery. [35]

तस्यास्तु खल्विमानि लिङ्गानि प्रजननकालमभितो भवन्ति; तद्यथा-क्लमो गात्राणां, ग्लानिराननस्य, अक्ष्णोः शैथिल्यं, विमुक्तबन्धनत्वमिव वक्षसः, कुक्षेरवस्रंसनम्, अधोगुरुत्वं, वंक्षणबस्तिकटीकुक्षिपार्श्वपृष्ठनिस्तोदः; योनेः प्रस्रवणम्, अनन्नाभिलाषश्चेति; ततोऽनन्तरमावीनां प्रादुर्भावः, प्रसेकश्च गर्भोदकस्य ।।३६।।

These are the symptoms and signs of the approaching time of parturition-exhaustion of the body parts, malaise on face, laxity in eyes, feeling of the removal of bandage from the chest, coming down of the womb, heaviness in lower parts, pain in groin, perineum, waist, belly, sides and back; discharge from the vagina, lack of desire for food; thereafter starting of labour pains and flow of amniotic fluid. [36]

आवीप्रादुर्भावे तु भूमौ शयनं विदध्यान्मृद्वास्तरणोपपन्नम् । तदध्यासीत सा। तां ततः समन्ततः परिवार्य यथोक्तगुणाः स्त्रियः पर्युपासीरन्नाश्वासयन्त्यो वाग्भिर्ग्राहिणीयाभिः सान्त्वनीयाभिश्च ।।३७।।

At the onset of labour pains a bed should be prepared on the ground covered with soft bedding which she should sit on. Then the women having the said qualities should attend to her surrounding and consoling her with agreeable and sympathetic talks. [37]

सा चेदावीभिः संक्लिश्यमाना न प्रजायेताथैनां ब्रूयात्–उत्तिष्ठ, मुसलमन्यतरं गृह्णीष्व, अनेनैतदुलूखलं धान्यपूर्णं मुहुर्मुहुरभिजहि मुहुर्मुहुरवजृम्भस्व चङ्क्रमस्व चान्तराऽन्तरेति; एवमुपदिशन्त्येके। तन्नेत्याह भगवानात्रेयः। दारुणव्यायामवर्जनं हि गर्भिण्याः सततमुपदिश्यते, विशेषतश्च प्रजननकाले प्रचलितसर्वधातुदोषायाः सुकुमार्या नार्या मुसलव्यायामसमीरितो वायुरन्तरं लब्ध्वा प्रणान् हिंस्यात्, दुष्प्रतीकारतमा हि तस्मिन् काले विशेषेण भवति गर्भिणी; तस्मान्मुसलग्रहणं परिहार्यमृषयो मन्यन्ते, जृम्भणं चङ्क्रमणं च पुनरनुष्ठेयमिति । अथास्यै दद्यात् कुष्ठैलालाङ्गलिकीवचाचित्रकचिरबिल्वचव्यचूर्णमुपघ्रातुं, सा तन्मुहुर्मुहुरुपजिघ्रेत्, तथा भूर्जपत्रधूमं शिंशपासारधूमं वा । तस्याश्चान्तराऽन्तरा कटीपार्श्वपृष्ठसक्थिदेशानीषदुष्णेन तैलेनाभ्यज्यानुसुखमवमृद्नीयात् । अनेन कर्मणा गर्भोऽवाक् प्रतिपद्यते ।।३८।।

If, inspite of feeling labour pains, she does not deliver she should be told "get up, take one of the pestles and pound the grains put in the mortar slowly, now and then take deep breath and move in between." Some advise like this but it is not approved by Lord Ātreya. He, on the contrary, says that severe exercise is always contraindicated for the pregnant woman particularly at the time of parturition because at the time in the delicate woman when all the dhātus and dosas are in mobile state, vāyu impelled by the exercise with the pestle and getting opportunity may take away the life because the pregnant woman becomes treatable with difficulty particularly at that time. Hence the holding of pestle is discarded in the view of the sages while deep breathing and movements may be performed. She should be given the powder of kuṣtha, elā, lāṅgalakī, vacā, citraka, cirabilva and cavya to smell which she should do frequently. Similarly the smoke of the leaves of bhūrja or the heartwood of śiṃśapā may be inhaled, in between she should be kneaded lightly after massaging with lukewarm oil in the regions of waist, sides, back and legs. By this manipulation the foetus moves down. [38]

स यदा जानीयाद्विमुच्य हृदयमुदरमस्यास्त्वाविशति, बस्तिशिरोऽवगृह्णाति, त्वरयन्त्येनामाव्यः, परिवर्ततेऽधो गर्भ इति; अस्यामवस्थायां पर्यङ्कमेनामारोप्य प्रवाहयितुमुपक्रमेत। कर्णे चास्या मन्त्रमिममनुकूला स्त्री जपेत्–

'क्षितिर्जलं वियत्तेजो वायुर्विष्णुः प्रजापतिः। सगर्भां त्वां सदा पान्तु वैशल्यं च दिशन्तु ते ।।
प्रसूष्व त्वमविक्लिष्टमविक्लिष्टा शुभानने!। कार्तिकेयद्युतिं पुत्रं कार्तिकेयाभिरक्षितम्' इति ।।३९।।

When it is felt that the foetus leaving the cardiac region is entering into (the lower part of) the abdomen, is being fixed into the brim of the pelvis, the labour pains are getting intensified and the foetus is moving downwards then at this stage she should be placed on the cot and be advised to strain. In her ear some favourite lady should recite the following mantras–"Kṣitirjalam" etc. (May Pṛthivī, Ap, Tejas, Vāyu, Viṣṇu and Prajāpati always protect you, the pregnant one, and promote the delivery of the foetus. O having auspicious look! you, the undistressed one, may deliver the undistressed son having lustre like that of kārttikeya and also protected by him. [39]

ताश्चैनां यथोक्तगुणाः स्त्रियोऽनुशिष्युः–अनागतावीर्मा प्रवाहिष्ठाः; या ह्यनागतावीः प्रवाहते व्यर्थमेवास्यास्तत् कर्म भवति, प्रजा चास्या विकृता विकृतिमापन्ना च, श्वासकासशोषप्लीहप्रसक्ता वा भवति। यथा हि क्षवथूद्गारवातमूत्रपुरीषवेगान् प्रयतमानोऽप्यप्राप्तकालान्न लभते कृच्छ्रेण वाऽप्यवाप्नोति, तथाऽनागतकालं गर्भमपि प्रवाहमाणा; यथा चैषामेव क्षवथ्वादीनां सन्धारणमुपघातायोपपद्यते, तथा प्राप्तकालस्य गर्भस्याप्रवाहणमिति। सा यथानिर्देशं कुरुष्वेति वक्तव्या स्यात्। यथा च कुर्वती शनैः पूर्वं प्रवाहेत, ततोऽनन्तरं बलवत्तरम् । तस्यां च प्रवाहमाणायां स्त्रियः शब्दं कुर्युः–'प्रजाता प्रजाता धन्यं धन्यं पुत्रम्' इति । तथाऽस्या हर्षेणाप्याय्यन्ते प्राणाः ।।४०।।

The women having the said qualities should advise her like this–"do not strain until the pains appear because who does so her effort goes in vain, moreover, her progeny becomes abnormal and deformed or afflicted with dyspnoea, cough, phthisis and spleen. As one does not get or gets with difficulty while making efforts for the unimpelled urges of sneezing, eructation, flatus, urine and faeces, similar is the fate of the woman who strains for the delivery of the foetus untimely.

On the other hand, as the suppression of the impelled urges of sneezing etc. gives rise to afflictions, the non-straining for the delivery of foetus in time produces similar results. She should be asked to follow the instruction. Accordingly, initially she should strain mildly then gradually with stronger effort. While she is straining, the other women should speak in her ears–'just delivered a worthy son.' Thus she is filled with joy. [40]

यदा च प्रजाता स्यात्तदैवैनामवेक्षेत–काचिदस्या अपरा प्रपन्ना न वेति । तस्याश्चेदपरा न प्रपन्ना स्यादथैनामन्यतमा स्त्री दक्षिणेन पाणिना नाभेरुपरिष्टाद्बलवन्निपीड्य सव्येन पाणिना पृष्ठत उपसंगृह्य तां सुनिर्धूतं निर्धुनुयात् । अथास्याः पार्ष्ण्या श्रोणीमाकोटयेत् । अस्याः स्फिचावुपसंगृह्य सुपीडितं पीडयेत् । अथास्या बालवेण्या कण्ठतालु परिमृशेत्। भूर्जपत्रकाचमणिसर्पनिर्मोकैश्चास्या योनिं धूपयेत्। कुष्टतालीसकल्कं बल्वजयूषे मैरेयसुरामण्डे तीक्ष्णे कौलत्थे वा यूषे मण्डूकपर्णीपिप्पलीसंपाके वा संप्लाव्य पाययेदेनाम् । तथा सूक्ष्मैलाकिलिमकुष्ठनागरविडङ्गपिप्पलीकालागुरुचव्यचित्रकोपकुञ्चिकाकल्कं खरवृषभस्य वा जीवतो दक्षिणं कर्णमुत्कृत्य दृषदि जर्जरीकृत्य बल्वजक्काथादीनामाप्लावनानामन्यतमे प्रक्षिप्याप्लाव्य मुहूर्तस्थितमुद्धत्य तदाप्लावनं पाययेदेनाम् । शतपुष्पाकुष्ठमदनहिङ्गुसिद्धस्य चैनां तैलस्य पिचुं ग्राहयेत् । अतश्चैवानुवासयेत् । एतैरेव चाप्लावनैः फलजीमूतेक्ष्वाकुधामार्गवकुटजकृतवेधनहस्तिपिप्पल्युपहितैरास्थापयेत् । तदास्थापनमस्याः सह वातमूत्रपुरीषैर्निर्हरत्यपरामासक्तां वायोरेवाप्रतिलोमगत्वात् । अपरां हि वातमूत्रपुरीषाण्यन्यानि चान्तर्बहिर्मार्गाणि सज्जन्ति ।।४१।।

When she has delivered the child, immediately it should be observed whether placenta has been expelled or not. In case, it has not come out, one of the attending women should press strongly above the navel with the right hand and hold her on the back with the left one and thus shake her body strongly. The pelvic region should be rubbed with her heel. Her buttocks should be held fastly and be pressed strongly. The throat and palate should be touched with her hair braide. The vagina should be fumigated with the leaves of bhūrja, kācamaṇi and slough of the serpent. She should be asked to drink the paste of kuṣṭha and tālīsa mixing it in the soup of balwaja or strong spirituous portion of maireya and surā (types of wine), or the soup of horse gram, or decoction of maṇḍūkaparṇī and pippalī. The paste of small elā, dewadāru, kuṣṭha, śuṇṭhī, vidaṅga, pippalī, kālāguru, cavya, citraka and upakuñcikā; or cutting the right ear of the living untamed bull and pounding it on grinding stone should be kept for an hour in one of the decoctions of balwaja etc; the liquid portion of this should be administered to the patient. A cotton swab soaked in the oil prepared with śatapuṣpā, kuṣṭha, madana and hiṅgu should be placed in her genital tract. Thereafter unctuous enema should be administered to her. The above liquid preparation added with madanaphala, devadālī, ikṣvāku, dhāmārgava, kuṭaja, kṛtavedhana and gajapippalī should be used in the form of non-unctuous enema. This non-unctuous enema leads to expulsion of the adhered placenta alongwith flatus, urine and stool because vāyu does not tend to move contrarily. Flatus, urine and stool and other internal excrements cause adherance of placenta. [41]

तस्यास्तु खल्वपरायाः प्रपतनार्थे कर्मणि क्रियमाणे जातमात्रस्यैव कुमारस्य कार्याण्येतानि कर्माणि भवन्ति; तद्यथा–अश्मनोः संघट्टनं कर्णयोर्मूले, शीतोदकेनोष्णोदकेन वा मुखपरिषेकः, तथा स क्लेशविहतान् प्राणान् पुनर्लभेत। कृष्णकपालिकाशूर्पेण चैनमभिनिष्पुणीयुर्यद्यचेष्टः स्याद् यावत् प्राणानां प्रत्यागमनम् (तत्तत् सर्वमेव कार्यम्)। ततः प्रत्यागतप्राणं प्रकृतिभूतमभिसमीक्ष्य स्नानोदकग्रहणाभ्यामुपपादयेत् ।।४२।।

While the steps are being taken to expel the placenta, the following actions should be performed in respect of the newly born child, such as–rubbing of stone pieces at the root of the ears, sprinkling of cold or hot water over the face, thus he recovers the vital breath stopped due to distress so far. If the foetus is devoid of movements, he should be fanned with a winnowing basket having black flaps till he recovers. (all the above measures may be employed). When he recovers the breath and becomes normal, he should be bathed and cleaned well with water.

अथास्य ताल्वोष्ठकण्ठजिह्वाप्रमार्जनमारभेताङ्गुल्या सुपरिलिखितनखया सुप्रक्षालितोपधानकार्पासपिचुमत्या। प्रथमं प्रमार्जितास्यस्य चास्य शिरस्तालु कार्पासपिचुना स्नेहगर्भेण प्रतिसंछादयेत् । ततोऽस्यानन्तरं सैन्धवोपहितेन सर्पिषा कार्यं प्रच्छर्दनम् ।।४३।।

Thereafter, his palate, lips, throat and tongue should be cleansed with the help of a finger having nail well-cut and putting a well-washed, cushioned cotton swab. After washing his mouth, his anterior fontanel in head should be covered with a cotton swab soaked in some fatty substance. Then vomiting should be induced by administering ghee added with rock salt. [42–43]

ततः कल्पनं नाड्याः । अतस्तस्याः कल्पनविधिमुपदेक्ष्यामः–नाभिबन्धनात् प्रभृत्यष्टाङ्गुलमभिज्ञानं कृत्वा छेदनावकाशस्य द्वयोरन्तरयोः शनैर्गृहीत्वा तीक्ष्णेन रौक्मराजतायसानां छेदनानामन्यतमेनार्धधारेण छेदयेत् । तामग्रे सूत्रेणोपनिबध्य कण्ठेऽस्य शिथिलमवसृजेत् । तस्य चेन्नाभिः पच्येत, तां लोध्रमधुकप्रियङ्गुसुरदारुहरिद्राकल्कसिद्धेन तैलेनाभ्यज्यात्, एषामेव तैलौषधानां चूर्णेनावचूर्णयेत् । नाडीकल्पनविधिरुक्तः सम्यक् ।।४४।।

Then the processing of the cord for which the procedure is explained hereunder. After fixing the point at eight fingers from the unbilical attachment the cutting point should be held tightly on both sides and cut with a sharp, half-edged instrument made of gold, silver or steel. The end of the attached portion should be tied with thread and attached loosely to the neck of the foetus. If the cut portion suppurates, it should be massaged with the oil prepared with the paste of lodhra, madhuka, priyaṅgu, devadāru and haridrā. The powder of the above drugs may also be applied over the part. Thus the processing of the cord is described well. [44]

अस‍म्यक्कल्पने हि नाड्या आयामव्यायामोत्तुण्डिता-पिण्डलिका-विनामिका-विजम्भिकाबाधेभ्यो भयम् । तत्राविदाहिभि-र्वातपित्तप्रशमनैरभ्यङ्गोत्सादनपरिषेकैः सर्पिर्भिश्चोपक्रमेत गुरुलाघवमभिसमीक्ष्य ।।४५।।

On improper processing of the cord, there is risk of the complications such as āyāmottuṇḍita (vertical swelling), vyāyāmottuṇḍita (horizontal swelling), piṇḍalikā (circular hardness), vināmikā (marginal swelling) and vijṛmbhikā (umbilical hernia). This should be treated, according to severity, with massage, annointing and bathing with ghees which are free from burning effect and are able to alleviate vāta and pitta. [45]

अतोऽनन्तरं जातकर्म कुमारस्य कार्यम् । तद्यथा–मधुसर्पिषी मन्त्रोपमन्त्रिते यथाम्नायं प्रथमं प्राशितुं दद्यात् । स्तनमत ऊर्ध्वमेतेनैव विधिना दक्षिणं पातुं पुरस्तात् प्रयच्छेत् । अथातः शीर्षतः स्थापयेदुदकुम्भं मन्त्रोपमन्त्रितम् ।।४६।।

Thereafter, the birth rite of the child should be performed such as-first he should be given to ingest the combination of honey and ghee processed with mantras as prescribed in scriptures. Thereafter by the same method, the right breast should be advanced to be suckled (by the child). A water-pitcher processed with mantras should also be kept on the side of his head. [46]

अथास्य रक्षां विदध्यात्–आदानीखदिरकर्कन्धुपीलुपरूषकशाखाभिरस्या गृहं समन्ततः परिवारयेत् । सर्वतश्च सूतिकागारस्य सर्षपातसीतण्डुलकणकणिकाः प्रकिरेयुः। तथा तण्डुलबलिहोमः सततमुभयकालं क्रियेतानामकर्मणः । द्वारे च मुसलं देहलीमनु तिरश्चीनं न्यसेत् । वचाकुष्ठक्षेमकहिङ्गुसर्षपातसीलशुनकणकणिकानां रक्षोघ्नसमाख्यातानां चौषधीनां पोट्टलिकां बद्ध्वा सूतिकागारस्योत्तर देहल्यामवसृजेत्, यथा सूतिकायाः कण्ठे सपुत्रायाः स्थाल्युदककुम्भपर्यङ्केष्वपि, तथैव च द्वयोर्द्वारपक्षयोः । कणकणिकेन्धनवानग्निस्तिन्दुककाष्ठेन्धनश्चाग्निः सूतिकागारस्याभ्यन्तरतो नित्यं स्यात् । स्त्रियश्चैनां यथोक्तगुणाः सुहृदश्चानुश्चानुजागृयुर्दशाहं द्वादशाहं वा । अनुपरतप्रदानमङ्गलाशीः स्तुतिगीतवादित्रमन्नपानविशदमनुरक्तप्रहृष्टजनसम्पूर्णं च तद्वेश्म कार्यम् । ब्राह्मणश्चाथर्ववेदवित् सततमुभयकालं शान्तिं जुहुयात् स्वस्त्ययनार्थं कुमारस्य तथा सूतिकायाः । इत्येतद्रक्षाविधानमुक्तम् ।।४७।।

Now the measures for his protection should be adopted. The maternity home should be surrounded by the branches of ādānī, khadira, karkandhu, pīlu and paruṣaka. The seeds of mustard, linseed, rice and kaṇakaṇikā should be scattered all over the maternity home. The oblation of offering of rice to the fire should be performed continuously twice a day till the naming rite is solemnised. At the door after the threshold a wooden pestle should be kept obliquely. A cloth packet containing vacā, kuṣṭha, coraka, hiṅgu, mustard, linseed, garlic, kaṇakaṇikā and other drugs repelling evil spirits and well-tied should be kept at the front door. The same should be worn by the mother as well as the child in the neck, and also put in cooking vessels, water jars, cot and both the panels of the door. There should be fire burning constantly with the fuel of kaṇakaṇikā and tiṇḍuka wood within the maternity home. The said attending women and favorite friends should keep up the whole night near the mother for ten or twelve days. Moreover, gifts, auspicious rites, blessings, praises, songs, playing musical instruments should be performed continuously in the home which should be amply provided with food and drinks and be full of affectionate and happy persons. The brāhmaṇa proficient in the Atharvaveda too should continuously offer propitiatory oblations to the fire both the times for the well-being of the child as well as the mother. Thus the protecctive measures are said. [47]

सूतिकां तु खलु बुभुक्षितां विदित्वा स्नेहं पाययेत परमया शक्त्या सर्पिस्तैलं वसां मज्जानं वा सात्म्यीभावमभिसमीक्ष्य पिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्गबेरचूर्णसहितम् । स्नेहं पीतवत्याश्च सर्पिस्तैलाभ्यामभ्यज्य वेष्टयेदुदरं महताऽच्छेन वाससा; तथा तस्या न वायुरुदरे विकृतिमुत्पादयत्यनवकाशत्वात् । जीर्णे तु स्नेहे पिप्पल्यादिभिरेव सिद्धां यवागूं सुस्निग्धां द्रवां मात्रशः पाययेत् । उभयतः- कालं चोष्णोदकेन च परिषेचयेत् प्राक् स्नेहयवागूपानाभ्याम् । एवं पञ्चरात्रं सप्तरात्रं वाऽनुपाल्य क्रमेणाप्याययेत् । स्वस्थवृत्तमेतावत् सूतिकायाः ।।४८।।

When the mother feels hunger one of the fats–ghee, oil, muscle-fat, marrow–should be given to her according to suitability in the maximum quantity and mixed with pippalī, pippalīmūla, cavya, citraka and śuṇṭhī. After she has taken the fat, her abdomen should be massaged with ghee and oil and wrapped round with a big clean cloth bandage so that vāyu may not find space to produce disorder. After the fat is digested, she should take in proper quantity liquid gruel prepared with pippalī etc. and added well with unctuous substance. She should take sprinkles with warm water both the times before the intake of fat and gruel. Thus maintaining for five or seven days she should be saturated gradually. This is the code of healthy conduct for the woman having recently delivered. [48]

तस्यास्तु खलु यो व्याधिरुत्पद्यते स कृच्छ्रसाध्यो भवत्यसाध्यो वा, गर्भवृद्धिक्षपितशिथिलसर्वधातुत्वात्, प्रवाहणवेदनाक्लेदनरक्तनिःस्रुतिविशेषशून्यशरीरत्वाच्च; तस्मात्तां यथोक्तेन विधिनोपचरेत्; भौतिकजीवनीयबृंहणीयमधुरवातहरसिद्धैरभ्यङ्गोत्सादनपरिषेकावगाहनान्नपानविधिभिर्विशेषतश्चोपचरेत्; विशेषतो हि शून्यशरीराः स्त्रियः प्रजाता भवन्ति ।।४९।।

If any disorder inflicts her during the period, it is curable with difficulty or is incurable because of the diminution and laxity of all dhātus caused by the growth of foetus and emptiness due to straining, pain, discharge of fluids and blood. Hence she should be treated with proper method particularly by applying massage, annointing, sprinkling, bath, food and drinks prepared with appetiser, vitaliser, bulk-promoting, sweet and vāta-alleviating drugs because the women having delivered particularly have vacant body. [49]

दशमे त्वहनि सपुत्रा स्त्री सर्वगन्धौषधैर्गौरसर्षपलोध्रैश्च स्नाता लघ्वहतशुचिवस्त्रं परिधाय पवित्रेष्टलघुविचित्रभूषणवती च संस्पृश्य मङ्गलान्युचितामर्चयित्वा च देवतां शिखिनः शुक्लवाससोऽव्यङ्गांश्च ब्राह्मणान् स्वस्ति वाचयित्वा कुमारमहतानां च वाससां संचये प्राक्शिरसमुदक्शिरसं वा संवेश्य देवतापूर्वं द्विजातिभ्यः प्रणमतीत्युक्त्वा कुमारस्य पिता द्वे नामनी कारयेन्नाक्षत्रिकं नामाभिप्रायिकं च । तत्राभिप्रायिकं घोषवदाद्यन्तस्थान्तमूष्मान्तं वाऽवृद्धं त्रिपुरुषानूकमनवप्रतिष्ठितं, नाक्षात्रिकं तु नक्षत्रदेवतासमानाख्यं द्व्यक्षरं चतुरक्षरं वा ।।५०।।

On the tenth day, the mother alongwith the baby having taken bath with water containing all aromatic drugs, white mustard and lodhra, having put on light, undamaged and clean cloth, wearing auspicious, desirable, light and splendid ornaments, having touched auspicious objects, having worshipped the appropriate deity should receive blessing invocations from brāhmaṇas possessing hair-lock on the crown of the head, white dress, and no deformity. Then the baby having been placed on the pack of undamaged cloth should be admitted with his head towards the east or the north. Thereafter father of the baby should say that the child is offering salutation to the deity and brāhmaṇas and having said so, the child should be given two names–one based on the constellation at the time of his birth and the other popular name for day to day use. Of them, the popular name should begin with ghoṣa (sonant) alphabets and end with antastha (semi-vowel) or ūṣma ones. Besides, there should not be a letter with vṛddhi (diphthong), it should be similar to that in preceding generations and should not be newly established. The constellatory name is similar to the deity of the constellation consisting of two or four letters. [50]

वृत्ते च नामकर्मणि कुमारं परीक्षितुमुपक्रमेतायुषः प्रमाणज्ञानहेतोः । तत्रेमान्यायुष्मतां कुमाराणां लक्षणानि भवन्ति । तद्यथा–एकैकजा मृदवोऽल्पाः स्निग्धाः सुबद्धमूलाः कृष्णाः केशाः प्रशस्यन्ते, स्थिरा बहला त्वक्, प्रकृत्याऽतिसंपन्नमीषत्प्रमाणातिवृत्तमनुरूपमातपत्रोपमं शिरः, व्यूढं दृढं समं सुश्लिष्टशङ्खसन्ध्यूर्ध्वव्यञ्जनसंपन्नमुपचितं वलिभमर्धचन्द्राकृति ललाटं, बहलौ विपुलसमपीठौ समौ नीचैर्वृद्धौ पृष्ठतोऽवनतौ सुश्लिष्टकर्णपुत्रकौ महाच्छिद्रौ कर्णौ, ईषत्प्रलम्बिन्यावसंगते समे संहते महत्यौ भ्रुवौ, समे समहितदर्शने व्यक्तभागविभागे बलवती तेजसोपपन्ने स्वङ्गापाङ्गे चक्षुषी, ऋज्वी महोच्छ्वासा वंशसंपन्नेषदवनताग्रा नासिका, महदृजुसुनिविष्टदन्तमास्यम्, आयामविस्तारोपपन्ना श्लक्ष्णा तन्वी प्रकृतिवर्णयुक्ता जिह्वा, श्लक्ष्णं युक्तोपचयमूष्मोपपन्नं रक्तं तालु, महानदीनः स्निग्धोऽनुनादी गम्भीरसमुत्थो धीरः स्वरः, नातिस्थूलौ नातिकृशौ विस्तारोपपन्नावास्यप्रच्छादनौ रक्तावोष्ठौ, महत्यौ हनू, वृत्ता नातिमहती ग्रीवा, व्यूढमुपचितमुरः, गूढं जत्रु पृष्ठवंशश्च, विप्रकृष्टान्तरौ स्तनौ, असंपातिनी स्थिरे पार्श्वे, वृत्तपरिपूर्णायतौ बाहू सक्थिनी अङ्गुलयश्च, महदुपचितं पाणिपादं, स्थिरा वृत्ताः स्निग्धास्ताम्रास्तुङ्गाः कूर्माकाराः करजाः, प्रदक्षिणावर्ता सोत्सङ्गा च नाभिः, उरस्त्रिभागहीना समा समुपचितमांसां कटी, वृत्तौ स्थिरोपचितमांसौ नात्युन्नतौ नात्यवनतौ स्फिचौ, अनुपूर्वं वृत्तावुपचययुक्तावूरू, नात्युपचिते नात्यपचिते एणीपदे प्रगूढसिरास्थिसन्धी जङ्घे, नात्युपचितौ नात्यपचितौ गुल्फौ, पूर्वोपदिष्टगुणौ पादौ

कूर्माकारो, प्रकृतियुक्तानि वातमूत्रपुरीषगुह्यानि तथा स्वप्नजागरणायासस्मितरुदितस्तनग्रहणानि, यच्च किञ्चिदन्यदप्यनुक्तमस्ति तदपि सर्वं प्रकृतिसंपन्नमिष्टं, विपरीतं पुनरनिष्टम् । इति दीर्घायुर्लक्षणानि ।।५१।।

After the naming ceremony is over, the child should be examined for the knowledge of the span of his life. These are the features of the children blessed with a long life such as–discrete, soft, sparse, oily, deep–rooted and black hairs; firm and thick skin, naturally well-endowed, slightly bigger in size, proportionate and umbrella-like head; broad, firm, even, united well with the temporals, endowed with upper signs (three transverse lines), corpulent, wrinkled and half-moon-shaped forehead, ears thick, having large and even flaps, equal, elongated downwards depressed at the back, having compact tragus and big meatus; eye brows slightly hanging downwards, disjoined, even, compact and large; eyes equal, having concentrated vision, with clear divisions and subdivisions, strong, lustrous and having beautiful front and corners; nose straight, with large nostrils, well-ridged and slightly depressed at the tip; mouth big, straight and having well-set teeth; tongue having sufficient length and breadth, smooth, thin and with normal colour; palate smooth, well-developed, hot and red; voice profound, not poor, sweet, echoing, deeply risen and patient; lips neither too thick nor too thin having proper breadth, covering the mouth and red in colour; large jaws; round, and not very large neck; broad and well-developed chest; hidden xiphisternum and vertebral column; distant breasts; unbending and stable sides; arms, legs and fingers round, developed and long; hands and feet big and developed; nails stable, round, unctuous, coppery, high and tortoise-shaped; navel whirled clock-wise and deep; waist 1/3 less than chest (in breadth), even, having well-developed muscles; buttocks round, with firm and developed muscles, not too elevated; thighs tapering downwards, round and well-developed; shanks neither too corpulent not too thin, resembling that of deer's foot, with hidden blood vessels, bones and joints; ankles neither too corpulent nor too thin; feet possessing the above features and tortoise-shaped. (Apart from these anatomical features) the functions relating to flatus, urine, stool and sexual organs and also sleep, vigil, exertion, smiling, weeping and suckling as normal indicate the long life-span. Other entities also, which are not mentioned here, if endowed with normal features, are desirable while the contrary ones are undesirable for long life. Thus the features of the person having long life are explained. [51]

अतो धात्रीपरीक्षामुपदेक्ष्यामः । अथ ब्रूयात्–धात्रीमानय समानवर्णां यौवनस्थां निभृतामनातुरामव्यङ्गामव्यसनामविरूपामजुगुप्सितां देशजातीयामक्षुद्रामक्षुद्रकर्मिणीं कुले जातां वत्सलामरोगां जीवद्वत्सां पुंवत्सां दोग्ध्रीमप्रमत्तामनुच्चारशायिनीमनन्त्यावसायिनीं कुशलोपचारां शुचिमशुचिद्वेषिणीं स्तनस्तन्यसंपदुपेतामिति ।।५२।।

Now (I) will explain the examination of wet-nurse. One should say-'bring the wet-nurse which belongs to the same caste, in youthful age, submissive, free from impatience, deformity, addictions, ugliness and loathsomeness; born in the same place, not mean-minded or indulged in mean acts, born in a good family, having affectionate disposition towards children, free from diseases, having living male children, having profuse lactation, free from carelessness, not sleeping on excrements, not married to a man of lower caste, skillful in management, clean, having dislike for uncleanliness and endowed with excellence of breasts and breast milk. [52]

तत्रेयं स्तनसंपत्–नात्यूर्ध्वौ नातिलम्बावनतिकृशावनतिपीनौ युक्तपिप्पलकौ सुखप्रपानौ चेति (स्तनसंपत्) ।।५३।।

The excellence of breasts consists of breasts not too high, too long or too corpulent; having nipples of appropriate size and easy in suckling. Thus is the excellence of breasts. [53]

स्तन्यसंपत्तु प्रकृतिवर्णगन्धरसस्पर्शम्, उदपात्रे च दुह्यमानमुदकं व्येति प्रकृतिभूतत्वात्; तत् पुष्टिकरमारोग्यकरं चेति (स्तन्यसंपत्) ।।५४।।

The excellent milk has normal colour, smell, taste and touch; dissolves completely in water if milked in a water-pot because of its (watery nature). Such milk is nourishing and health-giving. Thus is the excellence of breastmilk. [54]

अतोऽन्यथा व्यापन्नं ज्ञेयम् । तस्य विशेषाः–श्यावारुणवर्णं कषायानुरसं विशदमनालक्ष्यगन्धं रूक्षं द्रवं फेनिलं लघ्वतृप्तिकरं कर्शनं वातविकाराणां कर्तृ वातोपसृष्टं क्षीरमभिज्ञेयं; कृष्णनीलपीतताम्रावभासं तिक्ताम्लकटुकानुरसं कुणपरुधिरगन्धि भृशोष्णं पित्तविकाराणां कर्तृ च पित्तोपसृष्टं क्षीरमभिज्ञेयम्, अत्यर्थशुक्लमतिमाधुर्योपपन्नं लवणानुरसं घृततैलवसामज्जगन्धि पिच्छिलं तन्तुमदुदकपात्रेऽवसीदच्छ्लेष्मविकाराणां कर्तृ श्लेष्मोपसृष्टं क्षीरमभिज्ञेयम् ।।५५।।

The breast-milk having contrary characters should be taken as abnormal. The features are–the breast-milk having blackish or reddish colour, astringent as subsidiary taste, non-sliminess, unmanifest smell; which is rough, thin, frothy, light, non-saturating, emaciating and causing vātika disorders should be known as affected by vāta. That which has blue, yellow or coppery tinge; bitter, sour or pungent as subsidiary tastes, fleshy or bloody smell, too hot and causing paittika disorders should be taken as affected by pitta and that which is exceedingly white and sweet, has salty as subsidiary taste, smell as that of ghee, oil, muscle-fat and marrow, is slimy, thready, precipitating in water and causing kaphaja disorders should be known as affected by kapha. [55]

तेषां तु त्रयाणामपि क्षीरदोषाणां प्रतिविशेषमभीसमीक्ष्य यथास्वं यथादोषं च वमनविरेचनास्थापनानुवासनानि विभज्य कृतानि प्रशमनाय भवन्ति । पानाशनविधिस्तु दुष्टक्षीराया यवगोधूमशालि-

षष्टिकमुद्गहरेणुककुलत्थसुरासौवीरकमैरेयमेदकलशुनकरञ्जप्रायः स्यात् । क्षीरदोषविशेषांश्चावेक्ष्यावेक्ष्य तत्तद्विधानं कार्यं स्यात् । पाठामहौषधसुरदारुमुस्तमूर्वागुडूचीवत्सकफलकिराततिक्तककटुकरोहिणीसारिवाकषायाणां च पानं प्रशस्यते, यथाऽन्येषां तिक्तकषायकटुकमधुराणां द्रव्याणां प्रयोगः क्षीरविकारविशेषानभिसमीक्ष्य मात्रां कालं च। इति क्षीरविशोधनानि ।।५६।।

If according to the specific features of these three disorders of breast-milk, emesis, purgation, non-unctuous and unctuous enema are administered in respective disorders according to doṣas, the disorders are alleviated. Food and drink of the woman having affected breast milk should consist mostly of barley, wheat, śāli and ṣaṣṭika (types of rice), mudga, hareṇu and horse gram (pulses), surā, sauvīraka, maireya and madaka (fermented liquors), garlic and karañja (vegetables). Measures should be applied after considering the specific morbidity of the breast-milk. Administration of the decoction of pāṭhā, śuṇṭhī, devadāru, musta, mūrvā, guḍūcī, indrāyava, kirātatikta, kaṭukarohiṇī and sārivā is commended in these disorders. Moreover, the use of other bitter, astringent, pungent and sweet drugs is recommended keeping in view the specific disorder, dosage and time. Thus galacto-depurant measures are said. [56]

क्षीरजननानि तु मद्यानि सीधुवर्ज्यानि, ग्राम्यानूपौदकानि च शाकधान्यमांसानि, द्रवमधुराम्ललवणभूयिष्ठाश्चाहाराः, क्षीरिण्यश्चौषधयः, क्षीरपानमनायासश्च, वीरणषष्टिकशालीक्षुवालिकादर्भकुशकाशगुन्द्रेत्कटमूलकषायाणां च पानमिति (क्षीरजननानि) ।।५७।।

Galactogogues are wines except sīdhu, domestic, marshy and aquatic vegetables, cereals and meat, food predominant in liquids, sweet, sour and saline items, herbs possessing latex, intake of milk, rest and use of the decoction of the roots of vīraṇa, ṣaṣṭika, śāli, ikṣuvālikā, darbha, kuśa, kāśa, gundra and itkaṭa. Thus galactogogues are said. [57]

धात्री तु यदा स्वादुबहुलशुद्धदुग्धा स्यात्तदा स्नातानुलिप्ता शुक्लवस्त्रं परिधायैन्द्रीं ब्राह्मीं शतवीर्यां सहस्रवीर्याममोघामव्यथां शिवामरिष्टां वाट्यपुष्पीं विष्वक्सेनकान्तां वा बिभ्रत्योषधिं कुमारं प्राङ्मुखं प्रथमं दक्षिणं स्तनं पाययेत् । इति धात्रीकर्म।।५८।।

When the wet-nurse has sweet, copious and pure milk, she should take bath, apply after-paste, put on white dress and wear one of these herbs–aindrī, brāhmī, śataviryā, vāṭyapuṣpī, viṣwaksenakāntā. Then taking the baby with his face towards the east, she should made him suckle the right breast first. Thus the procedure about the wet-nurse is said. [58]

अतोऽनन्तरं कुमारागारविधिमनुव्याख्यास्यामः–वास्तुविद्याकुशलः प्रशस्तं रम्यमतमस्कं निवातं प्रवातैकदेशं दृढमपगतश्वापदपशुदंष्ट्रिमूषिकपतङ्गं सुविभक्तसलिलोलूखलमूत्रवर्चः स्थानस्नानभूमिमहानसमृतुसुखं यथर्तुशयनासनास्तरणसंपन्नं कुर्यात्; तथा सुविहितरक्षाविधानबलिमङ्गलहोमप्रायश्चित्तं शुचिवृद्धवैद्यानुरक्तजनसंपूर्णम् । इति कुमारागारविधिः ।।५९।।

Hereafter (I) will describe the nursery for the child. It should be well-planed by the architect. It should be spacious, beautiful, free from darkness and access of wind, well-ventilated, strong, inaccessible for various animals, rats and insects, distinct places for water, pounding, urinal, lavatory, bathroom and kitchen, comfortable in particular season, equipped with cot, chairs and beddings according to season. Moreover, protective measures, offerings, auspicious rites, oblations and expiatory rites should be performed well there and it should be full of clean and elderly persons, physician and affectionate people. Thus the method of nursery is explained. [59]

शयनासनास्तरणप्रावरणानि कुमारस्य मृदुलघुशुचिसुगन्धीनि स्युः; स्वेदमलजन्तुमन्ति मूत्रपुरीषोपसृष्टानि च वर्ज्यानि स्युः; असति संभवेऽन्येषां तान्येव च सुप्रक्षालितोपधानानि सुधूपितानि शुद्धशुष्काण्युपयोगं गच्छेयुः ॥६०॥

The cot, chair, beddings and coverings for the child should be soft, light, clean and perfumed. Those having contact with sweat, excrements and insects or soiled with urine and faeces should be discarded. If there be no additional ones, the same may be used after they are cleansed and dried and well-fumigated. [60]

धूपनानि पुनर्वाससां श्यनास्तरणप्रावरणानां च यवसर्षपातसीहिङ्गुगुग्गुलुवचाचोरकवयःस्थागोलोमीजटिलापलङ्कषाशोकरोहिणीसर्पनिर्मोकाणि घृतयुक्तानि स्युः ॥६१॥

For fumigation of clothings, cots, beddings and coverings barley, mustard, linseed, asafoetida, guggulu, vacā, coraka vayaḥsthā, golomī, jaṭilā, palaṅkaṣā, aśokarohiṇī and slough of serpent mixed with ghee should be used. [61]

मणयश्च धारणीयाः कुमारस्य खड्गरुरुगवयवृषभाणां जीवतामेव दक्षिणेभ्यो विषाणेभ्योऽग्राणि गृहीतानि स्युः; ऐन्द्र्याद्याश्चौषधयो जीवकर्षभकौ च, यानि चान्यान्यपि ब्राह्मणाः प्रशंसेयुरथर्ववेदविदः ॥६२॥

Amulets to be worn by the child be made of the tip of the right horns of the alive rhinoceros, deer, gayal or bull; the herbs like aindrī etc. or jivaka and ṛṣabhaka, or whatever the brāhmaṇas conversant in the Atharvaveda may prescribe. [62]

क्रीडनकानि खलु कुमारस्य विचित्राणि घोषवन्त्यभिरामाणि चागुरूणि चातीक्ष्णाग्राणि चानास्यप्रवेशीनि चाप्राणहराणि चावित्रासनानि स्युः ॥६३॥

Toys for the child should be variegated, sound-producing, beautiful, not heavy, without sharp ends, those which can not enter into the mouth, are not fatal or terrifying. [63]

न ह्यस्य वित्रासनं साधु । तस्मात्तस्मिन् रुदत्यभुञ्जाने वाऽन्यत्र विधेयतामगच्छति राक्षसपिशाचपूतनाद्यानां नामान्याह्वयता कुमारस्य वित्रासनार्थं नामग्रहणं न कार्यं स्यात् ॥६४॥

Frightening the child is not proper. Hence when the child weeps or does not eat or is attracted to somebody else, one should not try to subside him by frightening with calling the names of rākṣasas, piśācas, pūtanā etc. [64]

यदि त्वातुर्यं किञ्चित् कुमारमागच्छेत् तत् प्रकृतिनिमित्तपूर्वरूपलिङ्गोपशयविशेषैस्तत्त्वतोऽनुबुध्य सर्वविशेषानातुरौषधदेशकालाश्रयानवेक्षमाणश्चिकित्सितुमारभेतैनं मधुरमृदुलघुसुरभिशीतशङ्करं कर्म प्रवर्तयन् । एवंसात्म्या हि कुमारा भवन्ति । तथा ते शर्म लभन्ते चिराय । अरोगे त्वरोगवृत्तमातिष्ठेद्देशकालात्मगुणविपर्ययेण वर्तमानः, क्रमेणासात्म्यानि परिवर्त्योपयुञ्जानः सर्वाण्यहितानि वर्जयेत् । तथा बलवर्णशरीरायुषां संपदमवाप्नोतीति ।।६५।।

If some illness comes to the child, the physician after examining cautiously the constitution, etiology, prodroma, symptoms and therapeutic suitability and knowing about all the factors should start the treatment with sweet, mild, light, fragrant, cold and beneficial measures keeping in view the peculiarities of the place and time because the children are suited to such measures and they get prolonged relife from the same. In case of health, he should be maintained on the code of conduct for the healthy using the things contrary to place, time and his self-constitution. The unwholesome habits should be changed gradually to the wholesome ones and thus all unwholesome should be avoided. Thus he attains the excellence of strength, complexion, body and life-span.

एवमेनं कुमारमायौवनप्राप्तेर्धर्मार्थकौशलागमनाच्चानुपालयेत् ।।६६।।

In this way, the child should be loked after till he is adult and gets skill to acquire virtue and means of sustenance. [65-66]

इति पुत्राशिषां समृद्धिकरं कर्म व्याख्यातम् । तदाचरन् यथोक्तैर्विधिभिः पूजां यथेष्टं लभतेऽनसूयक इति ।।६७।।

Thus the measures for fulfilling the desire to have a son are described following which properly one attains sufficient honour without any envy for others. [67]

तत्र श्लोकौ–

पुत्राशिषां कर्म समृद्धिकारकं यदुक्तमेतन्महदर्थसंहितम् ।
तदाचरन् ज्ञो विधिभिर्यथातथं पूजां यथेष्टं लभतेऽनसूयकः ।।६८।।

Now the summing up verses–

The procedure of having a desired son which is said here in detail and full of ideas, if followed properly, enables one to attain sufficient honour without any envy to others.

शरीरं चिन्त्यते सर्वं दैवमानुषसंपदा । सर्वभावैर्यतस्तस्माच्छारीरं स्थानमुच्यते ।।६९।।

This section is called as 'Śarīra' (pertaining to human body) because in this the entire body is studied in all aspects and also for knowing the godly and manly excellence of the same. [68-69]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने जातिसूत्रीयं
शारीरं नामाष्टमोऽध्यायः ।।८।।

Thus ends the eighth chapter on the principles of procreation in
Śārīrasthāna in the treatise composed by Agniveśa
and redacted by Caraka. (8)

शारीरस्थानं संपूर्णम् ।

Here ends the section on the study of human body.

●

CARAKA-SAṀHITĀ

5. INDRIYASTHĀNA

(SECTION ON THE SIGNS OF LIFE AND DEATH)

इन्द्रियस्थानम्

प्रथमोऽध्यायः

CHAPTER I

अथातो वर्णस्वरीयमिन्द्रियं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on complexion and voice. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

इह खलु वर्णश्च स्वरश्च गन्धश्च रसश्च स्पर्शश्च चक्षुश्च श्रोत्रं च घ्राणं च रसनं च स्पर्शनं च सत्त्वं च भक्तिश्च शौचं च शीलं चाचारश्च स्मृतिश्चाकृतिश्च प्रकृतिश्च विकृतिश्च बलं च ग्लानिश्च मेधा च हर्षश्च रौक्ष्यं च स्नेहश्च तन्द्रा चारम्भश्च गौरवं च लाघवं च गुणाश्चाहारश्च विहारश्चाहारपरिणामश्चोपायश्चापायश्च व्याधिश्च व्याधिपूर्वरूपं च वेदनाश्चोपद्रवाश्च च्छाया च प्रतिच्छाया च स्वपप्रदर्शनं च दूताधिकारश्च पथि चौत्पातिकं चातुरकुले भावावस्थान्तराणि च भेषजसंवृत्तिश्च भेषजविकारयुक्तिश्चेति परीक्ष्याणि प्रत्यक्षानुमानोपदेशैरायुषः प्रमाणावशेषं जिज्ञासमानेन भिषजा ।।३।।

The following entities should be examined by the physician desiring to know the remaining span of life with perception, inference and authoritative statements such as complexion, voice, smell, taste, touch, visual organ, auditory organ, olfactory organ, gustatory organ, tactile organ, psyche, inclination, cleanliness, conduct, behaviour, memory, facial expression, normalcy, morbidity, strength, malaise, intellect, exhilaration, roughness, unctuousness, drowsiness, initiation, severity, mildness, qualities (possessed by substance), diet, activities, digestion of food, management, mismanagement, disease, prodroma of diseases, complaints, complications, lustre, shadow, dreams, messenger, bad omens in the way, changed condition of the patient's residence, success of the therapy and application of remedy in disorders. [3]

तत्र तु खल्वेषां परीक्ष्याणां कानिचित् पुरुषमनाश्रितानि, कानिचिच्च पुरुषसंश्रयाणि । तत्र यानि पुरुषमनाश्रितानि तान्युपदेशतो युक्तितश्च परीक्षेत, पुरुषसंश्रयाणि पुनः प्रकृतितो विकृतितश्च ।।४।।

Out of these entities to be examined, some do not relate to the person while others do. Those in the first category should be examined with authoritative statements and rationale while those in the second category by (observing the) normal constitution and morbidity. [4]

तत्र प्रकृतिर्जातिप्रसक्ता च, कुलप्रसक्ता च, देशानुपातिनी च, कालानुपातिनी च, वयोऽनुपातिनी च, प्रत्यात्मनियता चेति । जातिकुलदेशकालवयःप्रत्यात्मनियता हि तेषां तेषां पुरुषाणां ते ते भावविशेषा भवन्ति ।।५।।

Normal constitution is governed by several factors such as birth (genetic factor), family, place, time, age and individuality. The entities of the persons are determined by these factors. [5]

विकृतिः पुनर्लक्षणनिमित्ता च, लक्ष्यनिमित्ता च, निमित्तानुरूपा च ।।६।।

Morbidity is of three types–that caused by bodily marks, that caused by diseases and that caused by other factors. [6]

तत्र लक्षणनिमित्ता नाम सा यस्याः शरीरे लक्षणान्येव हेतुभूतानि भवन्ति दैवात्; लक्षणानि हि कानिचिच्छरीरोपनिबद्धानि भवन्ति, यानि हि तस्मिंस्तस्मिन् काले तत्राधिष्ठानमासाद्य तां तां विकृतिमुत्पादयन्ति ।।(१)।।

The first type of morbidity is that which is caused by the bodily marks due to past deeds. Certain bodily marks are fixed in some body parts which produce abnormality by getting opportunity in favourable times. (1)

लक्ष्यनिमित्ता तु सा यस्या उपलभ्यते निमित्तं यथोक्तं निदानेषु ।।(२)।।

The second type of morbidity is produced by obvious diseases which are described in the chapter on diagnosis in respect of their etiology. (2)

निमित्तानुरूपा तु निमित्तार्थानुकारिणी या, तामनिमित्तां निमित्तमायुषः प्रमाणज्ञानस्येच्छन्ति भिषजो भूयश्चायुष; क्षयनिमित्तां प्रेतलिङ्गानुरूपां, यामायुषोऽन्तर्गतस्य ज्ञानार्थमुपदिशन्ति धीराः । यां चाधिकृत्य पुरुषसंश्रयाणि मुमूर्षतां लक्षणान्युपदेक्ष्यामः । इत्युद्देशः । तं विस्तरेणानुव्याख्यास्यामः ।।७।।

The third type of morbidity is caused by factors which are not etiological in nature but resemble them in effect. In fact, it appears without any apparent cause and indicates the measure of the life-span particularly the signs of imminent death due to decadence of life. The physicians pay due importance to this and describe this for the knowledge of life (and death). Based on this (I) will explain the signs observed in the person which indicate his imminent death. This is the gist, (I) will explain it in detail further. [7]

तत्रादित एव वर्णाधिकारः । तद्यथा–कृष्णः, श्यामः श्मामावदातः, अवदातश्चेति प्रकृतिवर्णाः शरीरस्य भवन्ति; यांश्चापरानुपेक्षमाणो विद्यादनूकतोऽन्यथा वाऽपि निर्दिश्यमानांस्तज्ज्ञैः ।।८।।

First of all (I will take) the topic of complexion. Black, sky-like, skylike-fair and fair–these are the normal shades of complexion of the body. There may be other shades which should be known from the simile or the experts. [8]

नीलश्यावताम्रहरितशुक्लाश्च वर्णाः शरीरस्य वैकारिका भवन्ति; यांश्चापरानवेक्षमाणो विद्यात् प्राग्विकृतानभूत्वोत्पन्नान् । इति प्रकृतिविकृतिवर्णा भवन्त्युक्ताः शरीरस्य ।।९।।

Blue, blackish, coppery, green and white–these types of complexion are pathological in comparison with the earlier (normal) ones and appear for the first time. These normal and abnormal shades of complexion of the body are said. [9]

तत्र प्रकृतिवर्णमर्धशरीरे विकृतिवर्णमर्धशरीरे, द्वावपि वर्णौ मर्यादाविभक्तौ दृष्ट्वा; यद्येवं सव्यदक्षिणविभागेन, यद्येवं पूर्वपश्चिमविभागेन, यद्युत्तराधरविभागेन, यद्यन्तर्बहिर्विभागेन, आतुरस्यारिष्टमिति विद्यात्; एवमेव वर्णभेदो मुखेऽप्यन्यत्र वर्तमानो मरणाय भवति ।।१०।।

Normal complexion in one half and abnormal one in the other half of the body demarcated clearly as left and right, front and back, upper and lower or internal and external should be known as ariṣṭa (fatal sign) of the patient. Such demarcation of complexions in face and other parts too indicate death (of the person). [10]

वर्णभेदेन ग्लानिहर्षरौक्ष्यस्नेहा व्याख्याताः ।।११।।

Similarly, on this line, malaise and cheerfulness, roughness and unctuousness are described. [11]

तथा पिप्लुव्यङ्गतिलकालकपिडकानामन्यतमस्यानने जन्मातुरस्यैवमेवाप्रशस्तं विद्यात् ।।१२।।

In the same way, appearance of any one of mole, freckles, black mole, and pimple on the face of the patient should be taken as inauspicious. [12]

नखनयनवदनमूत्रपुरीषहस्तपादौष्ठादिष्वपि च वैकारिकोक्तानां वर्णानामन्यतमस्य प्रादुर्भावो हीनबलवर्णेन्द्रियेषु लक्षणमायुषः क्षयस्य भवति ।।१३।।

Appearance of any of the abnormal complexions in nails, eyes, face, urine, faeces, hands, feet, lips etc. particularly in patients with diminished strength, complexion and sense indicates the loss of life. [13]

यच्चान्यदपि किंचिद्वर्णवैकृतमभूतपूर्वं सहसोत्पद्येतानिमित्तमेव हीयमानस्यातुरस्य शश्वत्, तदरिष्टमिति विद्यात् । इति वर्णाधिकारः ।।१४।।

Such other abnormal complexions too which appear suddenly for the first time without any apparent cause in the patient going down constantly are the signs of death. [14]

स्वराधिकारस्तु–हंसक्रौञ्चनेमिदुन्दुभिकलविङ्ककाककपोतजर्जरानुकाराः प्रकृतिस्वरा भवन्ति; यांश्चापरानवेक्षमाणोऽपि विद्यादनूकतोऽन्यथा वाऽपि निर्दिश्यमानांस्तज्ज्ञैः । एडककलग्रस्ताव्यक्तगद्गदक्षामदीनानुकीर्णास्त्वातुराणां स्वरा वैकारिका भवन्ति; यांश्चापरानवेक्षमाणोऽपि विद्यात् प्राग्विकृतानभूत्वोत्पन्नान् । इति प्रकृतिविकृतिस्वरा व्याख्याता भवन्ति ।।१५।।

The voices resembling those of swan, demoiselle crane, felly of wheel, kettle-drum, house sparrow, crow, pigeon and jharjhara (a sort of drum) are taken as normal. Other such voices may be known from simile or the experts. The abnormal voice is like that of sheep (or goat) and is feeble, subdued, indistinct, choaked, faint, poor and stammering and such other types of voice too which are abnormally different from the earlier ones and appear for the first time. Thus normal and abnormal voices are described. [15]

तत्र प्रकृतिवैकारिकाणां स्वराणामाश्वभिनिर्वृत्तिः स्वरानेकत्वमेकस्य चानेकत्वमप्रशस्तम् । इति स्वराधिकारः ।।१६।।

Sudden appearance of the abnormal types of voice, presence of various voices or of various types of one voice is regarded as inauspicious. Thus the topic of voice ends. [16]

इति वर्णस्वराधिकारौ यथावदुक्तौ मुमूर्षतां लक्षणज्ञानार्थमिति ।।१७।।

Thus the topics of complexion and voice are said properly for the knowledge of the signs indicating death. [17]

भवन्ति चात्र–

यस्य वैकारिको वर्णः शरीर उपपद्यते । अर्धे वा यदि वा कृत्स्ने निमित्तं न च नास्ति सः ।।१८।।
नीलं वा यदि वा श्यावं ताम्रं वा यदि वाऽरुणम् । मुखार्धमन्यथा वर्णो मुखार्धेऽरिष्टमुच्यते ।।१९।।
स्नेहो मुखार्धे सुव्यक्तो रौक्ष्यमर्धमुखे भृशम् । ग्लानिरर्धे तथा हर्षो मुखार्धे प्रेतलक्षणम् ।।२०।।
तिलकाः पिप्लवो व्यङ्गा राजयश्च पृथग्विधाः । आतुरस्याशु जायन्ते मुखे प्राणान् मुमुक्षतः ।।२१।।
पुष्पाणि नखदन्तेषु पङ्को वा दन्तसंश्रितः । चूर्णको वाऽपि दन्तेषु लक्षणं मरणस्य तत् ।।२२।।
ओष्ठयोः पादयोः पाण्योरक्ष्णोर्मूत्रपुरीषयोः । नखेष्वपि च वैवर्ण्यमेतत् क्षीणबलेऽन्तकृत् ।।२३।।
यस्य नीलावुभावोष्ठौ पक्वजाम्बवसन्निभौ । मुमूर्षुरिति तं विद्यान्नरो धीरो गतायुषम् ।।२४।।
एको वा यदि वाऽनेको यस्य वैकारिकः स्वरः । सहसोत्पद्यते जन्तोर्हीयमानस्य नास्ति सः ।।२५।।
यच्चान्यदपि किञ्चित् स्याद्वैकृतं स्वरवर्णयोः । बलमांसविहीनस्य तत् सर्वं मरणोदयम् ।।२६।।

Here are the verses–

The abnormal complexion, if arises in the entire or half of the body without an apparant cause, indicates death.

In one half of the face is blue, blackish, coppery or reddish and the other one has different complexion, it is a fatal sign.

Unctuousness in one half of the face and roughness in the other one, malaise in one half and cheerfulness in the other is the sign of the dead.

Black moles, moles, feckles and various streaks appear suddenly on the face of a patient who is about to expire.

Flower-like signs in the nails or teeth, muddy coating on teeth and powder-like subtance on teeth are the sings of deeth.

Abnormal colour in lips, feet, hands, eyes, urine, faeces and nails in weak patient is fatal.

The patient whose lips are blue (cyanotic) like ripe jāmuna fruits should be regarded as one devoid of life-span and about to die.

If one or serveral abnormal voices suddenly appear in a decaying patients, it indicates death.

Whatever other abnormalities of voice and complexion are found in a patient devoid of strength and flesh, they indicate the advent of death. [18–26]

तत्र श्लोकः–

इति वर्णस्वरावुक्तौ लक्षणार्थं मुमूर्षताम् । यस्तौ सम्यग्विजानाति नायुर्ज्ञाने स मुह्यति ।।२७।।

Now the summing up verse–

Thus are said complexion and voice for knowing the signs of death. One who is well acquainted with these, does not get confused in deciding the life-span. [27]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने वर्णस्वरीयमिन्द्रियं
नाम प्रथमोऽध्यायः ।।१।।

Thus ends the first chapter on complexion and voice in Indriyasthāna
in the treatise composed by Agniveśa and redacted
by Caraka. (1)

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द्वितीयोऽध्यायः

CHAPTER II

अथातः पुष्पितकमिन्द्रियं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on flowered person. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

पुष्पं यथा पूर्वरूपं फलस्येह भविष्यतः । तथा लिङ्गमरिष्टाख्यं पूर्वरूपं मरिष्यतः ।।३।।

As flower is manifestion preceding the would-be fruit, the fatal signs known as 'ariṣṭa' precede death. [3]

अप्येवं तु भवेत् पुष्पं फलेनाननुबन्धि यत् । फलं चापि भवेत् किञ्चिद्यस्य पुष्पं न पूर्वजम् ।।४।।
न त्वरिष्टस्य जातस्य नाशोऽस्ति मरणादृते । मरणं चापि तन्नास्ति यन्नारिष्टपुरःसरम् ।।५।।

Sometimes a flower may not be followed by a fruit or a fruit may appear without a preceding flower but the arisen fatal signs do not faint away without (leading to) death; on the other hand, there is no death which is not preceded by the fatal signs. [4–5]

मिथ्यादृष्टमरिष्टाभमनरिष्टमजानता । अरिष्टं वाऽप्यसंबुद्धमेतत् प्रज्ञापराधजम् ।।६।।

Taking other resembling signs wrongly as the fatal ones, not knowing as such the signs which are not fatal and not ascertaining the real fatal signs–all this is due to intellectual error. [6]

ज्ञानसंबोधनार्थं तु लिङ्गैर्मरणपूर्वजैः । पुष्पितानुपदेक्ष्यामो नरान् बहुविधैर्बहून् ।।७।।

In order to furnish knowledge in this respect, (I) will describe various flowered cases having various types of signs preceding death. [7]

नानापुष्पोपमो गन्धो यस्य भाति दिवानिशम् । पुष्पितस्य वनस्येव नानाद्रुमलतावतः ।।८।।
तमाहुः पुष्पितं धीरा नरं मरणलक्षणैः । स ना संवत्सराद्देहं जहातीति विनिश्चयः ।।९।।
एवमेकैकशः पुष्पैर्यस्य गन्धः समो भवेत् । इष्टैर्वा यदि वाऽनिष्टैः स च पुष्पित उच्यते ।।१०।।
समासेनाशुभान् गन्धानेकत्वेनाथवा पुनः । आजिघ्रेद्यस्य गात्रे तं विद्यात् पुष्पितं भिषक् ।।११।।
आप्लुतानाप्लुते काये यस्य गन्धाः शुभाशुभाः । व्यत्यासेनानिमित्ताः स्युः स च पुष्पित उच्यते ।।१२।।
तद्यथा चन्दनं कुष्ठं तगरागुरुणी मधु । माल्यं मूत्रपुरीषे च मृतानि कुणपानि च ।।१३।।
ये चान्ये विविधात्मानो गन्धा विविधयोनयः । तेऽप्यनेनानुमानेन विज्ञेया विकृतिं गताः ।।१४।।
इदं चाप्यतिदेशार्थं लक्षणं गन्धसंश्रयम् । वक्ष्यामो यदभिज्ञाय भिषङ्मरणमादिशेत् ।।१५।।
वियोनिर्विदुरो गन्धो यस्य गात्रेषु जायते । इष्टो वा यदि वाऽनिष्टो न स जीवति तां समाम् ।।१६।।

The person who emits constant fragrance resembling that of various flowers like a blossomed forest with many trees and creepers is said as 'flowered', with fatal signs and by the end of the year certainly gives up the body (dies).

In this way, if one emits fragrance similar to that of individual flowers, desirable or undesirable, he is known as flowered.

If, in the patient's body, a physician perceives undesirable smell–collectively or individually, the patient should be taken as flowered.

Whether bathed or not, if the body becomes resort of desirable or undesirable smells alternatively and without apparent cause the patient is said as flowered. For instance–sandal, kuṣṭha, tagara, aguru, honey and garland (with desirable smell) and urine, faeces, corpses or carcasses (with undesirable smell). Other smells of various types and of various sources may be known as abnormal from inference. (I) will tell about another sign in respect of smell. As a general rule, on the basis of which a physician should predict the death of (a patient). The patient who gets smell desirable or undesirable in the body suddenly and without an apparent cause does not survive till the end of the year. This is the information about smell. [8–16]

एतावद्गन्धविज्ञानं, रसज्ञानमतः परम् । आतुराणां शरीरेषु वक्ष्यते विधिपूर्वकम् ।।१७।।
यो रसः प्रकृतिस्थानां नराणां देहसंभवः । स एषां चरमे काले विकारं भजते द्वयम् ।।१८।।
कश्चिदेवास्य वैरस्यमत्यर्थमुपपद्यते । स्वादुत्वमपरश्चापि विपुलं भजते रसः ।।१९।।
तमनेनानुमामेन विद्याद्विकृतिमागतम् । मनुष्यो हि मनुष्यस्य कथं रसमवाप्नुयात् ।।२०।।
मक्षिकाश्चैव यूकाश्च दंशाश्च मशकैः सह । विरसादपसर्पन्ति जन्तोः कायान्मुमूर्षतः ।।२१।।
अत्यर्थरसिकं कायं कालपक्वस्य मक्षिकाः । अपि स्नातानुलिप्तस्य भृशमायान्ति सर्वशः ।।२२।।

Hereafter the informations about the taste arisen in the body of patient will be described properly. The taste of the body in normal persons gets two types of changes in the last moments. Some of the tastes become un-pleasant while others become exceedingly pleasant. This sort of abormality may be known by inference because how a man would receive the taste of another man. Flies, lice, stinging insects and mosquitos get away from the body with unplesant taste of a person who is about to die. (On the other hand), flies are attracted constantly to the exceedingly sweet body of a patient who is ripened enough for the time (death) even after bath and application of cosmetics. [17-22]

तत्र श्लोकः–

सामान्येन मयोक्तानि लिङ्गानि रसगन्धयोः । पुष्पितस्य नरस्यैतत्फलं मरणमादिशेत् ।।२३।।

Now the summing up verse–

In general the signs of the flowered person in respect of taste and smell have been described by me. One should predict death on their basis. [23]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने पुष्पितकमिन्द्रियं
नाम द्वितीयोऽध्यायः ।।२।।

Thus ends the second chapter on the flowered person in Indriyasthāna
in the treatise composed by Agniveśa and redacted
by Caraka. (2)

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तृतीयोऽध्यायः

CHAPTER III

अथातः परिमर्शनीयमिन्द्रियं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on palpable entities. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

वर्णे स्वरे च गन्धे च रसे चोक्तं पृथक् पृथक् । लिङ्गं मुमूर्षतां सम्यक् स्पर्शेष्वपि निबोधत ।।३।।

The signs of imminent death relating to complexion, vioce, smell and taste have been said separately. Now hear about the touch as well. [3]

स्पर्शप्राधान्येनैवातुरस्यायुषः प्रमाणावशेषं जिज्ञासुः प्रकृतिस्थेन पाणिना शरीरमस्य केवलं स्पृशेत्, परिमर्शयेद्वाऽन्येन । परिमृशता तु खल्वातुरशरीरमिमे भावास्तत्र तत्रावबोद्धव्या भवन्ति । तद्यथा–सततं स्पन्दमानानां शरीरदेशानामस्पन्दनं, नित्योष्मणां शीतीभावः, मृदूनां दारुणत्वं, श्लेक्ष्णानां खरत्वं, सतामसद्भावः, सन्धीनां स्त्रंसभ्रंशच्यवनानि; मासशोणितयोर्वीतीभावः, दारुणत्वं, स्वेदानुबन्धः, स्तम्भो वा; यच्चान्यदपि किञ्चिदीदृशं स्पर्शानां लक्षणं भृशविकृतमनिमित्तं स्यात् । इति लक्षणं स्पृश्यानां भावानामुक्तं समासेन ।।४।।

One desiring to know the remaining span of life of a patient mainly by touch should palpate his entire body with his normal hand or should get it palpated by somebody else. While palpating the body he should know the following entities such as–loss of pulsation in body parts having constant pulsation, presence of coldness in those which are always hot. Similarly hardness of the soft ones, coarseness of the smooth ones, absence of the existent ones. looseness, dislocation or falling down of joints, loss of flesh and blood, hardness, excessive perspiration, or stiffness and any other such palpable sign having excessive morbidity and with no apparent cause. Thus the features of palpable entities are said in brief. [4]

तद्व्यासतोऽनुव्याख्यास्यामः-तस्य चेत् परिमृश्यमानं पृथत्त्त्वेन पादजङ्घोरुस्फिगुदरपार्श्वपृष्ठेषिकापाणिग्रीवाताल्वोष्ठललाटं स्विन्नं शीतं स्तब्धं दारुणं वीतमांसशोणितं वा स्यात्, परासुरयं पुरुषो न चिरात् कालं मरिष्यतीति विद्यात् । तस्य चेत् परिमृश्यमानानि पृथत्त्त्वेन गुल्फजानुवङ्क्षणगुदवृषणमेढ्रनाभ्यंसस्तनमणिकपर्शुकाहनुनासिकाकर्णाक्षिभ्रूशङ्खादीनि स्त्रस्तानि व्यस्तानि च्युतानि स्थानेभ्यः स्कन्नानि वा स्युः, परासुरयं पुरुषोऽचिरात् कालं मरिष्यतीति विद्यात् ।।५।।

This is being explained in detail–if on palpation feet, knees, thighs, buttocks, abdomen, sides, back, vertebral column, hands, neck, palate, lips and forehead individually are felt as sweating, cold, stiff, hard or devoid of flesh and blood, it should be known that the patient will die in a short time. On palpation if his ankles, knees, groins, anus, testicles, penis, navel, shoulder, breast, wrist joint, ribs, jaw, nose, ears, eyes, eyebrows, temples etc. are found separately as loosened, deranged, fallen or dislocated it should be known that the person will die soon. [5]

तथाऽस्योच्छ्वासमन्यादन्तपक्ष्मचक्षुःकेशलोमोदरनखाङ्गुलीरालक्षयेत् । तस्य चेदुच्छ्वासोऽतिदीर्घोऽतिह्रस्वो वा स्यात्, परासुरिति विद्यात् । तस्य चेन्मन्ये परिमृश्यमाने न स्पन्देयातां, परासुरिति विद्यात् । तस्य चेद्दन्ताः परिकीर्णाः श्वेता जातशर्कराः स्युः, परासुरिति विद्यात् । तस्य चेत् पक्ष्माणि जटाबद्धानि स्युः, परासुरिति विद्यात् । तस्य चेच्चक्षुषी प्रकृतिहीने, विकृतियुक्ते–अत्युत्पिण्डिते, अतिप्रविष्टे, अतिजिह्मे, अतिविषमे, अतिमुक्तबन्धने, अतिप्रस्रुते, सततोन्मिषिते, सततनिमिषिते, निमिषोन्मेषातिप्रवृत्ते, विभ्रान्तदृष्टिके, विपरीतदृष्टिके, हीनदृष्टिके, व्यस्तदृष्टिके, नकुलान्धे, कपोतान्धे, अलातवर्णे कृष्णपीतनीलश्यावताम्रहरितहारिद्रशुक्लवैकारिकाणां वर्णानामन्यतमेनातिप्लुते वा स्यातां, तदा परासुरिति विद्यात् । अथास्य केशलोमान्यायच्छेत्, तस्य चेत् केशलोमान्यायम्यमानानि प्रलुच्येरन् न चेद्वेदयेयुस्तं परासुरिति विद्यात् । तस्य चेदुदरे सिराः प्रकाशेरञ् श्यावताम्रनीलहारिद्रशुक्ला वा स्युः परासुरिति विद्यात् । तस्य चेन्नखा वीतमांसशोणिताः पक्वजाम्बववर्णाः स्युः परासुरिति विद्यात् । अथास्याङ्गुलीरायच्छेत्; तस्य चेदङ्गुलय आयम्यमाना न स्फुटेयुः परासुरिति विद्यात् ।।६।।

Moreover, his inspiration, carotid regions, feet, eyelashes, eyes, hairs, body hairs, nails and fingers should be examined. If his inspiration is too deep or too shallow he should be taken as dying. If his carotid regions are not found pulsating, he should be taken as dying. If his teeth are scattered about, excessively white and having gravels, he should be considered as dying. If his eyelashes are matted, he should be known as dying. If his eyes are devoid of normalcy and having abnormalities such as–too much sunk, too much slanted, exceedingly unequal, excessively loose, too much lachrymated, constantly open, constantly closed, with excessive blinking and opening of eyes; perturbed, reverted, diminished or deranged vision; blindness of mongoose or pigeon (colour blindness), red like firebrand, having excessively one of these colours–black, yellow, blue, blackish, coppery, green, deep yellow and white–he should be known as dying. One should pull out his hairs and body hairs, if they come out without pain, he should be taken as dying. If in his abdomen blackish, coppery, blue, deep yellow or white veins are prominent, he should be known as dying. If his nails are devoid of flesh and blood and have colour like that of ripe jāmuna fruits (cyanosed), he should he declared as dying. One should pull out his fingers, if they do not give rise to cracking sound, he should be known as dying. [6]

तत्र श्लोकः–

एतान् स्पृश्यान् बहून् भावान् यः स्पृशन्नवबुध्यते । आतुरे न स संमोहमायुर्ज्ञानस्य गच्छति ।।७।।

Now the summing up verse–

One who knows various palpable entities by palpating the patient, he does not confuse in knowing his life-span. [7]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने परिमर्शनीयमिन्द्रियं
नाम तृतीयोऽध्यायः ।।३।।

Thus ends the third chapter on palpable entities in Indriyasthāna
in the treatise composed by Agniveśa and
redacted by Caraka. (3)

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चतुर्थोऽध्यायः

CHAPTER IV

अथात इन्द्रियानीकमिन्द्रियं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on sense organs. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

इन्द्रियाणि यथा जन्तोः परीक्षेत विशेषवित् । ज्ञातुमिच्छन् भिषङ्मानमायुषस्तन्निबोधत ।।३।।
अनुमानात् परीक्षेत दर्शनादीनि तत्त्वतः । अद्धा हि विदितं ज्ञानमिन्द्रियाणामतीन्द्रियम् ।।४।।

Please listen how an expert physician should examine the sense organs in order to know the span of life. As the sense organs transcend all the senses, they may be examined, in reality, by inference. [3-4]

स्वस्थेभ्यो विकृतं यस्य ज्ञानमिन्द्रियसंश्रयम् । आलक्ष्येतानिमित्तेन लक्षणं मरणस्य तत् ।।५।।
इत्युक्तं लक्षणं सम्यगिन्द्रियेष्वशुभोदयम् । तदेव तु पुनर्भूयो विस्तरेण निबोधत ।।६।।

The perception pertaining to the sense organs which is abnormal and arisen without an apparent cause is indicative of death. This is in general about the inauspicious signs relating to the sense organs and is described again in detail hereafter. [5–6]

घनीभूतमिवाकाशमाकाशमिव मेदिनीम् । विगीतमुभयं ह्येतत् पश्यन् मरणमृच्छति ।।७।।

The patient who sees the sky as solidified (like earth) or the earth like the sky (void), both in contradiction, attains death. [7]

यस्य दर्शनमायाति मारुतोऽम्बरगोचरः । अग्निर्नायाति चादीप्तस्तस्यायुः क्षयमादिशेत् ।।८।।

One who sees the air moving in the sky but does not visualise the kindled fire should be taken with life lost. [8]

जले सुविमले जालमजालावतते नरः । स्थिते गच्छति वा दृष्ट्वा जीवितात् परिमुच्यते ।।९।।

If in a clean water, stable or flowing, and without having a net one sees net, he is deprived of life. [9]

जाग्रत् पश्यति यः प्रेतान् रक्षांसि विविधानि च । अन्यद्वाऽप्यद्भुतं किञ्चिन्न स जीवितुमर्हति ।।१०।।

While awake if one visualises ghosts and various demons or some other surprising thing, he is unable to live. [10]

योऽग्निं प्रकृतिवर्णस्थं नीलं पश्यति निष्प्रभम् । कृष्णं वा यदि वा शुक्लं निश व्रजति सप्तमीम् ।।११।।

One who sees the normal-coloured fire as blue, lustreless, black or white goes to the seventh night (death). [11]

मरीचीनसतो मेघान्मेघान् वाऽप्यसतोऽम्बरे । विद्युतो वा विना मेघैः पश्यन् मरणमृच्छति ।।१२।।

If one sees the rays of light without clouds, or clouds or lightening when there are no clouds, he attains death. [12]

मृन्मयीमिव यः पात्रीं कृष्णाम्बरसमावृताम् । आदित्यमीक्षते शुद्धं चन्द्रं वा न स जीवति ।।१३।।
अपर्वणि यदा पश्येत् सूर्याचन्द्रमसोर्ग्रहम् । अव्याधितो व्याधितो वा तदन्तं तस्य जीवितम् ।।१४।।
नक्तं सूर्यमहश्चन्द्रमनग्नौ धूममुत्थितम् । अग्निं वा निष्प्रभं रात्रौ दृष्ट्वा मरणमृच्छति ।।१५।।
प्रभावतः प्रभाहीनान्निष्प्रभांश्च प्रभावतः । नरा विलिङ्गान् पश्यन्ति भावान् भावाञ्जिहासवः ।।१६।।
व्याकृतीनि विवर्णानि विसंख्योपगतानि च । विनिमित्तानि पश्यन्ति रूपाण्यायुः क्षये नराः ।।१७।।
यश्च पश्यत्यदृश्यान् वै दृश्यान् यश्च न पश्यति । तावुभौ पश्यतः क्षिप्रं यमक्षयमसंशयम् ।।१८।।

If one sees the sun or the moon like an earthen mini pot covered with a black cloth though they are quite clean, he does not live.

Whether diseased or not if one visualises solar or lunar eclipse in their absence, it indicates his death.

If one sees the sun in night, or the moon in day or smoke arisen in absence of fire or lustreless fire in night, he is about to die.

When one is going to give up his existence, he sees brilliant objects as devoid of brilliance, or non-brilliant objects as brillant ones or other objects devoid of their normal characters. The persons, at the end of life, see the objects as deformed, of different colour, in different number without an apperent cause. If one sees the non-visible objects or does not see the visible one–both types of persons die soon. [13–18]

अशब्दस्य च यः श्रोता शब्दान् यश्च न बुध्यते । द्वावप्येतौ यथा प्रेतौ तथा ज्ञेयौ विजानता ।।१९।।
संवृत्याङ्गुलिभिः कर्णौ ज्वालाशब्दं य आतुरः । न शृणोति गतासुं तं बुद्धिमान् परिवर्जयेत् ।।२०।।

One who hears sound when there is none or does not perceive the real one–both these types of person should be taken as almost dead. One who does not hear the heat-sound after closing the ears with fingers, he should be known as devoid of life-span and should be discarded. [19–20]

विपर्ययेण यो विद्याद्गन्धानां साध्वसाधुताम् । न वा तान् सर्वशो विद्यात्तं विद्याद्विगतायुषम् ।।२१।।

One who perceives the goodness and badness of smell contrarily or does not percieve the smell entirely, he should be known as devoid of life. [21]

यो रसान्न विजानाति न वा जानाति तत्त्वतः । मुखपाकादृते पक्कं तमाहुः कुशला नरम् ।।२२।।

Even in absence of inflammation in mouth, if one does not perceive the taste sensation or perceives it with perversion, he is taken as ripened (for death) by the experts. [22]

उष्णाच्छीतान् खराच्छ्लक्ष्णान्मृदूनपि च दारुणान् ।
स्पृश्यान् स्पृष्ट्वा ततोऽन्यत्वं मुमूर्षुस्तेषु मन्यते ।।२३।।

If one perceives the touch sensations like hot-cold, coarse-smooth and soft-hard contrarily, he is about to die. [23]

अन्तरेण तपस्तीव्रं योगं वा विधिपूर्वकम् । इन्द्रियैरधिकं पश्यन् पञ्चत्वमधिगच्छति ।।२४।।
इन्द्रियाणामृते दृष्टेरिन्द्रियार्थानदोषजान् । नरः पश्यति यः कश्चिदिन्द्रियैर्न स जीवति ।।२५।।

Super-sensory perception without austere penance or methodical concentration of mind indicates death.

If one perceives the senses rightly inspite of incapability of the sense organs, it indicates death. [24-25]

स्वस्थाः प्रज्ञाविपर्यासैरिन्द्रियार्थेषु वैकृतम् । पश्यन्ति येऽसद्बहुशस्तेषां मरणमादिशेत् ।।२६।।

If the healthy persons due to contrariety of intellect perceive the senses frequently in abnormal form though they are not so, they should be considered as almost dead. [26]

तत्र श्लोकः–

एतदिन्द्रियविज्ञानं यः पश्यति यथातथम् । मरणं जीवितं चैव स भिषक् ज्ञातुमर्हति ।।२७।।

Now the summing up verse–

The physician who is possessed of the correct knowledge about the senses, is able to know the life and death. [27]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने इन्द्रियानीकमिन्द्रियं
नाम चतुर्थोऽध्यायः ।।४।।

Thus ends the fourth chapter on sense organs in Indriyasthāna
in the treatise composed by Agniveśa and
redacted by Caraka. (4)

●

पञ्चमोऽध्यायः
CHAPTER V

अथातः पूर्वरूपीयमिन्द्रियं व्याख्यास्यामः ।।१।।

Now (I) shall expound and chapter on prodromal signs. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

पूर्वरूपाण्यसाध्यानां विकाराणां पृथक्-पृथक् । भिन्नाभिन्नानि वक्ष्यामो भिषजां ज्ञानवृद्धये ।।३।।
पूर्वरूपाणि सर्वाणि ज्वरोक्तान्यतिमात्रया । यं विशन्ति विशत्येनं मृत्युर्ज्वरपुरःसरः ।।४।।
अन्यस्यापि च रोगस्य पूर्वरूपाणि यं नरम् । विशन्त्यनेन कल्पेन तस्यापि मरणं ध्रुवम् ।।५।।

(I) will describe the prodroma of the incurable diseases separately in general as well as specific way for the advancement of knowledge of the physicians. If a patient of fever shows all the prodromal signs and symptoms mentioned in the context of fever, he becomes a victim of death. In other diseases too, if prodroma are found in such a way, it is a sure of death. [3–5]

पूर्वरूपैकदेशांस्तु वक्ष्यामोऽन्यान् सुदारुणान् । ये रोगाननुबध्नन्ति मृत्युर्यैरनुबध्यते ।।६।।
बलं च हीयते यस्य प्रतिश्यायश्च वर्धते । तस्य नारीप्रसक्तस्य शोषोऽन्तायोपजायते ।।७।।
श्वभिरुष्ट्रैः खरैर्वाऽपि याति यो दक्षिणां दिशम् । स्वप्ने यक्ष्माणमासाद्य जीवितं स विमुञ्चति ।।८।।
प्रेतैः सह पिबेन्मद्यं स्वप्ने यः कृष्यते शुना । सुघोरं ज्वरमासाद्य जीवितं स विमुञ्चति ।।९।।

Now (I) shall mention some of the severe prodroma which associate with the diseases and are followed by death. If a person due to excessive sexual indulgence, is affected with strength gradually decreasing and coryza gradually increasing, it leads to phthisis and eventual death. If a patient is carried to the south by dogs, camels or asses in dream, he is affected by phthisis leading to death. In dream, if one drinks urine with ghosts or is dragged by dogs, he gets attacked by fever which becomes fatal. [6–9]

लाक्षारक्ताम्बराभं यः पश्यत्यम्बरमन्तिकात् । स रक्तपित्तमासाद्य तेनैवान्ताय नीयते ।।१०।।
रक्तस्त्रग्रक्तसर्वाङ्गो रक्तवासा मुहुर्हसन् । यः स्वप्ने ह्रियते नार्या स रक्तं प्राप्य सीदति ।।११।।

If one sees the sky from nearby distance as (red) like a cloth dyed with lac, he gets affected by internal haemorrhage which cuases his death. If one, in dream, wearing red garland, red apparel, with his entire body red and while laughing frequently is dragged by a woman, he falls a victim to internal haemorrhage and dies therefrom. [10–11]

शूलाटोपान्त्रकूजाश्च दौर्बल्यं चातिमात्रया । नखादिषु च वैवर्ण्यं गुल्मेनान्तकरो ग्रहः ।।१२।।
लता कण्टकिनी यस्य दारुणा हृदि जायते । स्वप्ने गुल्मस्तमन्ताय क्रूरो विशति मानवम् ।।१३।।

Excessive colic, meteorism, gurgling sound, debility and discolouration of nails etc. indicate the advent of gulma causing death eventually. In dream, if one gets in his cardiac region a spiny creeper growing, he is affected by gulma which is fatal. [12–13]

कायेऽल्पमपि संस्पृष्टं सुभृशं यस्य दीर्यते । क्षतानि च न रोहन्ति कुष्ठैर्मृत्युर्हिनस्ति तम् ।।१४।।
नग्नस्याज्यावसिक्तस्य जुह्वतोऽग्निमनर्चिषम् । पद्मान्युरसि जायन्ते स्वप्ने कुष्ठैर्मरिष्यतः ।।१५।।

If, even on with slightest touch there is execessive tearing and wounds do not heal, such person would be affected by fatal leprosy. In dream, if lotus flowers arise in the chest of a person who is naked, bathed with ghee and pouring oblations to flame-less fire he dies of leprosy. [14–15]

स्नातानुलिप्तगात्रेऽपि यस्मिन् गृध्नन्ति मक्षिकाः । स प्रमेहेण संस्पर्शं प्राप्य तेनैव हन्यते ।।१६।।
स्नेहं बहुविधं स्वप्ने चण्डालैः सह यः पिबन् । बध्यते स प्रमेहेण स्पृश्यतेऽन्ताय मानवः ।।१७।।

It flies are attracted too much to the body of person even after bath and after-paste it indicates the advent of prameha which leads to his death. One who, in dream, drinks various fats in company of cāṇḍālas and is bound by them, gets attacked with fatal type of prameha. [16–17]

ध्यानायासौ तथोद्वेगौ मोहश्चास्थानसंभवः । अरतिर्बलहानिश्च मृत्युरुन्मादपूर्वकः ।।१८।।
आहारद्वेषिणं पश्यन् लुप्तचित्तमुदर्दितम् । विद्याद्धीरो मुमूर्षुं तमुन्मादेनातिपातिना ।।१९।।
क्रोधनं त्रासबहुलं सकृत्प्रहसिताननम् । मूर्च्छापिपासाबहुलं हन्त्युन्मादः शरीरिणम् ।।२०।।
नृत्यन् रक्षोगणैः साकं यः स्वप्नेऽम्भसि सीदति । स प्राप्य भृशमुन्मादं याति लोकमतः परम् ।।२१।।
असत्तमः पश्यति यः श्रृणोत्यप्यसतः स्वनान् । बहून् बहुविधान् जाग्रत् सोऽपस्मारेण बध्यते ।।२२।।
मत्तं नृत्यन्तमाविध्य प्रेतो हरति यं नरम् । स्वप्ने हरति तं मृत्युरपस्मारपुरःसरः ।।२३।।

Fixed look, exhaustion, agitation, inopportune confusion, restlessness and debility–these indicate the advent of insanity and consequent death.

The expert physician observing a person having dislike for food, loss of mind and urticarial rashes should declare him as a would-be case of fatal type of insanity.

One who is irritable, terrorised, rarely having smile on his face, and with excessive fainting and thirst, gets fatal insanity. One who, in dream, sinks in water while dancing with demons gets insanity which leads him to the other world.

While awake, if one sees darkness which is not existing and hears various non-existing sounds, he dies of epilepsy.

In dream, one who is carried away in reverse position by a ghost while intoxicated and dancing, is carried away by death preceded by epilepsy. [18–23]

स्तभ्येते प्रतिबुद्धस्य हनू मन्ये तथाऽक्षिणी । यस्य तं बहिरायामो गृहीत्वा हन्त्यसंशयम् ।।२४।।
शष्कुलीर्वाऽप्यपूपान् वा स्वप्ने खादति यो नरः । स चेत्तादृक् छर्दयति प्रतिबुद्धो न जीवति ।।२५।।

One who, while awake, gets his jaws, carotid regions and eyes stiffened, becomes affected with fatal type of Bahirāyāma (opisthotonus). If, in dream, one eats śaskulī or apūpa (types of dietary preparations) and vomits similar matter, he lives no more after waking up. [24–25]

एतानि पूर्वरूपाणि यः सम्यगवबुध्यते । स एषामनुबन्ध्यं च फलं च ज्ञातुमर्हति ।।२६।।

One who knows these prodroma well can understand their association (with diseases) and result (death). [26]

इमांश्चाप्यपरान् स्वप्नान् दारुणानुपलक्षयेत् । व्याधितानां विनाशाय क्लेशाय महतेऽपि वा ।।२७।।
यस्योत्तमाङ्गे जायन्ते वंशगुल्मलतादयः । वयांसि च विलीयन्ते स्वप्ने मौण्ड्यमियाच्च यः ।।२८।।
गृध्रोलूकश्वकाकाद्यैः स्वप्ने यः परिवार्यते । रक्षःप्रेतपिशाचस्त्रीचण्डालद्रविडान्ध्रकैः ।।२९।।
वंशवेत्रलतापाशतृणकण्टकसङ्कटे । संसज्जति हि यः स्वप्ने यो गच्छन् प्रपतत्यपि ।।३०।।
भूमौ पांशूपधानायां वल्मीके वाऽथ भस्मनि । श्मशानायतने श्वभ्रे स्वप्ने यः प्रपतत्यपि ।।३१।।
कलुषेऽम्भसि पङ्के वा कूपे तमसाऽऽवृते । स्वप्ने मज्जति शीघ्रेण स्रोतसा ह्रियते च यः ।।३२।।
स्नेहपानं तथाऽभ्यङ्गः प्रच्छर्दनविरेचने । हिरण्यलाभः कलहः स्वप्ने बन्धपराजयौ ।।३३।।
उपानद्युगनाशश्च प्रपातः पादवर्मणोः । हर्षः स्वप्ने प्रकुपितैः पितृभिश्चावभर्त्सनम् ।।३४।।
दन्तचन्द्रार्कनक्षत्रदेवतादीपचक्षुषाम् । पतनं वा विनाशो वा स्वप्ने भेदो नगस्य वा ।।३५।।
रक्तपुष्प वनं भूमिं पापकर्मालयं चिताम् । गुहान्धकारसंबाधं स्वप्ने यः प्रविशत्यपि ।।३६।।
रक्तमाली हसन्नुच्चैर्दिग्वासा दक्षिणां दिशम् । दारुणामटवीं स्वप्ने कपियुक्तेन याति वा ।।३७।।
काषायिणामसौम्यानां नग्नानां दण्डधारिणाम् । कृष्णानां रक्तनेत्राणां स्वप्ने नेच्छन्ति दर्शनम् ।।३८।।
कृष्णा पापा निराचारा दीर्घकेशनखस्तनी । विरागमाल्यवसना स्वप्ने कालनिशा मता ।।३९।।
इत्येते दारुणाः स्वप्ना रोगी यैर्याति पञ्चताम् । अरोगः संशयं गत्वा कश्चिदेव प्रमुच्यते ।।४०।।

The following other severe dreams may also be known because they indicate death of or great calamity to the patient (such as)–if bamboo, shrub, creeper etc. arise on one's head wherein birds hide themselves and one who gets his head clean-shaved; one who is surrounded in dream by vultures owls, dogs and crows as well as by rākṣasa, preta, piśāca (various types of demons), women, cāṇḍāla, dravidians and Andhras; one who is stuck up in the bush of bamboo, canes, creepers, grasses and thorny herbs or falls down while going; if one falls down, in dream, on the ground full of dust, or ant-hill or ashes or cremation ground or ditch; if one drowns in turbid water, mud or dark well and is carried away swiftly by the current; in dreams, intake of fat, massage, vomiting and purgation, acquisition of gold, quarrel, bondage and defeat; loss of both the shoes, falling down of anklet (or socks) from both the feet, exhilaration and reproach by angry forefathers; falling or destruction of teeth, the moon, the sun, stone, god, lamp or eyes or breaking away of hills; if one enters, in dream, into a red-flowered forest, earth, abode of sinful acts, pyre or dense darkness of a cane; while wearing a red garland, laughing, loudly moves naked towards the south or to a dense forest alongwith a dog; in dream the vision of persons wearing ochre-coloured garments; ghastly appearance, naked, carrying stick, black-complexioned and red-eyed is not regarded as auspicious. The dream of a woman–black-complexioned, sinner, characterless, with long hairs, nails and breast, devoid of cosmetics, garaland and apparel–is just like the night of death.

These are the severe dreams which indicate the death of a patient while one devoid of illness, in rare cases, escapes even after reaching the doubtful point. [27–40]

मनोवहानां पूर्णत्वाद्दोषैरतिबलैस्त्रिभिः । स्रोतसां दारुणान् स्वप्नान् काले पश्यति दारुणे ।।४१।।
नातिप्रसुप्तः पुरुषः सफलानफलांस्तथा । इन्द्रियेशेन मनसा स्वप्नान् पश्यत्यनेकधा ।।४२।।

A person sees severe dreams in critical period due to filling up of mind-carrying channels by exceedingly powerful three doṣas. A person comes across various fruitful or fruitless dreams in subconscious stage because of the mind leading the sense organs. [41-42]

दृष्टं श्रुतानुभूतं च प्रार्थितं कल्पितं तथा । भाविकं दोषजं चैव स्वप्नं सप्तविधं विदुः ।।४३।।

Dream is known as of seven types such as–based on (1) visual experience, (2) auditory experience, (3) other experience, (4) strong desire, (5) imagination, (6) future consequences and (7) doṣas. [43]

तत्र पञ्चविधं पूर्वमफलं भिषगादिशेत् । दिवास्वप्नमतिह्रस्वमतिदीर्घं च बुद्धिमान् ।।४४।।
दृष्टः प्रथमरात्रे यः स्वप्नः सोऽल्पफलो भवेत् । न स्वपेद्यं पुनर्दृष्ट्वा स सद्यः स्यान्महाफलः ।।४५।।
अकल्याणमपि स्वप्नं दृष्ट्वा तत्रैव यः पुनः । पश्येत् सौम्यं शुभाकारं तस्य विद्याच्छुभं फलम् ।।४६।।

Out of them, the first five are fruitless and also those experienced in day, and which are too short or too long. The dream experienced in early hours of night yields small result, if one does not sleep again after experiencing the dream, it is highly and immediately fruitful. If after experiencing an inauspicious dream one sees again a soothing and auspicious dreams just afterwards–it yields good result. [44–46]

तत्र श्लोकः–

पूर्वरूपाण्यथ स्वप्नान् य इमान् वेत्ति दारुणान् । न स मोहादसाध्येषु कर्माण्यारभते भिषक् ।।४७।।

Now the summing up verse–

The physician who knows these severe prodromal signs and dreams, does not take up the incurable cases due to ignorance. [47]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने पूर्वरूपीयमिन्द्रियं
नाम पञ्चमोऽध्यायः ।।५।।

Thus ends the fifth chapter on prodromal signs in Indriyasthāna in the
treatise composed by Agniveśa and redacted by Caraka. (5)

●

षष्ठोऽध्यायः
CHAPTER VI

अथातः कतमानिशरीरीयमिन्द्रियं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on physical abnormalities. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

कतमानि शरीराणि व्याधिमन्ति महामुने! । यानि वैद्यः परिहरेद्येषु कर्म न सिद्ध्यति ।।३।।
इत्यात्रेयोऽग्निवेशेन प्रश्नं पृष्टः सुदुर्वचम् । आचचक्षे यथा तस्मै भगवांस्तन्निबोधत ।।४।।
यस्य वै भाषमाणस्य रुजत्यूर्ध्वमुरो भृशम् । अन्नं च च्यवते भुक्तं स्थितं चापि न जीर्यति ।।५।।
बलं च हीयते शीघ्रं तृष्णा चातिप्रवर्धते । जायते हृदि शूलं च तं भिषक् परिवर्जयेत् ।।६।।

What are the physical abnormalities, O great sage! which are to be discarded by the physician and are not amenable to treatment. How this difficult question was replied by Lord Ātreya as requested by Agniveśa, please listen.

The patient having severe pain in the upper part of the chest while speaking; vomiting just after meal, indigestion, galloping debility, excessive thirst and cardiac pain should be discarded by the physician. [3–6]

हिक्का गम्भीरजा यस्य शोणितं चातिसार्यते । न तस्मै भेषजं दद्यात् स्मरन्नात्रेयशासनम् ।।७।।

A physician should not prescribe medicines for the patient having deep-seated hiccup and blood diarrhoea keeping in view the instructions of Ātreya. [7]

आनाहश्चातिसारश्च यमेतौ दुर्बलं नरम् । व्याधितं विशतो रोगौ दुर्लभं तस्य जीवितम् ।।८।।

The patient already weak, if suffers from hardness of bowels and diarrhoea rarely survives. [8]

आनाहश्चातितृष्णा च यमेतौ दुर्बलं नरम् । विशतो विजहत्येनं प्राणा नातिचिरान्नरम् ।।९।।

If a weak patient suffers from hardness of bowels and excessive thirst is left alone by the vital breath soon. [9]

ज्वरः पौर्वाह्णिको यस्य शुष्ककासश्च दारुणः । बलमांसविहीनस्य यथा प्रेतस्तथैव सः ।।१०।।

If one suffers from fever in forenoon and severe dry cough alongwith debility and emaciation, he is just like a ghost. [10]

यस्य मूत्रं पुरीषं च ग्रथितं संप्रवर्तते । निरूष्मणो जठरिणः श्वसनो न स जीवति ।।११।।
श्वयथुर्यस्य कुक्षिस्थो हस्तपादं विसर्पति । ज्ञातिसङ्घं स संक्लेश्य तेन रोगेण हन्यते ।।१२।।
श्वयथुर्यस्य पादस्थस्तथा स्रस्ते च पिण्डिके । सीदतश्चाप्युभे जङ्घे तं भिषक् परिवर्जयेत् ।।१३।।
शूनहस्तं शूनपादं शूनगुह्योदरं नरम् । हीनवर्णबलाहारमौषधैर्नोपपादयेत् ।।१४।।

If a patient of abdominal disease passes urine abnormally viscous and faeces as scabulous having lowered temperature and dyspnoea does not survive.

If one suffers from oedema which starting from abdomen spreads to the extremities, he is killed by the disease after putting the family members in great calamity.

One who has oedema in feet, calf muscles laxed and both the legs weakened should be discarded by physician.

A physician should not prescribe medicine for a patient who suffers from oedema in hand, feet, private parts and abdomen alongwith reduced complexion, strength and food. [11–14]

उरोयुक्तो बहुश्लेष्मा नीलः पीतः सलोहितः । सततं च्यवते यस्य दूरात्तं परिवर्जयेत् ।।१५।।
हृष्टरोमा सान्द्रमूत्रः शूनः कासज्वरार्दितः । क्षीणमांसो नरो दूराद्वर्ज्यो वैद्येन जानता ।।१६।।
त्रयः प्रकुपिता यस्य दोषाः कष्टाभिलक्षिताः। कृशस्य बलहीनस्य नास्ति तस्य चिकित्सितम् ।।१७।।
ज्वरातिसारौ शोफान्ते श्वयथुर्वा तयोः क्षये । दुर्बलस्य विशेषेण नरस्यान्ताय जायते ।।१८।।
पाण्डुरश्च कृशोऽत्यर्थं तृष्णयाऽभिपरिप्लुतः । डम्बरी कुपितोच्छ्वासः प्रत्याख्येयो विजानता ।।१९।।

The patient who expectorates profuse sputum having blue or yellow colour or with blood should be discarded even from distance.

The learned physician should discard from distance a patient having horripilation, viscous urine, oedema, cough, fever and emaciation.

If a patient who is emaciated and weak gets afflicted with distressing aggravation of all the three doṣas, should not be treated.

Fever and diarrhoea at the end of oedema and oedema at the end of the former two particularly in a weak patient indicates death.

The patient who is aneamic, extremely emaciated, and has excessive thirst, abdominal distension and difficult respiration should be discarded by the learned physician. (15–19)

हनुमन्याग्रहस्तृष्णा बलह्रासोऽतिमात्रया । प्राणाश्चोरसि वर्तन्ते यस्य तं परिवर्जयेत् ।।२०।।

Rigidity in jaws and carotid region, thirst, excessive reduction of strength and vital breath confined only to the chest indicate the patient's death. [20]

ताम्यत्यायच्छते शर्म न किञ्चिदपि विन्दति । क्षीणमांसबलाहारो मुमूर्षुरचिरान्नरः ।।२१।।
विरुद्धयोनयो यस्य विरुद्धोपक्रमा भृशम् । वर्धन्ते दारुणा रोगाः शीघ्रं शीघ्रं स हन्यते ।।२२।।
बलं विज्ञानमारोग्यं ग्रहणी मांसशोणितम् । एतानि यस्य क्षीयन्ते क्षिप्रं क्षिप्रं स हन्यते ।।२३।।
आरोग्यं हीयते यस्य प्रकृतिः परिहीयते । सहसा सहसा तस्य मृत्युर्हरति जीवितम् ।।२४।।

If a patient gets fainted with voilent movements of the body without having any relief and has diminished flesh, strength and diet, he is to die soon.

If severe diseases having conflicting sources of origin and treatment aggravate with galloping speed, the patient will die soon.

If there is instantaneous reduction of strength, understanding, digestion, flesh and blood, it indicates immediate death.

If one loses his health and normal constitution he is to die suddenly. [21–24]

तत्र श्लोकः–

इत्येतानि शरीराणि व्याधिमन्ति विवर्जयेत् । न ह्येषु धीराः पश्यन्ति सिद्धिं काञ्चिदुपक्रमात् ।।२५।।

Now the summing up verse–

These are the physical abnormalities which should be discarded. The wise do not find any success with treatment in these conditions. [25]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने कतमानिशरीरीयमिन्द्रियं
नाम षष्ठोऽध्यायः ।।६।।

Thus ends the sixth chapter on physical abnormalities in Indriyasthāna
in the treatise composed by Agniveśa and
radacted by Caraka. (6)

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सप्तमोऽध्यायः

CHAPTER VII

अथातः पन्नरूपीयमिन्द्रियं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on shadow and lustre. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

दृष्ट्यां यस्य विजानीयात् पन्नरूपां कुमारिकाम् । प्रतिच्छायामयीमक्ष्णोर्नैनमिच्छेच्चिकित्सितुम् ।।३।।

If the patient, in both eyes, has pupil alongwith iris with no vision at all though reflecting images, should not be treated. [3]

ज्योत्स्नायामातपे दीपे सलिलादर्शयोरपि । अङ्गेषु विकृता यस्य च्छाया प्रेतस्तथैव सः ।।४।।

If there is any deformity observed in body parts in the shadow of the person in moonlight, sunlight, light of a lamp, water or mirror, he should be taken as ghost. [4]

छिन्ना भिन्नाऽऽकुला च्छाया हीना वाऽप्यधिकाऽपि वा ।
नष्टा तन्वी द्विधा च्छिन्ना विकृता विशिरा च या ।।५।।
एताश्चान्याश्च याः काश्चित् प्रतिच्छाया विगर्हिताः ।
सर्वा मुमूर्षतां ज्ञेया न चेल्लक्ष्यनिमित्तजाः ।।६।।

Person projecting shadow as severed, torn, confused, diminished, exceeded, and other such despicable shadows should be taken as about to die if they are not caused by specific morbidity. [5–6]

संस्थानेन प्रमाणेन वर्णेन प्रभया तथा । छाया विवर्तते यस्य स्वस्थोऽपि प्रेत एव सः ।।७।।

If a person, even healthy, has his image distorted in respect of shape, measurement, colour and lustre should be considered as ghost. [7]

संस्थानमाकृतिर्ज्ञेया सुषमा विषमा च सा । मध्यमल्पं महच्चोक्तं प्रमाणं त्रिविधं नृणाम् ।।८।।

'Saṃsthāna' means shape which may be symmetrical or asymmetrical. Measurement of persons is of three types–medium, short and tall. [8]

प्रतिप्रमाणसंस्थाना जलादर्शातपादिषु । छाया या सा प्रतिच्छाया च्छाया वर्णप्रभाश्रया ।।९।।

The image reflected in water, mirror, sunlight etc. according to measurement and shape (of the individual) is known as praticchāyā (shadow) while chāyā, in restricted sense, means the shade based on lustre and complexion. [9]

खादीनां पञ्च पञ्चानां छाया विविधलक्षणाः । नाभसी निर्मला नीला सस्नेहा सप्रभेव च ।।१०।।
रूक्षा श्यावारुणा या तु वायवी सा हतप्रभा । विशुद्धरक्ता त्वाग्नेयी दीप्ताभा दर्शनप्रिया ।।११।।
शुद्धवैदूर्यविमला सुस्निग्धा चाम्भसी मता ।
स्थिरा स्निग्धा घना श्लक्ष्णा श्यामा श्वेता च पार्थिवी ।।१२।।
वायवी गर्हिता त्वासां चतस्रः स्युः सुखोदयाः । वायवी तु विनाशाय क्लेशाय महतेऽपि वा ।।१३।।

According to five mahābhūtas, there are five types of chāyā having different features such as–the chāyā predominant in ākāśa is pure, blue, unctuous and lustreous. That predominant in vāyu is rough, blackish, reddish and lustreless. The chāyā predominant in agni (Tejas) is pure red, brilliant and charming. That predominant in ap is clear life pure vaidūrya (cat's eye) and much unctuous. The chāyā predominant in pṛthivī is stable, unctuous, solid, smooth, sky-colour or white. Of them, the chāyā based on vāyu is despised while the other four are auspicious; the former causes death or great calamity. [10–13]

स्यात्तैजसी प्रभा सर्वा सा तु सप्तविधा स्मृता । रक्ता पीता सिता श्यावा हरिता पाण्डुराऽसिता ।।१४।।
तासां याः स्युर्विकासिन्यः स्निग्धाश्च विपुलाश्च याः । ताः शुभा रूक्षमलिनाः संक्षिप्ताश्चाशुभोदयाः ।।१५।।

Prabhā (lustre) is due to tejas and is of seven types such as red, yellow, white, blackish, green, pale and black. Of them those which are developing, unctuous and large are auspicious while those which are rough, dirty and shortened are inauspicious. [14–15]

वर्णमाक्रामति च्छाया भास्तु वर्णप्रकाशिनी । आसन्ना लक्ष्यते च्छाया भाः प्रकृष्टा प्रकाशते ।।१६।।
नाच्छायो नाप्रभः कश्चिद्विशेषाश्चिह्नयन्ति तु । नृणां शुभाशुभोत्पत्तिं काले छायाप्रभाश्रयाः ।।१७।।

Chāyā (shade) invades complexion while 'bhā' (lustre) illumines the same. Chāyā is observed from nearby while bhā shines from a distance. These is none who is devoid of chāyā and prabhā; the different features of Chāyā and Prabhā arisen in certain times indicate the auspiciousness or otherwise for the person. [16–17]

कामलाऽक्ष्णोर्मुखं पूर्णं शङ्खयोर्मुक्तमांसता । संत्रासश्चोष्णगात्रत्वं यस्य तं परिवर्जयेत् ।।१८।।
उत्थाप्यमानः शयनात् प्रमोहं याति यो नरः । मुहुर्मुहुर्न सप्ताहं स जीवति विकत्थनः ।।१९।।
संसृष्टा व्याधयो यस्य प्रतिलोमानुलोमगाः । व्यापन्ना ग्रहणी प्रायः सोऽर्धमासं न जीवति ।।२०।।

The patient having jaundice in eyes, swollen face, depressed and emaciated temples, feeling of terror and high temperature should be discarded.

The patient while being lifted up gets fainted now and then does not survive for a week.

The patient afflicted with ascending and descending disorders simultaneously and with disordered grahaṇī, does not survive for a fortnight. [18-20]

उपरुद्धस्य रोगेण कर्शितस्याल्पमश्नतः । बहुमूत्रपुरीषं स्याद्यस्य तं परिवर्जयेत् ।।२१।।
दुर्बलो बहु भुङ्क्ते यः प्राग्भुक्तादन्नमातुरः । अल्पमूत्रपुरीषश्च यथा प्रेतस्तथैव सः ।।२२।।
इष्टं च गुणसंपन्नमन्नमश्नाति यो नरः । शश्वच्च बलवर्णाभ्यां हीयते न स जीवति ।।२३।।
प्रकूजति प्रश्वसिति शिथिलं चातिसार्यते । बलहीनः पिपासार्तः शुष्कास्यो न स जीवति ।।२४।।
ह्रस्वं च यः प्रश्वसिति व्याविद्धं स्पन्दते च यः । मृतमेव तमात्रेयो व्याचचक्षे पुनर्वसुः ।।२५।।
ऊर्ध्वं च यः प्रश्वसिति श्लेष्मणा चाभिभूयते । हीनवर्णबलाहारो यो नरो न स जीवति ।।२६।।

If a person afflicted with a disease is emaciated and takes little food but excretes urine and stool in large quantity, he should be discarded.

(On the contrary), if a weak patient eats too much but passes scanty urine and stool should be regarded as a ghost.

If a person takes favourite and nutritious food but is constantly reduced in strength and complexion, he does not survive.

If a patient groans, respires profusely and passes diarrohoeic stools and is, at the same time, weak, afflicted with thirst and dryness of mouth, he does not survive.

One who has shallow respiration and irregular twitchings in the body is said as nearly dead by Ātreya Punarvasu.

The patient who has respiratory failure and abundance of mucus alongwith diminution of complexion, strength and diet, does not survive. [21-26]

ऊर्ध्वाग्रे नयने यस्य मन्ये चारतकम्पने । बलहीनः पिपासार्तः शुष्कास्यो न स जीवति ।।२७।।
यस्य गण्डावुपचितौ ज्वरकासौ च दारुणौ । शूली प्रद्वेष्टि चाप्यन्नं तस्मिन् कर्म न सिध्यति ।।२८।।

व्यावृत्तमूर्धजिह्वास्यो भ्रुवौ यस्य च विच्युते । कण्टकैश्चाचिता जिह्वा यथा प्रेतस्तथैव सः ।।२९।।
शेफश्चात्यर्थमुत्सिक्तं निःसृतौ वृषणौ भृशम् । अतश्चैव विपर्यासो विकृत्या प्रेतलक्षणम् ।।३०।।
निचितं यस्य मांसं स्यात्त्वगस्थिष्वेव दृश्यते । क्षीणस्यानश्नतस्तस्य मासमायुः परं भवेत् ।।३१।।

The person with his eyes slanted upwards, and carotid regions constantly trembling alongwith debility, thirst and dryness of mouth does not survive.

If a patient has prominent cheeks (zygomatics), severe fever and cough, colic and dislike for food is not amenable to treatment.

If a patient has head, tongue and mouth revolved, eye brows dropped and tongue thorny he is just like a ghost.

If the penis is excessively shrunken and testicles too much pendulous or vice versa, it indicates patient's death.

The patient whose muscles are wasted and is thus reduced to skin and skeleton, who is too weak and does not take food, lives utmost for a month. [27-31]

तत्र श्लोकः–

इदं लिङ्गमरिष्टाख्यमनेकमभिजज्ञिवान् । आयुर्वेदविदित्याख्यां लभते कुशलो जनः ।।३२।।

Now the summing up verse–

The expert physician who is well acquainted with these fatal signs earns the title of Āyurveda–vid' (well versed in science of life). [32]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने पन्नरूपीयमिन्द्रियं
नाम सप्तमोऽध्यायः ।।७।।

Thus ends the seventh chapter on shadow and lustre in Indriyasthāna
in the treatise composed by Agniveśa and
redacted by Caraka. (7)

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अष्टमोऽध्यायः

CHAPTER VIII

अथातोऽवाक्शिरसीयमिन्द्रियं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on inverted image etc. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya [2]

अवाक्शिरा वा जिह्मा वा यस्य वा विशिरा भवेत् । जन्तो रूपप्रतिच्छाया नैनमिच्छेच्चिकित्सितुम् ।।३३।।

A patient who projects inverted, crooked or headless image or shadow, should not be treated. [3]

जटीभूतानि पक्ष्माणि दृष्टिश्चापि निगृह्यते । यस्य जन्तोर्न तं धीरो भेषजेनोपपादयेत् ।।४।।
यस्य शूनानि वर्त्मानि न समायान्ति शुष्यतः । चक्षुषी चोपदिह्येते यथा प्रेतस्तथैव सः ।।५।।
भ्रुवोर्वा यदि वा मूर्ध्नि सीमन्तावर्तकान् बहून् । अपूर्वानकृतान् व्यक्तान् दृष्ट्वा मरणमादिशेत् ।।६।।
त्र्यहमेतेन जीवन्ति लक्षणेनातुरा नराः । अरोगाणां पुनस्त्वेतत् षड्रात्रं परमुच्यते ।।७।।

A patient having matted eyelashes and obstructed vision should not be prescribed medicines.

A patient whose swollen lids do not meet together, who is consumptive and having oiliness in eyes is like a ghost.

If there are many clear lines and whirls in evebrows and head without precedence and apparent cause it indicates death.

On appearance of this sign, the patients survive only for three days while the healthy persons utmost for six days. [4-7]

आयम्योत्पाटितान् केशान् यो नरो नावबुध्यते । अनातुरो वा रोगी वा षड्रात्रं नातिवर्तते ।।८।।
यस्य केशा निरभ्यङ्गा दृश्यन्तेऽभ्यक्तसन्निभाः । उपरुद्धायुषं ज्ञात्वा तं धीरः परिवर्जयेत् ।।९।।

If a healthy or a diseased person does not feel the sensation on pulling and uprooting of hairs, he does not survive beyond six days.

A patient whose hairs though un-oiled seem to be oiled, should be taken as having obstructed life-span and as such be discarded. [8-9]

ग्लायते नासिकावंशः पृथुत्वं यस्य गच्छति । अशूनः शूनसंकाशः प्रत्याख्येयः स जानता ।।१०।।
अन्यर्थविवृता यस्य यस्य चात्यर्थसंवृता । जिह्वा वा परिशुष्का वा नासिका न स जीवति ।।११।।
मुखं शब्दश्रवावोष्ठौ शुक्लश्यावातिलोहितौ । विकृत्या यस्य वा नीलौ न स रोगाद्विमुच्यते ।।१२।।

A patient who is reducing but his nasal ridge becomes large and though not swollen looks as swollen should be discarded by the wise.

If the nostils are too much dilated or too much constricted and the nose is crooked or dry–it indicates death.

Because of abnormality if face, ears and lips are white, blackish and excessively red respectively or the lips are blue (cyanotic), the patient does not recover from illness. [10-12]

अस्थिश्वेता द्विजा यस्य पुष्पिताः पङ्कसंवृताः । विकृत्या न स रोगं तं विहायारोग्यमश्नुते ।।१३।।
स्तब्धा निश्चेतना गुर्वी कण्टकोपचिता भृशम् । श्यावा शुष्काऽथवा शूना प्रेतजिह्वा विसर्पिणी ।।१४।।
दीर्घमुच्छ्वस्य यो ह्रस्वं नरो निःश्वस्य ताम्यति । उपरुद्धायुषं ज्ञात्वा तं धीरः परिवर्जयेत् ।।१५।।
हस्तौ पादौ च मन्ये च तालु चैवातिशीतलम् । भवत्यायुःक्षये क्रूरमथवाऽपि भवेन्मृदु ।।१६।।
घट्टयञ्जानुना जानु पादावुद्यम्य पातयन् । योऽपास्यति मुहुर्वक्त्रमातुरो न स जीवति ।।१७।।

दन्तैश्छिन्दन्नखाग्राणि नखैच्छिन्दञ्छिरोरुहान् । काष्ठेन भूमिं विलिखन्न रोगात् परिमुच्यते ।।१८।।
दन्तान् खादति यो जाग्रदसाम्ना विरुदन् हसन् । विजानाति न चेद्दुःखं न स रोगाद्विमुच्यते ।।१९।।
मुहुर्हसन् मुहुः क्ष्वेडन् शय्यां पादेन हन्ति यः । उच्चैश्छिद्राणि विमृशन्नातुरो न स जीवति ।।२०।।

If the patient, due to abnormality, has teeth white like bones, flowered and covered as with mud, he does not recover from illness and regain health.

The tongue as stiff, insensitive, heavy, much thorny, blackish, dry or swollen should be considered as the moving tongue of a ghost.

If a patient takes deep inspiration and shallow expiration with fainting he should be considered as having obstructed life-span and should be discarded by the wise.

Hands, feet, carotid regions and palate–these parts become excessively cold and hard or soft at the end of life.

The patient who rubs his one knee with the other one, fells down the legs after raising them and turns away his face frequently, does not survive.

The patient who cuts his nail tips with teeth, hairs with nails tips and scrapes the ground with wooden piece does not recover from illness.

One who gnashes teeth while awake, weeps and laughs loudly and does not feel pain, is not freed from illness.

The patient who beats the cot with leg while laughing, shouting and touching the upper orifices does not survive. [13-20]

यैर्विन्दति पुरा भावैः समेतैः परमां रतिम् । तैरेवारममाणस्य ग्लास्नोर्मरणमादिशेत् ।।२१।।
न बिभर्ति शिरो ग्रीवा न पृष्ठं भारमात्मनः । न हनू पिण्डमास्यस्थमातुरस्य मुमूर्षतः ।।२२।।
सहसा ज्वरसंतापस्तृष्णा मूर्च्छा बलक्षयः । विश्लेषणं च सन्धीनां मुमूर्षोरुपजायते ।।२३।।
गोसर्गे वदनाद्यस्य स्वेदः प्रच्यवते भृशम् । लेपज्वरोपतप्तस्य दुर्लभं तस्य जीवितम् ।।२४।।
नोपैति कण्ठमाहारो जिह्वा कण्ठमुपैति च । आयुष्यन्तं गते जन्तोर्बलं च परिहीयते ।।२५।।
शिरो विक्षिपते कृच्छ्रान्मुञ्चयित्वा प्रपाणिकौ । ललाटप्रस्रुतस्वेदो मुमूर्षुश्च्युतबन्धनः ।।२६।।

The person expressing his dislike for all those entities which were very much liked by him previously and is deteriorating should be taken as about to die.

The patient who is about to die has his neck unable to keep the head on, back unable to take up the weight of his body and jaws unable to bear the morsel of the mouth.

Sudden rise of temperature in fever, thirst, fainting, debility and dislocation of joints–these signs indicate death.

If the patient suffering from pralepaka (hectic) type of fever has profuse sweating on face in early morning, the chances of his survival are rare.

If the food does not reach the pharynx, instead the tongue reaches there and there is extreme deterioration of strength, it indicates the end of life.

If repelling the forehands (of attendants) one revolves his head with distress, and has profuse sweating on forehead and looseness of joints he is about to die. [21-26]

तत्र श्लोकः–

इमानि लिङ्गानि नरेषु बुद्धिमान् विभावयेतावहितो मुमूर्षुषु ।
क्षणेन भूत्वा ह्युपयान्ति कानिचिन्न चाफलं लिङ्गमिहास्ति किञ्चन ।।२७।।

Now the summing up verse–

The wise physician should observe attentively these signs in persons who are about to die because some of them after arising disappear in a moment and no sign goes without its consequence. [27]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थानेऽवाक्शिरसीयमिन्द्रियं
नामाष्टमोऽध्यायः ।।८।।

Thus ends the eight chapter on inverted image etc. in Indriyasthāna
in the treatise composed by Agniveśa and
redacted by Caraka. (8)

●

नवमोऽध्यायः

CHAPTER IX

अथातो यस्य श्यावनिमित्तीयमिन्द्रियं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on blackish sign etc. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

यस्य श्यावे परिध्वस्ते हरिते चापि दर्शने । आपन्नो व्याधिरन्ताय ज्ञेयस्तस्य विजानता ।।३।।
निःसंज्ञः परिशुष्कास्यः समृद्धो व्याधिभिश्च यः । उपरुद्धायुषं ज्ञात्वा तं धीरः परिवर्जयेत् ।।४।।
हरिताश्च सिरा यस्य लोमकूपाश्च संवृताः । सोऽम्लाभिलाषी पुरुषः पित्तान्मरणमश्नुते ।।५।।
शरीरान्ताश्च शोभन्ते शरीरं चोपशुष्यति । बलं च हीयते यस्य राजयक्ष्मा हिनस्ति तम् ।।६।।
अंसाभितापो हिक्का च छर्दनं शोणितस्य च । आनाहः पार्श्वशूलं च भवत्यन्ताय शोषिणः ।।७।।
वातव्याधिरपस्मारी कुष्ठी शोफी तथोदरी । गुल्मी च मधुमेही च राजयक्ष्मी च यो नरः ।।८।।
अचिकित्स्या भवन्त्येते बलमांसक्षये सति । अन्येष्वपि विकारेषु तान् भिषक् परिवर्जयेत् ।।९।।
विरेचनहृतानाहो यस्तृष्णानुगतो नरः । विरिक्तः पुनराध्माति यथा प्रेतस्तथैव सः ।।१०।।
पेयं पातुं न शक्नोति कण्ठस्य च मुखस्य च । उरसश्च विशुष्कत्वाद्यो नरो न स जीवति ।।११।।

स्वरस्य दुर्बलीभावं हानिं च बलवर्णयोः । रोगवृद्धिमयुक्त्या च दृष्ट्वा मरणमादिशेत् ।।१२।।
ऊर्ध्वश्वासं गतोष्माणं शूलोपहतवङ्क्षणम् । शर्म चानधिगच्छन्तं बुद्धिमान् परिवर्जयेत् ।।१३।।

The patient whose eyes are blackish, greenish and destroyed should be known as having reached the end of his life.

The patient who is unconscious having dryness of mouth and full of diseases should be considered as having obstructed life span and be discarded by the wise.

If the person suffering from paittika disorders has green views, blocked hair follicles, and desire for sour things he succumbs to death.

Pain in scapular regions, hiccup, haemoptysis, hardness of bowels, chest pain lead the patient of phthisis to death.

In the state of loss of strength and flesh, the diseases like vātavyādhi, epilepsy, leprosy, oedema, abdominal diseases, gulma, diabetes, phthisis and others become incurable and as such should be discarded by the physician.

If a patient having been relieved of hardness of bowels by purgation develops thirst and tympanitis, he should be considered as ghost.

One who, because of excessive dryless of throat, mouth and chest, is unable to drink anything does not survive.

If a patient develops weakness of voice, diminution of strength and complexion, and aggravation of disease without an apparent cause, it indicates death.

A wise physician should discard the patient who has developed respiratory failure, subnormal temperature, pain in groins and does not get any relief. [3-13]

अपस्वरं भाषमाणं प्राप्तं मरणमात्मनः । श्रोतारं चाप्यशब्दस्य दूरतः परिवर्जयेत् ।।१४।।
यं नरं सहसा रोगो दुर्बलं परिमुञ्चति । संशयप्राप्तमात्रेयो जीवितं तस्य मन्यते ।।१५।।
अथ चेज्ज्ञातयस्तस्य याचेरन् प्रणिपाततः । रसेनाद्यादिति ब्रूयान्नास्मै दद्याद्विशोधनम् ।।१६।।
मासेन चेन्न दृश्येत विशेषस्तस्य शोभनः । रसैश्चान्यैर्बहुविधैर्दुर्लभं तस्य जीवितम् ।।१७।।

The patient talking in feeble voice about his own approaching death and having auditory hallucinations should be discarded from a distance.

If the remission of diseases come suddenly with crisis particularly in a weak patient, his survival is taken as doubtful by Ātreya.

If the relations of the patient request the physician begging for his life, the physician should prescribe only the diet with meat soup and should not administer any evacuative therapy. If, after a month, there be no improvement even on intake of various meat soup, his survival is rare. [14-17]

निष्ठ्यूतं च पुरीषं च रेतश्चाम्भसि मज्जति । यस्य तस्यायुषः प्राप्तमन्तमाहुर्मनीषिगः ।।१८।।
निष्ठ्यूते यस्य दृश्यन्ते वर्णा बहुविधाः पृथक् । तच्च सीदत्यपः प्राप्य न स जीवितुमर्हति ।।१९।।

पित्तमूष्मानुगं यस्य शङ्खौ प्राप्य विमूर्च्छति । स रोगः शङ्खको नाम्ना त्रिरात्राद्धन्ति जीवितम् ।।२०।।
सफेनं रुधिरं यस्य मुहुरास्यात् प्रसिच्यते । शूलैश्च तुद्यते कुक्षिः प्रत्याख्येयस्तथाविधः ।।२१।।
बलमांसक्षयस्तीव्रो रोगवृद्धिररोचकः । यस्यातुरस्य लक्ष्यन्ते त्रीन् पक्षान्न स जीवति ।।२२।।

If the sputum, stool and semen sink in water it indicates the end of patient's life.

If the sputum has various shades of colour and sinks in water, the patient does not survive.

When pitta following body heat reaches the temporals and causes disorder, the disease is named as śaṃkhaka which kills the patient within three days.

The patient having frequent frothy haemoptysis and piercing pain in abdomen should be discarded.

Severe loss of strength and flesh, aggravation of disease and anorexia indicate the death of the patient within three fortnights. [18-22]

तत्र श्लोकौ–
विज्ञानानि मनुष्याणां मरणे प्रत्युपस्थिते । भवन्त्येतानि संपश्येदन्यान्येवंविधानि च ।।२३।।
तानि सर्वाणि लक्ष्यन्ते न तु सर्वाणि मानवम् । विशन्ति विनशिष्यन्तं तस्माद् बोध्यानि सर्वतः ।।२४।।

Now the summing up verses–
These signs in human beings arise at the approach of death. The physician should observe these and other similar signs. They all are observed but are not necessarily found in one person approaching death. Hence all the signs should be known. [23-24]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने यस्यश्यावनिमित्तीयमिन्द्रियं
नाम नवमोऽध्यायः ।।९।।

Thus ends the ninth chapter on blackish signs etc. in Indriyasthāna
in the treatise composed by Agniveśa and
redacted by Caraka. (7)

●

दशमोऽध्यायः

CHAPTER X

अथातः सद्योमरणीयमिन्द्रियं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on signs of imminent death. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

सद्यस्तितिक्षतः प्राणांल्लक्षणानि पृथक् पृथक् । अग्निवेश! प्रवक्ष्यामि संस्पृष्टो यैर्न जीवति ।।३।।
वाताष्ठीला सुसंवृद्धा तिष्ठन्ती दारुणा हृदि । तृष्णयाऽभिपरीतस्य सद्यो मुष्णाति जीवितम् ।।४।।
पिण्डिके शिथिलीकृत्य जिह्मीकृत्य च नासिकाम् । वायुः शरीरे विचरन् सद्यो मुष्णाति जीवितम् ।।५।।
भ्रुवौ यस्य च्युते स्थानादन्तर्दाहश्च दारुणः । तस्य हिक्काकरो रोगः सद्यो मुष्णाति जीवितम् ।।६।।
क्षीणशोणितमांसस्य वायुरूर्ध्वगतिश्चरन् । उभे मन्ये समे यस्य सद्यो मुष्णाति जीवितम् ।।७।।
अन्तरेण गुदं गच्छन् नाभिं च सहसाऽनिलः । कृशस्य वंक्षणौ गृह्णन् सद्यो मुष्णाति जीवितम् ।।८।।
वितत्य पर्शुकाग्राणि गृहीत्वोरश्च मारुतः । स्तिमितस्यायताक्षस्य सद्यो मुष्णाति जीवितम् ।।९।।
हृदयं च गुदं चोभे गृहीत्वा मारुतो बली । दुर्बलस्य विशेषेण सद्यो मुष्णाति जीवितम् ।।१०।।
वंक्षणं च गुदं चोभे गृहीत्वा मारुतो बली । श्वासं संजनयञ्जन्तोः सद्यो मुष्णाति जीवितम् ।।११।।
नाभिं मूत्रं बस्तिशीर्षं पुरीषं चापि मारुतः । प्रच्छिन्नं जनयञ्छूलं सद्यो मुष्णाति जीवितम् ।।१२।।
भिद्येते वंक्षणौ यस्य वातशूलैः समन्ततः । भिन्नं पुरीषं तृष्णा स सद्यः प्राणाञ्जहाति सः ।।१३।।
आप्लुतं मारुतेनेह शरीरं यस्य केवलम् । भिन्नं पुरीषं तृष्णा च सद्यो जह्यात् स जीवितम् ।।१४।।
शरीरं शोफितं यस्य वातशोफेन देहिनः । भिन्नं पुरीषं तृष्णा स सद्यो जह्यात् स जीवितम् ।।१५।।
आमाशयसमुत्थाना यस्य स्यात् परिकर्तिका । भिन्नं पुरीषं तृष्णा स सद्यः प्राणाञ्जहाति सः ।।१६।।
पक्वाशयसमुत्थाना यस्य स्यात् परिकर्तिका । तृष्णा गुदग्रहश्चोग्रः सद्यो जह्यात् स जीवितम् ।।१७।।
पक्वाशयमधिष्ठाय हत्वा संज्ञां स मारुतः । कण्ठे घुर्घुरकं कृत्वा सद्यो हरति जीवितम् ।।१८।।
दन्ताः कर्दमदिग्धाभा मुखं चूर्णकसन्निभम् । सिप्रायन्ते च गात्राणि लिङ्गं सद्यो मरिष्यतः ।।१९।।
तृष्णाश्वासशिरोरोगमोहदौर्बल्यकूजनैः । स्पृष्टः प्राणाञ्जहात्याशु शकृद्भेदेन चातुरः ।।२०।।

O Agniveśa! now I shall describe the signs of the person who is to die shortly and also the symptoms afflicted with which one does not live. Severe type of vātāṣṭhīlā (stone-like enlargement with predominance of vāta) quite aggravated and located in the cardiac region associated with excessive thirst causes sudden death.

If vāyu, while moving in body, slackens the calf regions and makes the nose crooked, it causes sudden death.

The disease causing hiccup and associated with drooped eyebrows and severe internal burning brings sudden death.

In a patient having loss of blood and flesh, if vāyu moves upwards and affects both the carotid regions equally, it takes away the life suddenly.

If vāyu moves suddenly from anus to navel and produces pain in a weak patient, it takes away the life suddenly.

If vāyu stretching the tips of ribs seizes the chest while the patient is having cold clammy perspiration and eyes dilated, it takes away the life suddenly.

If strong vāyu seizes both anus and heart particularly in a weak patient, it takes away the life suddenly.

If strong vāyu while seizing groins and anus produces dyspnoea in a patient, it takes away the life suddenly.

If vāyu causes cutting pain in navel, urine, head of the urinary bladder, and stool, it takes away the life suddenly.

If there is tearing pain in groins due to vāta alongwith diarrhoea and thirst, it indicates sudden death.

The patient whose entire body is pervaded by vāyu and who has diarrhoea and thirst, dies suddenly.

The patient whose body is swollen due to vāta alongwith diarrhoea and thirst, dies suddenly.

One who has got cutting pain in stomach alongwith diarrhoea and thirst dies suddenly.

One who has got cutting pain in intestines alongwith thirst and intense pain in anus dies suddenly.

If vāyu located in intestines, produces unconsciousness and stertorous breathing, it takes away the life suddenly.

Teeth as annointed with mud, face as if powdered, body parts having cold clammy perspiration indicate patient's sudden death.

A patient afflicted with thirst, dyspnoea, headache, fainting, debility, groaning and diarrhoea dies soon. [3-20]

तत्र श्लोकः–

एतानि खलु लिङ्गानि यः सम्यगवबुध्यते । स जीवितं च मर्त्यानां मरणं चावबुध्यते ।।२१।।

Now the summing up verse–

One who knows these signs well, knows the life as well as the death of the mortals. [21]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने सद्योमरणीयमिन्द्रियं
नाम दशमोऽध्यायः ।।१०।।

Thus ends the tenth chapter on signs of sudden death in Indriyasthāna
in the treatise composed by Agniveśa and
redacted by Caraka. (10)

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एकादशोऽध्यायः

CHAPTER XI

अथातोऽणुज्योतीयमिन्द्रियं व्याख्यास्यामः ।।१।।

Now (I) expound the chapter on poor digestion etc. (1)

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

अणुज्योतिरनेकाग्रो दुश्छायो दुर्मनाः सदा । रतिं न लभते याति परलोकं समान्तरम् ।।३।।

A patient who has poor digestion, no concentration of mind, diminished lustre, anxious disposition and restlessness goes to the other world within a year. [3]

बलिं बलिभृतो यस्य प्रणीतं नोपभुञ्जते । लोकान्तरगतः पिण्डं भुङ्क्ते संवत्सरेण सः ।।४।।
सप्तर्षीणां समीपस्थां यो न पश्यत्यरुन्धतीम् । संवत्सरान्ते जन्तुः स संपश्यति महत्तमः ।।५।।
विकृत्या विनिमित्तं यः शोभामुपचयं धनम् । प्राप्नोत्यतो वा विभ्रंशं समान्तं तस्य जीवितम् ।।६।।

A patient whose offering is not accepted by crows goes to the other world within a yeat to eat the offered bolus.

One who does not see Arundhatī (a star) situated near the seven sages (the great bear in the sky) faces the great darkness (death) by the end of the year.

The patient who gains or loses lustre, corpulence or wealth survives utmost for a year. [4-6]

भक्तिः शीलं स्मृतिस्त्यागो बुद्धिर्बलमहेतुकम् । षडेतानि निवर्तन्ते षड्भिर्मासैर्मरिष्यतः ।।७।।

Inclination, conduct, memory, sacrifice, intellect and strength–these six entities go away from the patient who is to die within six month. [17]

धमनीनामपूर्वाणां जालमत्यर्थशोभनम् । ललाटे दृश्यते यस्य षण्मासान्न स जीवित ।।८।।
लेखाभिश्चन्द्रवक्राभिर्ललाटमुपचीयते । यस्य तस्यायुषः षड्भिर्मासैरन्तं समादिशेत् ।।९।।

The patient in whose forehead is seen a beautiful network of unforeseen blood vessels does not survive beyond six months.

If the forehead of a patient is full of cresent-shaped streaks, it indicates his death within six months. [8-9]

शरीरकम्पः संमोहो गतिर्वचनमेव च । मत्तस्येवोपलभ्यन्ते यस्य मासं न जीवति ।।१०।।
रेतोमूत्रपुरीषाणि यस्य मज्जन्ति चाम्भसि । स मासात् स्वजनद्वेष्टा मृत्युवारिणी मज्जति ।।११।।

If there are found tremors in the body, stupor, movements and speech like an insane, it indicates death within a month.

The patient whose semen, urine and stool sink in water and who dislikes his kins drowns in the waters of death within a month. [10-11]

हस्तपादं मुखं चोभे विशेषाद्यस्य शुष्यतः । शूयेते वा विना देहात् स च मासं न जीवति ।।१२।।
ललाटे मूर्ध्नि बस्तौ वा नीला यस्य प्रकाशते । राजी बालेन्दुकुटिला न स जीवितुमर्हति ।।१३।।
प्रवालगुटिकाभासा यस्य गात्रे मसूरिकाः । उत्पद्याशु विनश्यन्ति न चिरात् स विनश्यति ।।१४।।
ग्रीवावमर्दो बलवाञ्जिह्वाश्वयथुरेव च । ब्रध्नास्यगलपाकश्च यस्य पक्षं तमादिशेत् ।।१५।।
संभ्रमोऽतिप्रलापोऽतिभेदोऽस्थ्नामतिदारुणः । कालपाशपरीतस्य त्रयमेतत् प्रवर्तते ।।१६।।

प्रमुह्य लुञ्चयेत् केशान् परिगृह्णात्यतीव च । नरः स्वस्थवदाहारमबलः कालचोदितः ।।१७।।

If the extremities and the face are dried up or swollen without the main trunk of the body, it indicates death of the patient within a month.

Appearance of a crescent-shaped blue streak in forehead, head or pelvic region indicates death of the patient.

The patient in whose body masūrikā (chicken pox) errupts like coral beads and disappear instantaneously, dies soon.

I he patient having severe pressing pain in neck, glossitis and inflammation in inguinal glands, mouth and throat should be regarded as ripened (for death).

Excessive giddiness, delirium and breaking pain in bones–these three symptoms appear in a patient having noose of death (in his neck).

If a patient after fainting pulls out his hairs and is weak inspite of taking too much food like a healthy person should be taken as one impelled by death. [12-17]

समीपे चक्षुषोः कृत्वा मृगयेताङ्गुलीकरम् । स्मयतेऽपि च कालान्ध ऊर्ध्वगानिमिषेक्षणः ।।१८।।
शयनादासनादङ्गात् काष्ठात् कुड्यादथापि वा । असन्मृगयते किञ्चित् स मुह्यन् कालचोदितः ।।१९।।

The patient who searches for his fingers and hands putting them before his eyes and smiles while having his eyes directed upwards and unblinking should be taken as blinded by death. The patient who being confused searches for something non-existing in bed, seat, body parts wooden furniture or wall should be taken as impelled by (death) time. [18-19]

अहास्यहासी संमुह्यन् प्रलेढि दशनच्छदौ । शीतपादकरोच्छ्वासो यो नरो न स जीवति ।।२०।।
आह्वयंस्तं समीपस्थं स्वजनं जनमेव वा । महामोहावृतमनाः पश्यन्नपि न पश्यति ।।२१।।

If a patient, due to mental confusion, laughs irrelevantly, licks his lips and has feet, hands and breathing as cold does not survive.

A patient having his mind covered with great tamas (the principle of ignorance) does not peceive even though looking at their kins or attendants who are calling him from nearby. [20-21]

अयोगमतियोगं वा शरीरे मतिमान् भिषक् । खादीनां युगपद्दृष्ट्वा भेषजं नावचारयेत् ।।२२।।

The wise physician finding absence and excess of ākāśa etc. (mahābhūtas) simultaneously in the patient's body should not prescribe medicines. [22]

अतिप्रवृद्ध्या रोगाणां मनश्च बलक्षयात् । वासमुत्सृजति क्षिप्रं शरीरी देहसंज्ञकम् ।।२३।।
वर्णस्वरावग्निबलं वागिन्द्रियमनोबलम् । हीयतेऽसुक्षये निद्रा नित्या भवति वा न वा ।।२४।।

When diseases aggravate severely and mental strength deteriorates, the owner of the body (self) leaves his abode known as 'deha' (body).

At the approaching death, complexion, voice, power of digestion, strength of speech, sense organs and mind–all these diminish, and sleep comes ever or never. [23-24]

भिषग्भेषजपानान्नगुरुमित्रद्विषश्च ये । वशगाः सर्व एवैते बोद्धव्याः समवर्तिनः ।।२५।।
एतेषु रोगः क्रमते भेषजं प्रतिहन्यते । नैषामन्नानि भुञ्जीत न चोदकमपि स्पृशेत् ।।२६।।

The patients who develop dislike for physician, medicines, food, preceptor and friends should be known as having moved under control of the God of death. In these persons the disease advances while the medicament becomes ineffective. One should not take food from them nor should touch even water offered by them. [25-26]

पादाः समेताश्चत्वारः संपन्ना साधकैर्गुणैः । व्यर्था गतायुषो द्रव्यं विना नास्ति गुणोदयः ।।२७।।

The four legs of treatment endowed with effective properties even if combined together become useless in case of the patients having spent up their life-span because there can not be effect without a cause. [27]

परीक्ष्यमायुर्भिषजा नीरुजस्यातुरस्य च । आयुर्ज्ञानफलं कृत्स्नमायुर्ज्ञे ह्यनुवर्तते ।।२८।।

The physician should examine the life-span of the healthy as well as the diseased. The entire fruit of this knowledge continues in the physician having attained the same. [28]

तत्र श्लोकः–

क्रियापथमतिक्रान्ता केवलं देहमाप्लुताः । चिह्नं कुर्वन्ति यद्दोषास्तदरिष्टं निरुच्यते ।।२९।।

Now the summing up verse–

The signs (or marks) produced by the doṣas having trensecended the remedial measures and which pervade the entire body are known as 'ariṣṭa' (fatal signs).

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थानेऽणुज्योतियमिन्द्रियं
नामैकादशोऽध्यायः ।।११।

Thus ends the eleventh chapter on poor digestion etc. in Indriyasthāna
in the treatise composed by Agniveśa and
redacted by Caraka. (11)

●

द्वादशोऽध्यायः
CHAPTER XII

अथातो गोमयचूर्णीयमिन्द्रियं व्याख्यास्यामः ।।१।।

Now (I) shall expound the chapter on cowdung-like powder etc. [1]

इति ह स्माह भगवानात्रेयः ।।२।।

As propounded by Lord Ātreya. [2]

यस्य गोमयचूर्णाभं चूर्ण मूर्धनि जायते । सस्नेहं भ्रश्यते चैव मासान्तं तस्य जीवितम् ।।३।।
निकषन्निव यः पादौ च्युतांसः परिधावति । विकृत्या न स लोकेऽस्मिंश्चिरं वसति मानवः ।।४।।
यस्य स्नातानुलिप्तस्य पूर्वं शुष्यत्युरो भृशम् । आर्द्रेषु सर्वगात्रेषु सोऽर्धमासं न जीवति ।।५।।
यमुद्दिश्यातुरं वैद्यः संवर्तयितुमौषधम् । यतमानो न शक्नोति दुर्लभं तस्य जीवितम् ।।६।।
विज्ञातं बहुशः सिद्धं विधिवच्चावचारितम् । न सिध्यत्यौषधं यस्य नास्ति तस्य चिकित्सितम् ।।७।।
आहारमुपयुञ्जानो भिषजा सूपकल्पितम् । यः फलं तस्य नाप्नोति दुर्लभं तस्य जीवितम् ।।८।।

The patient on whose head a powdery substance like that of cow-dung powder appears and on application of oil disappears, survives only by the end of the month.

One who, due to morbidity, runs here and there with drooped shoulders and legs rubbing together does not live longer.

The person whose chest goes dried up soon while all other parts are wet after bath and after paste, does not survive for a fortnight.

The patient for whom the physician, inspite his efforts, does not succeed in arranging the remedial measures, rarely survives.

If a remedy well-known, well-tried and administered properly does not succed, the case may be considered as incurable.

The patient who does not achieve the fruit of the diet taken even if it is well prepared under the guidance of the physician rarely survives. [3-8]

दूताधिकारे वक्ष्यामो लक्षणानि मुमूर्षताम् । यानि दृष्ट्वा भिषक् प्राज्ञः प्रत्याख्यायादसंशयम् ।।९।।
मुक्तकेशेऽथवा नग्ने रुदत्यप्रयतेऽथवा । भिषगभ्यागतं दृष्ट्वा दूतं मरणमादिशेत् ।।१०।।
सुप्ते भिषजि ये दूताश्छिन्दत्यपि च भिन्दति । आगच्छन्ति भिषक् तेषां न भर्तारमनुव्रजेत् ।।११।।
जुह्वत्यग्निं तथा पिण्डान् पितृभ्यो निर्वपत्यपि । वैद्ये दूता य आयान्ति ते घ्नान्ति प्रजिघांसवः ।।१२।।
कथयत्यप्रशस्तानि चिन्तयत्यथवा पुनः । वैद्ये दूता मनुष्याणामागच्छन्ति मुमूर्षताम् ।।१३।।
मृतदग्धविनष्टानि भजति व्याहरत्यपि । अप्रशस्तानि चान्यानि वैद्ये दूता मुमूर्षताम् ।।१४।।
विकारसामान्यगुणे देशे कालेऽथवा भिषक् । दूतमभ्यागतं दृष्ट्वा नातुरं तमुपाचरेत् ।।१५।।
दीनभीतद्रुतत्रस्तमलिनामसतीं स्त्रियम् । त्रीन् व्याकृतींश्च षण्डांश्च दूतान् विद्यान्मुमूर्षताम् ।।१६।।
अङ्गव्यसनिनं दूतं लिङ्गिनं व्याधितं तथा । संप्रेक्ष्य चोग्रकर्माणं न वैद्यो गन्तुमर्हति ।।१७।।
आतुरार्थमनुप्राप्तं खरोष्ट्ररथवाहनम् । दूतं दृष्ट्वा भिषग्विद्यादातुरस्य पराभवम् ।।१८।।
पलालबुसमांसास्थिकेशलोमनखद्विजान् । मार्जनीं मुसलं शूर्पमुपानच्चर्म विच्युतम् ।।१९।।
तृणकाष्ठतुषाङ्गारं स्पृशन्तो लोष्टमश्म च । तत्पूर्वदर्शने दूता व्याहरन्ति मुमूर्षताम् ।।२०।।
यस्मिंश्च दूते ब्रुवति वाक्यमातुरसंश्रयम् । पश्येन्निमित्तमशुभं तं च नानुव्रजेद्भिषक् ।।२१।।
तथा व्यसनिनं प्रेतं प्रेतालङ्कारमेव वा । भिन्नं दग्धं विनष्टं वा तद्वादीनि वचांसि वा ।।२२।।
रसो वा कटुकस्तीव्रो गन्धो वा कौणपो महान् । स्पर्शो वा विपुलः क्रूरो यद्वाऽन्यदशुभं भवेत् ।।२३।।
तत्पूर्वमभितो वाक्यं वाक्यकालेऽथवा पुनः । दूतानां व्याहृतं श्रुत्वा धीरो मरणमादिशेत् ।।२४।।

Under the topic of the messenger, (I) shall mention the fatal signs observing which the physician should reject the case undoubtedly.

The physician seeing the arrived messenger as dishevelled or naked or weeping or unattentive should predict the death of the patient.

If the messengers come while the physician is asleep or cutting or breaking (something), the physician should not accompany them to their master (the patient).

If the messengers arrive when the physician is offering oblations to the fire or bolus to the forefathers, it indicates death of the patient.

If messengers arrive when the physician is speaking or thinking about inauspicious things, the patient dies.

If the messengers arrive when the physician is thinking or speaking about the dead, burnt or lost or other inauspicious things, it indicates patient's death.

If the messenger comes in a place or a time similar to the disease in properties, the phycisian should not treat the patied.

The messengers as anxious, frightened, hurried, terrorised and unclean; unchaste women, three in number, having deformities, or enunch indicate death of the patient.

If a physician observes a messenger having trouble in some organ, ascetic, diseased or engaged in harsh activities, he should not go with him.

If a messenger of the patient comes on a cart carried by ass or camel, it indicates the patient's succumbing to death.

Before meeting (while waiting for) the physician, if the messenger touches straw, chaff, flesh, bone, hairs, body hairs, nail, teeth, broom, pounding rod, winnowing basket, shoes, fallen leather, grass, wood, husk, charcoal, earthen cold or stone, it indicates death of the patient.

If the physician comes across bad omen while the messenger is conveying the message about the patient, the physician should not go with him.

If the physician, before, during or after receiving the message from the messenger, sees somebody diseased, dead or adorned like a dead, or something broken, burnt or destroyed; hears similar words, perceives intensely pungent taste or stinky smell like that of corpse or exceedingly harsh touch or other inauspicious entities it indicates death of the patient. Thus the topic about the messengers of the dying patients is described. [9-24]

इति दूताधिकारोऽयमुक्तः कृत्स्नो मुमूर्षताम् । पथ्यातुरकुलानां च वक्ष्याम्यौत्पातिकं पुनः ।।२५।।
अवक्षुतमथोत्क्रुष्टं स्खलनं पतनं तथा । आक्रोशः संप्रहारो वा प्रतिषेधो विगर्हणम् ।।२६।।
वस्त्रोष्णीषोत्तरासङ्गश्छत्रोपानद्युगाश्रयम् । व्यसनं दर्शनं चापि मृतव्यसनिनां तथा ।।२७।।
चैत्यध्वजपताकानां पूर्णानां पतनानि च । हतानिष्टप्रवादाश्च दूषणं भस्मपांशुभिः ।।२८।।

पथच्छेदो बिडालेन शुना सर्पेण वा पुनः । मृगद्विजानां क्रूराणां गिरो दीप्ता दिशं प्रति ।।२९।।
शयनासनयानानामुत्तानानां च दर्शनम् । इत्येतान्यप्रशस्तानि सर्वाण्याहुर्मनीषिणः ।।३०।।
एतानि पथि वैद्येन पश्यताऽऽतुरवेश्मनि । शृण्वता च न गन्तव्यं तदागारं विपश्चिता ।।३१।।

Now (I) shall mention the protentous signs observed in the way or patient's house.

Sneezing, crying, slipping, falling, angry expression, beating, refutation, despising; fall or defection of cloth, turban, upper garment, umbrella and shoes; coming across the people afflicted due to death of somebody, falling down of sacred tree, flagstaff, flag or pitcher full of water; talking about death or inauspicous things, pollution with ashes or dust, crossing of road by cat, dog or serpent; cries of cruel animals and birds facing south, seeing cot, chair and vehicles stretched out–these have been said as inauspicious by the learned. The wise physician seeing or hearing these in the way should not proceed to the patient's a house. Thus are said the protentious signs observed in the way which are despised by the physicians.

इत्यौत्पातिकमाख्यातं पथि वैद्यविगर्हितम् । इमामपि च बुध्येत गृहावस्थां मुमूर्षताम् ।।३२।।
प्रवेशे पूर्णकुम्भाग्निमृद्बीजफलसर्पिषाम् । वृषब्राह्मणरत्नान्नदेवतानां च निर्गतिम् ।।३३।।
अग्निपूर्णानि पात्राणि भिन्नानि विशिखानि च । भिषङ् मुमूर्षतां वेश्म प्रविशन्नेव पश्यति ।।३४।।
छिन्नभिन्नानि दग्धानि भग्नानि मृदितानि च । दुर्बलानि च सेवन्ते मुमूर्षोर्वैश्मिका जनाः ।।३५।।
शयनं वसनं यानं गमनं भोजनं रुतम् । श्रूयतेऽमङ्गलं यस्य नास्ति तस्य चिकित्सतम् ।।३६।।
शयनं वसनं यानमन्यं वाऽपि परिच्छदम् । प्रेतवद्यस्य कुर्वन्ति सुहृदः प्रेत एव सः ।।३७।।
अन्नं व्यापद्यतेऽत्यर्थं ज्योतिश्चैवोपशाम्यति । निवाते सेन्धनं यस्य तस्य नास्ति चिकित्सितम् ।।३८।।
आतुरस्य गृहे यस्य भिद्यन्ते वा पतन्ति वा । अतिमात्रममत्राणि दुर्लभं तस्य जीवितम् ।।३९।।

Physician should also observe the protentous condition of the patient's house. Such as–going out of full pitcher, fire, earth, seed, fruit, ghee, bull, brāhmaṇa, gems, food and idol of gods while the physician enters; the physician while entering into the dying patient's house sees the five vessels as broken or flameless. The family members of the moribund person use the things which are cut, split, burnt, broken, kneaded or weak. The patient whose bed, clothes, vehicle, movement, eating and bird's perching are heard as inauspicious is not curable. The patient whose friends use beds, clothes, vehicles, or other accessories like dead bodied should himself be treated as dead. While cooking food for the patient, if the food gets exceedingly damaged or the fire gets extinguished even though there is no wind and the fuel is sufficient, it indicates incurability of the patient.

If earthen pots in the patient's house fall down or get broken frequently, the chances of his survival are rare. [32-39]

भवन्ति चात्र–

यद्द्वादशभिरध्यायैर्व्यासतः परिकीर्तितम् । मुमूर्षतां मनुष्याणां लक्षणं जीवितान्तकृत् ।।४०।।
तत् समासेन वक्ष्यामः पर्यायान्तरमाश्रितम् । पर्यायवचनं ह्यर्थविज्ञानायोपपद्यते ।।४१।।
अत्यर्थं पुनरेवेयं विवक्षा नो विधीयते । तस्मिन्नेवाधिकरणे यत् पूर्वमभिशब्दितम् ।।४२।।

Whatever is described with details in twelve chapters in respect of the signs indicating death of the moribund persons will now be said in brief in other words. To repeat something in a different way provides better understanding of the ideas. It is not intended to repeat the same thing, too much in the same chapter, which has already been said earlier. [40-42]

वसतां चरमं कालं शरीरेषु शरीरिणाम् । अभ्युग्राणां विनाशाय देहेभ्यः प्रविवत्सताम् ।।४३।।
इष्टांस्तितिक्षतां प्राणान् कान्तं वासं जिहासताम् । तन्त्रयन्त्रेषु भिन्नेषु तमोऽन्तयं प्रविविक्षताम् ।।४४।।
विनाशायेह रूपाणि यान्यवस्थान्तराणि च । भवन्ति तानि वक्ष्यामि यथोद्देशं यथागमम् ।।४५।।
प्राणाः समुपतप्यन्ते विज्ञानमुपरुध्यते । वमन्ति बलमङ्गानि चेष्टा व्युपरमन्ति च ।।४६।।
इन्द्रियाणि विनश्यन्ति खिलीभवति चेतना । औत्सुक्यं भजते सत्त्वं चेतो भीराविशत्यपि ।।४७।।
स्मृतिस्त्यजति मेधा च ह्रीश्रियौ चापसर्पतः । उपप्लवन्ते पाप्मान ओजस्तेजश्च नश्यति ।।४८।।
शीलं व्यावर्ततेऽत्यर्थं भक्तिश्च परिवर्तते । विक्रियन्ते प्रतिच्छायाश्छायाश्च विकृतिं प्रति ।।४९।।
शुक्रं प्रच्यवते स्थानादुन्मार्गं भजतेऽनिलः । क्षयं मांसानि गच्छन्ति गच्छत्यसृगपि क्षयम् ।।५०।।
ऊष्माणः प्रलयं यान्ति विश्लेषं यान्ति सन्धयः । गन्धा विकृतिमायान्ति भेदं वर्णस्वरौ तथा ।।५१।।
वैवर्ण्यं भजते कायः कायच्छिद्रं विशुष्यति । धूमः संजायते मूर्ध्नि दारुणाख्यश्च चूर्णकः ।।५२।।
सततस्पन्दना देशाः शरीरे येऽभिलक्षिताः । ते स्तम्भानुगताः सर्वे न चलन्ति कथंचन ।।५३।।
गुणाः शरीरदेशानां शीतोष्णमृदुदारुणाः । विपर्यासेन वर्तन्ते स्थानेष्वन्येषु तद्विधाः ।।५४।।
नखेषु जायते पुष्पं पङ्को दन्तेषु जायते । जटाः पक्ष्मसु जायन्ते सीमन्ताश्चापि मूर्धनि ।।५५।।
भेषजानि न संवृति प्राप्नु वन्ति यथारुचि । यानि चाप्युपपद्यन्ते तेषां वीर्यं न सिध्यति ।।५६।।
नानाप्रकृतयः क्रूरा विकारा विविधौषधाः । क्षिप्रं समभिवर्तन्ते प्रतिहत्य बलौजसी ।।५७।।
शब्दः स्पर्शो रसो रूपं गन्धश्चेष्टा विचिन्तितम् । उत्पद्यन्तेऽशुभान्येव प्रतिकर्मप्रवृत्तिषु ।।५८।।
दृश्यन्ते दारुणाः स्वप्ना दौरात्म्यमुपजायते । प्रेष्याः प्रतीपतां यान्ति प्रेताकृतिरुदीर्यते ।।५९।।
प्रकृतिर्हीयतेऽत्यर्थं विकृतिश्चाभिवर्धते । कृत्स्नमौत्पातिकं घोरमरिष्टमुपलक्ष्यते ।।६०।।
इत्येतानि मनुष्याणां भवन्ति विनशिष्यताम् । लक्षणानि यथोद्देशं यान्युक्तानि यथागमम् ।।६१।।

Now (I) will describe the symptoms and change in condition, as proposed and accepted in traditions, indicating departure of the self who having lived in the body for the maximum period prepares to migrate out of the body after relinquishing the beloved vital breath, giving up the beautiful abode and entering into the final darkness when all the systems and organs are disintegrated such as–the vital breath is afflicted, understanding is obstructed, organs discharge, strength, activities recede, senses are lost, consciousness is isolated, restlessness and fear enter into the mind, memory and intellect leave away, modesty and grace get away, disorders aggravate, ojas and lustre are lost, modesty and inclination totally change, shadows and shades get deranged, semen flows down from its location, vāyu takes abormal course, muscle and blood get waisted, the types of agni disappear, joints get dislocated, smells get affected, complexion and voice get deranged, the body is dried up, head acquires fume and cow-dung-like powder, all the pulsating parts of the body get stiffened and devoid of pulsation, the qualities of body parts such as coldness-hotness, softness-hardness etc. change with contrariety, nails get flowered, teeth get muddened, eyelashes get matted, lines appear in head, drugs do not become available as desired, even if obtained they prove ineffective, many difficult diseases having various origins and remedies arise quickly by destroying the strength and ojas: during the course of treatment, inauspicious sound, touch, taste, vision, smell, activity and thoughts arise, fierce dreams appear, disposition of the patient changes on evil side, messengers show adverse signs, features of the dead come forth, normalcy goes down fastly while morbidity advances, all the protentous signs indicating death are observed. These are the signs of the moribund persons which have been said as proposed and accepted in tradition. [43-61]

मरणायेह रूपाणि पश्यताऽपि भिषग्विदा । अपृष्टेन न वक्तव्यं मरणं प्रत्युपस्थितम् ।।६२।।
पृष्टेनापि न वक्तव्यं तत्र यत्रोपघातकम् । आतुरस्य भवेद्दुःखमथवाऽन्यस्य कस्यचित् ।।६३।।
अब्रुवन्मरणं तस्य नैनमिच्छेच्चिकित्सितुम् । यस्य पश्येद्विनाशाय लिङ्गानि कुशलो भिषक् ।।६४।।

The physician, though observing the signs of death, should not disclose the approaching death without having been requested for. Even on request, he should not express it if is liable to cause patient's death or affliction to somebody else. The experienced physician, without expressing patient's death should not be inclined to treat him after observing the fatal signs. [62-64]

लिङ्गेभ्यो मरणाख्येभ्यो विपरीतानि पश्यता । लिङ्गान्यारोग्यमागन्तु वक्तव्यं भिषजा ध्रुवम् ।।६५।।
दूतैरौत्पातिकैर्भावैः पथ्यातुरकुलाश्रयैः । आतुराचारशीलेष्टद्रव्यसंपत्तिलक्षणैः ।।६६।।

In case the physician observes the signs as contrary to those of death, he should certainly tell about the approaching condition of health as indicated by favourable messengers, propentous signs in the way or the patient's house, the conduct and behaviour of the patient and availability of the desired medicaments. [65-66]

स्वचारं हृष्टमव्यङ्गं यशस्यं शुक्लवाससम् । अमुण्डमजटं दूतं जातिवेशक्रियासमम् ।।६७।।
अनुष्ट्रखरयानस्थमसन्ध्यास्वग्रहेषु च । अदारुणेषु नक्षत्रेष्वनुग्रहेषु ध्रुवेषु च ।।६८।।
विना चतुर्थीं नवमीं विना रिक्तां चतुर्दशीम् । मध्याह्नमर्धरात्रं च भूकम्पं राहुदर्शनम् ।।६९।।
विना देशमशंस्तं चाशस्तौत्पातिकलक्षणम् । दूतं प्रशस्तमव्यग्रं निर्दिशेदागतं भिषक् ।।७०।।

The physician should consider the approaching messenger as auspicious if he is of good conduct, exhilarated, having no deformity or deficiency in the body, praiseworthy, with white dress, head unshaved and without matting, similar in birth, dress and activity; coming on a cart not driven by camel or ass, not in early morning, evening inauspicious and cruel stars or constellations, riktā tithis (vacant dates as fourth, ninth and fourteeth date of the fortnight) noon, midnight, earth quake, solar or lunar eclipse, from inauspicious place, coming across protentious signs in the way and in unperturbed state. [67-70]

दध्यक्षतद्विजातीनां वृषभाणां नृपस्य च ।।७१।।
रत्नानां पूर्णकुम्भानां सितस्य तुरगस्य च । सुरध्वजपताकानां फलानां यावकस्य च ।।७२।।
कन्यापुंवर्धमानानां बद्धस्यैकपशोस्तस्था । पृथिव्या उद्धृतायाश्च वह्नेः प्रज्वलितस्य च ।।७३।।
मोदकानां सुमनसां शुक्लानां चन्दनस्य च । मनोज्ञस्यान्नपानस्य पूर्णस्य शकटस्य च ।।७४।।
नृभिर्धेन्वाः सवत्साया वडवायाः स्त्रियास्तथा । जीवञ्जीवकसिद्धार्थसारसप्रियवादिनाम् ।।७५।।
हंसानां शतपत्राणां चाषाणां शिखिनां तथा । मत्स्याजद्विजशङ्खानां प्रियङ्गूनां घृतस्य च ।।७६।।
रुचकादर्शसिद्धार्थरोचनानां च दर्शनम् । गन्धः सुरभिर्वर्णश्च सुशुक्लो मधुरो रसः ।।७७।।
मृगपक्षिमनुष्याणां प्रशस्ताश्च गिरः शुभाः । छत्रध्वजपताकानामुत्क्षेपणमभिष्टुतिः ।।७८।।
भेरीमृदङ्गशङ्खानां शब्दाः पुण्याहनिस्वनाः । वेदाध्ययनशब्दाश्च सुखो वायुः प्रदक्षिणः ।।७९।।

Auspicious signs in the way are as follows–seeing curd, barley, brāhmaṇas, bulls, king, precious stones, full pitcher, white horse, flag staff or flag of temples, fruits, half-boiled cereals, earthen saucers made in the form of girls and boys, one animal tied, ploughed land, kindled fire, white sweet balls and flowers, sandal, delicious food and drinks, cart full of human beings, milch cow, mare and women with her child; cukor, siddhārtha, sārasa (crane), priyavādi, swan, śatapatra, blue jay, peacock, fish, goat, elephant tusk, conch, fruits of priyaṅgu, ghee, ornaments of horses, mirror, yellow mustard, gorochana; fragrant smell, white colour, sweet taste, auspicious voice of animals, birds and human beings, unfolding of umbrella, flags and banners, devotional songs, sound of kettle drums and conches, auspicious recitals, sounds of vedic recitation, soothing and favourable wind. [71-79]

पथि वेश्मप्रवेशे तु विद्यादारोग्यलक्षणम् । मङ्गलाचारसंपन्नः सातुरो वैश्मिको जनः ।।८०।।
श्रद्दधानोऽनुकूलश्च प्रभूतद्रव्यसंग्रहः । धनैश्वर्यसुखावाप्तिरिष्टलाभः सुखेन च ।।८१।।
द्रव्याणां तत्र योग्यानां योजना सिद्धिरेव च । गृहप्रासादशैलानां नागानामषभस्य च ।।८२।।
हयानां पुरुषाणां च स्वप्ने समधिरोहणम् । सोमार्काग्निद्विजातीनां गवां नृणां पयस्विनाम् ।।८३।।
अर्णवानां प्रतरणं वृद्धिः संबाधनिःसृतिः । स्वप्ने देवैः सपितृभिः प्रसन्नैश्चाभिभाषणम् ।।८४।।
दर्शनं शुक्लवस्त्राणां ह्रदस्य विमलस्य च । मांसमत्स्यविषामेध्यच्छत्रादर्शपरिग्रहः ।।८५।।
स्वप्ने सुमनसां चैव शुक्लानां दर्शनं शुभम् ।
अश्वगोरथयानं च यानं पूर्वोत्तरेण च । रोदनं पतितोत्थानं द्विषतां चावमर्दनम् ।।८६।।

Auspicious signs in the patient's house are as below–the family members including the patient endowed with auspicious conduct, respectful, favourable, abundance of materials, attainment of wealth, superiority and happiness, acquisition of the desired object with ease, administration of useful drugs and success thereby; dreams of climbing on house, palace, hill, riding on elephants, bull, horse and men; seeing the moon, the sun, fire, brāhmaṇas; cows and women having lactation, swiming of oceans, advancement, getting out of difficulty, talk with pleased gods and forefathers, seeing white clothes, clean tank, receiving meat, fish, poison, unclean objects, umbrella and mirror, white flowers, journey on cart driven by horse and bull, journey to the east and the north, weaping, rising after fall and subduing enemies. [80-86]

सत्त्वलक्षणसंयोगो भक्तिर्वैद्यद्विजातिषु । साध्यत्वं न च निर्वेदस्तदारोग्यस्य लक्षणम् ।।८७।।
आरोग्याद्बलमायुश्च सुखं च लभते महत् । इष्टांश्चाप्यपरान् भावान् पुरुषः शुभलक्षणः ।।८८।।

Presence of the symptoms of good psyche, devotion to physician and brāhmaṇas, curability of the disease, absence of frustration–these are the signs of the recovery from illness. When the patient is free from illness the man having auspicious signs, attains strength, long life-span and great happiness and other desired objects. [87-88]

तत्र श्लोकौ–

उक्तं गोमयचूर्णीये मरणारोग्यलक्षणम् । दूतस्वप्नातुरोत्पातयुक्तिसिद्धिव्यपाश्रयम् ।।८९।।
इतीदमुक्तं प्रकृतं यथातथं तदन्ववेक्ष्यं सततं भिषग्विदा ।
तथा हि सिद्धिं च यशश्च शाश्वतं स सिद्धकर्मा लभते धनानि च ।।९०।।

Now the summing up verses–

In the chapter on cowdung-like powder the signs of death and recovery have been described in respect of messengers, dreams, patient's conduct, protentous signs, administration of drugs and success.

Thus this context has been explained properly which should be constantly examined by the physician. By this he attaint success, standing reputation and wealth because of his success in the profession. [89-90]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने गोमयचूर्णीयमिन्द्रियं
नाम द्वादशोऽध्यायः ।।१२।।

Thus ends the twelfth chapter on cowdung-like powder etc. in Indriyasthāna
in the treatise composed by Agniveśa and redacted by Caraka.

इन्द्रियस्थानं सम्पूर्णम् ।

Here ends the section on the signs of life and death.

●

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